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XENOPHONTIS OECONOMICUS



ΞΕΝΟΦΩΝΤΟΣ ΟΙΚΟΝΟΜΙΚΟΣ

THE

OECONOMICUS OF XENOPHON

WITH INTRODUCTION EXPLANATORY NOTES
CRITICAL APPENDIX AND LEXICON

BY

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PREFACE

THE present volume makes its appearance in fulfilment of a purpose announced in the Preface to my Edition of the *Hieron*, which was published nearly a year ago. The bulk of the notes was already written at that time, but subsequent careful revision of the MS. which had been laid aside in its unfinished state, and the addition of a complete Lexical Index which was an after-thought, have been the cause of delay in the publication of the book. The time and labour expended upon the latter may perhaps be considered out of proportion to its utility, but I shall be amply repaid if it serve to facilitate the study of this most charming and interesting composition, which is deservedly extolled by G. F. Schömann as *sane praestantissimus et Socratis sapientia aliquanto dignior quam plerique eorum sermonum, qui in Memorabilium libris referuntur* (*Opuscula Academica*, Vol. III. p. 207), and which, as Prof. Mahaffy asserts, is the only Socratic dialogue of Xenophon which can be compared in value to the Platonic dialogues. Indeed, as a Text-

book for the use of Schools and Colleges, it seems to me to possess stronger claims to attention than it has hitherto received¹, and it has one special advantage over the *Memorabilia*, of which it is an expansion, that it does not contain a word or sentiment to which the most fastidious could object on the score of morality.

A good deal of help has been given in the Notes, more perhaps than some of my Critics will think judicious, but the student will find a considerable amount of matter in them, which should have a bearing and a use beyond the book itself, as I have combined with the full exposition and illustration of the Text occasional remarks fitted to awaken an interest in Greek scholarship generally and to encourage a closer study of the noblest and most perfect of all languages.

The references for the explanation of grammatical points and niceties have been made for the most part to Goodwin's *Greek Grammar*² (Macmillan, 1883), the best and most convenient manual that I know of.

20, REDCLIFFE SQUARE, LONDON, S.W.
June 10, 1884.

¹ No completely annotated edition has appeared since that of Breitenbach in Rost and Jacob's *Bibliotheca Graeca*, 1841.

² The original title of this was the modest one of an *Elementary Greek Grammar*, but since the publication of the *School Greek Grammar* by the same Author its designation has been very properly altered.

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INTRODUCTION

THE following Treatise was intended by its Author to embody the ideas of Socrates on domestic Economy, or that branch of Economy which considers the relations of a Family as distinguished from those of a State.

Economical Science is, as Mr C. S. Devas¹ shews, a branch of Moral Science in its wide sense, as including both Ethics and Politics². Politics and Economics express the sciences of human action in the two great departments of union among men; for the city ($\piόλις$) is a visible sign of the union for order and justice; the house ($οίκος$) of the union for the sustenance and continuance of mankind.

Aristotle, besides treating many special questions with skill, first mapped out the field of social science and put Economics in their right place, and though not free from even grave errors takes the first place

¹ *Groundwork of Economics*, p. 60, 1883.

² The good, the end of ethics, and the useful, the end of political economy, without being confounded are inseparable, for the pursuit of the good is always favourable to the production of the useful. Adam Smith's Book, *The Wealth of Nations*, regarded as the gospel of political economy, was only a fragment of a larger work treating of the Moral Sentiments. Cf. Xen. *Memor.* III 4, 12.

among the ancient economists. Plato before him included all three branches of Moral Science in one Book, the 'Republic', because we cannot, he says, conceive of merit in a man or master of a family, unless as subject to the laws of the community to which he belongs. But it was Xenophon who laid the foundation of this triple division, who in his *Memoirs* exhibits Socrates principally, though not exclusively, as a teacher of moral philosophy, and whose *Cyropaedia* is a sort of political romance, the main scope of which is to present the reader with the author's idea of a perfect monarchal government, while the present treatise is taken up with the remaining branch of ethics.

It professes to be repeated by Xenophon from a conversation he himself heard between Socrates and a certain Critobulus, who was the favourite disciple and associate of the philosopher. The dialogue opens with a definition in the usual interrogatory form of the term Economy, a science which Socrates shews to be governed by rules and dependent upon principles. The value of property, he argues, consists in the knowledge how to use it to advantage, but even this knowledge is unavailing, unless the possessor is free from the tyranny of evil passions, which infallibly leads to ruin (Ch. 1).

Critobulus professes himself tolerably capable of exercising self-control, and free at any rate from degrading slavery to bad habits, so that this would be no bar to his learning if Socrates would only teach him how to increase his property, unless indeed he thought him rich enough already. Socrates, on

the contrary, expresses his opinion that Critobulus with all his wealth was a much poorer man than himself, who had enough to satisfy his own wants and to whom poverty was no disadvantage, whereas the position of Critobulus exposed him to a constant drain upon his income, quite sufficient to embarrass him. Good proprietary management therefore was to him a necessity. On hearing this, Critobulus becomes more urgent in his entreaty to Socrates to act as his guide to the acquisition of wealth. Socrates rallies him on his inconsistency in making such a request, when he had just before ridiculed him for representing himself as rich and Critobulus as poor. But Critobulus retorts that Socrates knows at least one *πλούτηρὸν ἔργον* viz. *περιουσίαν ποιεῖν*. If he is able to husband his little so as to have more than he wants, he must surely be able to make a larger store yield a greater abundance. Socrates in reply protests that, as he never had any property of his own to manage nor that of any one else entrusted to him to make experiments with, he had no practical knowledge of the subject and was therefore not qualified to instruct others on the details of domestic economy. But having been an attentive observer of the various fortunes of men engaged in the same kinds of business, he had been led to the conclusion that frugal and industrious habits were in general rewarded with success, while careless dealing brought its natural punishment with it. His observation had also made him acquainted with the most conspicuous instances of successful enterprise among the citizens, from whom Critobulus must be able, if he chose, to learn the art of making money (Ch. II).

Critobulus insists that their present group shall not break up till Socrates has fulfilled his promise of indicating the persons from whom he thinks Critobulus might obtain such instruction as he wished³.

Socrates then professes to be able to point out persons who have spent much money upon building houses, and yet find them inconvenient, while others with a much smaller outlay build houses with every needful convenience. Some again he can indicate whose domestic arrangements are so full of confusion and disorder, that they do not derive so much advantage from their possessions, as others do from much smaller ones because they can lay their hands at once on what they want. Again, men differ in a corresponding way in the treatment of their slaves, in the management of their farms, of their horses and of their wives. He appeals to Critobulus, for instance, to inform him whether he considers that he has assigned to his own wife her proper position in his establishment, or treated her hitherto as a mere cipher. After going through six points of good and bad husbandry, Socrates says that he can, if Critobulus pleases, indicate to him successful practitioners of other branches of knowledge⁴ (Ch. III).

³ Lincke, assuming that the report of the long conversation with Ischomachus is the immediate fulfilment of Socrates' promise, considers Ch. III 1. 4—Ch. v as an interpolation and omits them from his text of the Dialogue. His objections are ably answered by Mr C. D. Morris in a paper contributed to the *American Journal of Philology*, Vol. i pp. 169—186, to which I am much indebted.

⁴ Lincke, according to his interpretation of Socrates' intention, finds in this enumeration of six points of good and bad

But Critobulus in reply urges that it would be useless to point out to him the means of acquiring all; he wishes Socrates merely to indicate what he regards as the best and most suitable for *him*, and to do what he can to help him by personal teaching. Socrates then, excluding from consideration the mechanical (*βαναστικά*) trades as morally and physically injurious, commends Agriculture as the only one of the industrial arts worthy of being cultivated, adding that men need not be ashamed to imitate the Persian king Cyrus who is said to have set the highest value on the arts of war and agriculture. He then proceeds to give an account of the system under which the Persian arrangements favour the highest cultivation of the soil, and finishes with the story of the visit of Lysander to Cyrus the younger and the account of that Prince's personal labour in his garden (Ch. iv)⁵.

After this episode Socrates proceeds to enumerate the many advantages of an agricultural life and, in reply to Critobulus' observations upon the casualties to which agricultural operations are exposed from hail, frost, drought and other causes, and their consequent uncertainty, replies that herein as in everything else we depend upon the protection of the gods and must therefore propitiate them and endeavour to

husbandry a complete abandonment by Socrates of his professed purpose.

⁵ At the beginning of Ch. v Socrates tells Critobulus that the reason of his narrating this story is that he might prove ὅτι τῆς γεωργίας οὐδὲ οἱ πάντες μακάριοι δύνανται ἀπέχεσθαι, so that it is in no way inconsistent, as Lincke supposes, with anything that has preceded it.

secure their favour for success in the cultivation of the ground (Ch. v).

Critobulus, agreeing to this, recalls Socrates from his digression in praise of an agricultural life to the subject of Economy proper, which he begs him to continue, since his former remarks have enabled him already to form a clearer notion of the way to improve his estate. Thereupon Socrates proposes that they should first review what they had so far agreed to ; accordingly he proceeds with the recapitulation of their previous conclusions (Ch. vi § 1—§ 11).

Critobulus admits that agriculture is the most excellent and delightful of occupations, but demands an explanation of the reason why some persons are enriched, while others are brought to ruin by it. Instead of a direct reply, Socrates proposes to give him a detailed report of a conversation he once had with one Ischomachus, of whom he had heard much talk in Athens, and whom men and women, citizens and strangers, all agreed in pronouncing a perfect gentleman.

'The character was by no means common in Athens, and to a philosopher, like Socrates, every peculiarity in the species was of course an object of curiosity and speculation. He accordingly lay in wait, he says, for an opportunity of conversing with this mirror of *καλοκάγαθία*, and a lucky accident at last threw him upon the object of his search. To accost him, to address him by name, and in a moment to be putting questions which it might be supposed a long acquaintance only could have justified, were either traits of character peculiar to Socrates, or belonged to that republican freedom of speech which overleaps the fences of modern politeness and reserve. The conver-

sation therefore soon slipped into the channel into which the philosopher wished to direct it,—viz. the domestic establishment of Ischomachus⁶ (Ch. vi § 13—Ch. vii § 3).

The remainder of the treatise is taken up with this secondary dialogue, in which Socrates appears as listener and learner⁷ of family management from Ischomachus, who describes to him, in reply to a string of successive questions, both his scheme of life and his scheme of husbandry.

'The answers elicited' continues Mr Mitchell 'give us more knowledge on the subject of female education than any other work of antiquity with which we are acquainted. It appears from the dialogue that the lady of this Athenian was barely fifteen when she took upon herself the duties of a mistress of a family; that she had been brought up in the strictest seclusion, where she could hear see and talk as little as possible. A young person, whose education had been thus negative, was not likely to bring with her a dowry of many accomplishments. All the qualifications of this promising bride consisted in being able to make a vest when the materials were put into her hands, and to overlook her maid-servants when they were set to their tasks. She was temperate, however, and sober, and out of these slender materials was to be framed the head of a wealthy Athenian family. A modern householder might have been thrown into despair; but Ischomachus was of an active turn of mind; he was

⁶ T. Mitchell, in his very interesting article on the *State of Female Society in Greece*, Quarterly Review Vol. xxii pp. 163—203.

⁷ To learn in this way the actualities of life and the way of extracting the greatest amount of wheat and barley from a given piece of land, is the sense which Xen. puts on the word φιλόσοφος (xvi § 9, cf. Cyrop. vi 1, 41). Grote

not easily discouraged by difficulties, and he accordingly set his shoulder to the wheel. Conscious that he was undertaking a task of no common magnitude, he begins his labours by a sacrifice to the gods, and a prayer for assistance ; arguing, like a wise and pious man, as he was, that no better means existed for ascertaining what was fittest for the preceptor to teach and the pupil to learn. The bride assisted in the solemn rite, and, as Ischomachus acknowledges, was all that her future instructor could desire ;—anxious to fulfil her duties, full of promises to use her best endeavours, and inspired with all proper feeling of obsequiousness to the person who thus late in life undertook to teach her young ideas how to shoot (Ch. VII § 4—§ 8). The listening Socrates here professes an extreme anxiety to know how the labours of the preceptor commenced, and declares with warmth, that the best possible exhibition in the gymnasium or the racecourse would afford him much less pleasure (Ch. VII § 9). It is to be presumed that Ischomachus took his pupil in hand, while her mind was yet warm with the imposing ceremony at which she had been present : when she had thrown off some of her fawn-like shyness and become a little acquainted with him so as to converse easily, he commenced by asking her whether she had ever reflected on the motives and reasons which induced her parents to consign her to him and himself to accept her as a wife from their hands. A person, whose education had been so confined as we have stated, might with dramatic propriety be painted rather as a listener than a partaker in a discourse, which ran upon topics of this kind. The young lady accordingly hears, but gives no sign that they had ever made part of her thoughts.'

Her husband however has a very willing listener, while with great tact and delicacy he enters into a general consideration of the *raison d'être* of matrimony, and the respective duties of the husband and

wife, and of the peculiar wisdom with which Providence has shaped and organised the two sexes for the better furtherance of them. He declares that God has framed the constitution of man so as to fit him for out-door business, acquisition as well as defence, while he has made the body of woman less able to bear hardships and therefore has assigned her in-door work, and perceiving that a fearful spirit would be no detriment to guardianship, has endowed her with a larger measure of timidity than he has bestowed on man. He insists upon such separation of functions as an ordinance of nature⁸, with which the law is in harmony. As man and woman are not equally fitted for both classes of duties, they stand in need of each other, and union and cooperation is by far the highest good of both.

The husband-preceptor concludes with proposing the queen-bee, in all its qualities, active, sedentary, public and private, as an admirable example of the disposition which should belong to the mistress of a family. The young lady, however, was not much

⁸ Plato on the other hand (Rep. v p. 456 c, p. 466 d) maintains that similarity of training and function for both men and women is the real order of nature, and that the opposite practice, which insists on a separation of life and functions between the sexes, is unnatural. Aristotle disputes this reasoning altogether, declaring that Nature prescribes a separation of life and functions between the two sexes—that the relation of man to woman is that of superiority and command on one side, inferiority and obedience on the other, like the relation between father and child, master and slave, though with a difference less in degree—that virtue in a man and virtue in a woman, are quite different, imposing diverse obligations. Grote *Plato* Vol. III p. 223.

versed in apiaries, and when the properties and cares of this industrious little animal are explained to her at considerable length, she exclaims with an evident feeling of alarm, ‘and must all these duties fall upon me?’ ‘The duties, which must fall upon you’, replies the husband, entering into the whole economy of a Grecian housewife, are ‘to abide within doors; to send to their labour such of the servants as have outdoor occupations and to superintend those whose labours are confined to the house. You must receive and register the products of our joint estate, apportioning part for daily and current use and making provision to garner the rest, so that the outgoings destined for a year may not be wasted in a month. It will further rest with you to see that the wool, which is brought in, be converted into clothes, and that the corn be in a proper state to furnish the family with provision’ (Ch. vii § 10—§ 36). The pupil listens with silence to these injunctions; but nature and sex immediately break out, when to this catalogue of duties is added that, which the harder mind of her husband seems to think will sit least easy upon her—the care of the infirm and sick, who considering the immense number of slaves, often comprehended in the establishment of a wealthy Athenian, must frequently have amounted to a considerable number⁹. ‘So help me God’ she exclaims with a pardonable vivacity ‘that will be my pleasantest task, if careful nursing may touch the springs of gratitude and increase the friendliness of those who fall under my care!’ (§ 37—§ 40).

‘There are other duties,’ he adds, ‘which become agreeable, as when you make an ignorant slave intelligent and so double the value of her labour, and when you have it in your power to do good to those

⁹ Cf. Wallon, *Histoire de l'Esclavage dans l'Antiquité*, ed. 2, Paris, 1879, Tome 1 p. 46, p. 184

who are good and useful to the family ; and, what is most delightful of all, when you prove yourself to be better than your husband, and so make him your devoted slave, having no fear lest, as age advances, you be held in less honour in the family, but assured that, the older you grow, the more you will be honoured in the home, according as you have discharged your duties to me and your children' (Ch. vii § 41—§ 43).

This is the substance of the first Lecture. Socrates naturally desires to be informed what effect it produced. Nothing could be more satisfactory (Ch. viii § 1—§ 2).

The subject of his next Lecture is Order, the most useful and beautiful thing in the world. Ischomachus details the various circumstances and causes by which a kind of beau ideal of the beauty of arrangement had been gradually fostered in his own mind. He illustrates it by the rhythmical movements of an army on the march or the field of battle ; of a ship with its rowers and passengers ; all of which require the most exact order for beauty or efficiency. Disorder, on the contrary, is like a farmer who sows barley, wheat and beans all together and who, when he wants a barley-cake or wheaten bread or pulse, must needs be picking and choosing instead of taking directly what he wants. The true principle is a place for everything and everything in its place ; and servants must be taught whence to take and where to put whatever is needed for use, which they will soon learn. He further illustrates by what he once saw on board a Phoenician merchant-vessel,

where by a careful economy of space and by exact order a great quantity of rigging and warlike armament and a cargo of costly goods were snugly stowed away in a place not larger than a dining room, and the officers of the ship knew the place of each article as well as he who can spell knows the letters in the name of Socrates. The master remarked that in a storm at sea there would be no time for hunting after anything out of the way, for God threatens and punishes the indolent. Now if seamen can find a place for everything and keep such exquisite order in a vessel tossed about on the waves, it were a great shame to us, if in houses standing on the solid earth, we should not do the same. It is good to have a place for shoes, for clothes, for vessels, for furniture, and there is something rhythmical in seeing even dishes properly arranged. The arrangement of furniture is like that of a circular chorus; not only the chorus itself is a pretty sight, but the clear space within is beautiful. There is no difficulty in finding a person who will learn the places and remember to put each thing in its proper place. If you send a servant out to purchase anything in the market, he will know precisely where to go and find it, because there is a particular place for everything; but if you go in search of a man, you are not so certain where to go, because there is no fixed place to await him in (Ch. VIII § 3—§ 23).

This was the second Lecture. ‘Well,’ says Socrates, ‘did she promise to undertake all this?’ To be sure she did, with the greatest alacrity and begged me to set about putting things in order at once’ (Ch. ix § 1).

The husband and wife then examine together the arrangements of the house, in which utility had been studied more than ornament. It was well built for comfort both in summer and winter. They first collected all the furniture connected with sacrifices ; then the ornaments and apparel for festival occasions, armour, bed-clothes, women's and men's shoes, the implements for spinning, cooking utensils, bathing-furniture, table-furniture ; and sorted the things that were for every day use, and those reserved for company and so on. Every kind of furniture was put in its proper place, servants were properly instructed and a housekeeper selected, whose interest it was made to enforce the regulations of the family. Ischomachus taught his wife that she must be the executive officer in the house, to see that the laws are enforced, and, like a queen, distribute praise and blame as they are deserved (Ch. ix § 2—§ 19).

The young wife, instead of resenting some of these instructions as a fastidious modern female would do, grows absolutely high-minded in the contemplation of her duties ; and her magnanimity even stands a test, which probably formed with many of her country-women the only consolation, that their retired habits allowed. Whatever degree of beauty nature had conferred upon a Grecian woman, she was by no means unwilling to call in art for an accessory. The catalogue which Plautus gives of the artisans who contributed to the complete adornment of a Grecian lady of fashion, and the list of articles, which were to be found at a lady's toilette, according to a fragment of the great comic poet of Athens¹⁰, are formidable enough. Ischomachus' bride does not appear to have been less guilty

¹⁰ Thesmoph. II ap. Polluc. VII 95.

on these points than her neighbours. Her husband, to use his own expressions, had found her daubed with much *fard* ‘to make her appear whiter than she really was,’ and with much *rouge* ‘to make her appear redder than she really was’; and as a beauty in Greece was the more valuable for being on a large scale¹¹, she had added to these abominations a pair of high-heeled shoes, ‘that she might appear taller than she really was’. From the docility which this exemplary woman has displayed on more important points, it may easily be believed that she was not invincible even in this:—her abjuration of the practice was indeed almost the immediate result of a proper exposition of its perniciousness, its disingenuousness and its easiness of detection (Ch. x § 2—§ 9).

Ischomachus concludes with giving advice to his wife, how she may best secure a fresh and healthy complexion: she should avoid a sedentary life; the active and faithful discharge of her duties in superintending her household would afford her ample bodily exercise and at the same time more effectually secure the esteem and confidence of her husband than showiness in apparel or assumed dignity of manner (§ 10—§ 13).

Socrates admits that all he has heard of Ischomachus’ wife is very pleasant and highly creditable to both¹².

¹¹ Aristot. de rhet. i c. 5.

¹² It does not appear that what are now considered qualifications in a married lady of the upper class, presiding at her husband’s table, receiving his guests, or enlivening by her conversation his hours of domestic retirement, entered in the philosopher’s estimate of a model wife. Socrates, like Pericles, could according to Xenophon appreciate female accomplishment in an Aspasia or a Theodota, but was not, like Pericles,

He next wishes to be informed what the nature of Ischomachus' own occupations is, that he has come to be thought so highly of by all; whereupon Ischomachus describes how, since the gods have connected happiness with the performance of duties and these again require the light of knowledge, he opens the labours of a day by asking the blessing of heaven upon all his purposes and praying for health, strength and prosperity, for a good name among the citizens, and success in worldly affairs (Ch. xi § 1—§ 9).

Having risen early enough to find people at home, he makes his business visits in the city, combining exercise and profit. If no affairs detain him in town, he sends his horse out into the country by a servant and walks thither himself; and having inspected the work going on at the farm, he mounts his horse and takes a rapid gallop, not minding whether it is up hill or down, leaping over ditches and trenches, just as he would have done in war. Then he gives his horse up to the servant, walks home to a light breakfast, and devotes the day to intercourse with friends, miscellaneous business, and discharges the civil duties which belong to every Athenian citizen, to say nothing of hearing and adjusting the complaints of servants, reconciling differences among friends, endeavouring to convince them that it is much better to be friends than enemies, and discussing the conduct of public men¹⁸; ‘and sometimes’, he says, ‘I am taken to task and put on my trial by my wife’.—‘And how do you get on in the defence?’—‘When it is for my interest

alive to their value in a virtuous Athenian lady. Mure, *Critical Hist. of Greek Lit.* v p. 464.

¹⁸ This is the interpretation which Prof. Felton *Lectures on Greece* i p. 358 after Breitenbach puts upon the passage; Lincke thinks that the interpolator has been busy here and expunges the whole of § 24 as irrelevant. Cf. below n. 16.

to tell the truth, pretty well ; but, when the contrary, Socrates, I cannot make the worse appear the better reason' (Ch. xi § 14—§ 25).

Passing on to the agricultural branch of his subject, Ischomachus enjoins first the obtaining a good land-steward, as being to the farm what a good wife is to the house. He considers it more satisfactory for a landlord to train his own steward himself than to buy one who has been trained by another. There are five qualities, he says, essential to make a good steward, which he must be taught: (1) to be devoted to his master's interests ; (2) to be careful and painstaking ; (3) to have practical knowledge of what needs to be done ; (4) to possess capacity for command and the power of securing hearty obedience from his subordinates ; (5) to respect his master's property and to be honest in all his dealings. In the management of labourers leniency is enjoined as preferable to harshness, reward for good conduct as more effectual than severity against offenders, and the need of personal active supervision on the part of the master, and of setting a good example of care and vigilance is strongly insisted on (Ch. xii § 3—Ch. xiv).

In reply to Socrates' request for some practical lessons in agriculture, Ischomachus points out that it is by no means a difficult art to obtain a knowledge of; it has no secrets to be jealous of, as so many trades have, but its fundamental principles and processes are open to common observation and may easily be learned. He proves to Socrates in a familiar and colloquial manner¹⁴ that he knows already something about agricul-

¹⁴ Cf. ch. xix § 15.

tural operations, as about the aptitude of different soils for different products; about the methods and seasons of sowing and the quantity of seed according to the varying conditions of soil; and about the modes of reaping, threshing and winnowing (Ch. xv—Ch. xvii).

The agricultural commentaries are, as Mure observes, less copiously detailed than those devoted to domestic economy or housekeeping in the proper sense. No distinction is made between the different kinds of culture adapted to different species of grain, or to those numerous other vegetables, which then assuredly as now, formed a large proportion of the sum total of agricultural produce in Southern Europe. The directions as to ploughing, sowing, reaping, &c. are given in the aggregate, without distinction of the different seasons or modes, adapted to different kinds of produce. Wheat and barley alone are mentioned; nothing is said of lentils, millet, beans, pease, hemp. As little of sheep-husbandry, the cow or the dairy. No remarks occur on the several kinds of agricultural implements. Manure is mentioned as a necessary aid to growth; but no directions are given for the mode of its application to different soils or crops.

The rules for planting the principal fruit trees, olives, fig-trees and vines, are more specific. Here again the answer of Socrates, showing that his own common sense and observation of the methods in use made up for any lack of technical instruction, corroborate the original position of Ischomachus that agriculture is not a repulsive or difficult subject, but one which any man of ordinary intelligence may readily acquire a knowledge of (Ch. xix). Socrates expresses his surprise that, notwithstanding the facility with which it is learned, the practice of agri-

culture should exhibit such strikingly different results, that, while some farmers become rich, others remain in extreme poverty. Ischomachus replies that diligence rather than practical skill is the secret of true success in farming; and he proceeds to illustrate his position by several instances of negligence and indifference (Ch. xx § 1—§ 5, § 10—§ 21), observing *en passant* that the same truth holds good of military operations in which success depends less upon tactical knowledge than upon circumspection¹⁵ (§ 6—§ 9).

Ischomachus then quotes the case of his own father as an instance of what results may be achieved in business by determination and energy, and he explains how without any instruction he had indulged his natural fondness for agriculture and love of work, and at the same time added to his income by judicious speculations in the purchase of plots of waste land, in order that he might reclaim and improve them by cultivation and then resell them at a profit (Ch. xx § 22—§ 26).

Socrates concludes by congratulating Ischomachus on his successful vindication of the merits of agriculture as a pursuit. Ischomachus replies that in every sort of activity and especially in agriculture it is the quality of aptness for command which constitutes the chief difference between one man and another; and he illustrates

¹⁵ Lincke thinks it improbable that Xen. interposed these incongruous and misplaced remarks upon military errors of conduct and judgment, and ascribes their insertion to the supposed interpolator of a similar passage in ch. viii 4—7. Xen., he says, has treated the same theme more thoroughly in Cyr. i 6, 43 where it is not out of place.

his position by the different behaviour and different influence of commanders on land and at sea, according as they can or cannot inspire their subordinates with a desire to do their duty. But the power of ruling over others without offering any violence to their inclinations, he says, is a divine gift, not to be acquired without intellectual and moral training, whereas on the other hand it is the greatest torment to govern the disaffected or refractory¹⁶ (Ch. xxi).

'The style', says Mure, 'in the more practical parts of the dialogue is concise and to the purpose, but at times not free from the characteristic diffuseness of Socratic dialectics. The excursions on the Persian system of agricultural policy, and on the character and death of the younger Cyrus, are undue excrescences on the text of a short didactic essay. In the one last mentioned, Xenophon indirectly describes this dialogue as held, or feigned by him to have been held, in the interval between the death of his Persian patron, in Sept. 401 B.C. and that of Socrates in June 399 B.C. He has been guilty therefore either of a blunder, or more probably perhaps of a wilful license, in representing himself as present on the occasion. Apart from the general evidence that his return to Athens after his Thracian campaign was prevented by his banishment, his transfer of the Cyreian army from the service of Seuthes to that of Thimbron, did not take place till the summer, or at soonest, the spring of the year B.C. 399. It is impossible therefore, even

¹⁶ Lincke considers that the dialogue ends with ch. xx, regarding the whole of chapter xxi as borrowed from the *Cyropaedia* (i 6, 20, 21; iii 1, 20, 28; i 1, 6).

had he revisited Athens in time to have found his master alive, that he could have found him freely following his old pursuits. The tract contains no further data for judging of the time of its composition.'

There can be little doubt that the *Oeconomicus* is a genuine work of Xenophon. It was rendered by Cicero into Latin and fragments of this translation have been preserved by Columella in the xith and xiith Books of his *de Re Rustica*, all of which I have transcribed in the notes upon the several passages translated. We have the additional testimony in its favour of Philodemus¹⁷, an Epicurean philosopher,

¹⁷ Philodemus, a native of Gadara in Syria, was a disciple of Zenon (Strabo xvi 2, 29). Cicero speaks of him (or. in Pis. 28, 68) in the highest terms as *vere humanus* and (de fin. ii 35, 119) as *inter optimos et doctissimos homines*. He says that he was a man of elegance and taste and distinguished in literature as well as philosophy (in Pison. 29, 70 *non philosophia solum sed etiam ceteris studiis, quae fere Epicureos neglegere dicunt, perpolitus; poema vero facit ita festivum, ita concinnum, ita elegans, nihil ut fieri possit argutius*). Horace also (Sat. i 2, 121) refers to his poems, and there are 34 epigrams ascribed to him in the *Anthologia Palatina*, elegant in manner but licentious in matter. His prose treatises were numerous and miscellaneous : as many as 26 have been discovered among the charred *papyri* brought to light in 1752 from a library in the ruins of Herculaneum, and edited in the *Volumina Herculaneensia* by Francis Javaroni and Charles Maria Rosini (the first Volume of which containing his treatise *περὶ μουσικῆς* in four books was published in 1793). They contain four books on Rhetoric, four on Music, five *περὶ ποιημάτων*, one *περὶ δργῆς*, an epitome of lectures by Zeno *περὶ ηθῶν καὶ βλών*, one book *περὶ εὐσεβείας*, discovered as late as 1862, from which Cic. was supposed to have borrowed a great part of the First book of his treatise *de natura deorum*, although it is more likely, as Prof. J. B. Mayor shows in the Introduction to his Edition

contemporary with Cicero, who begins the ninth book of his work *de vitiis et virtutibus*¹⁸ with a detailed criticism of the treatises on economy by Xenophon, Theophrastus (wrongly ascribed to Aristotle) and other less known writers. But it is probable that the original text has been corrupted like that of so many other ancient writings by subsequent additions and excrescences. As to the extent of these interpolations critics are not agreed. Lincke¹⁹ finds so many inconsistencies in the dialogue that in his recently published edition of it he omits no less than a fourth of the whole. His theory that the work was left in MS. by Xenophon and edited by his grandson has been criticised by Mr C. D. Morris in an able article contributed to the *American Journal of Philology*, Vol. I. p. 169—p. 186. But even G. Sauppe²⁰, the most conservative of

of that work that they both copied a common original, probably Zeno.

¹⁸ The Greek title of the work is περὶ κακῶν καὶ τῶν ἀρτικεμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ αὐτῶν, i.e. 'of vices and their opposite virtues, and of the persons and circumstances in which they are seen'. The Ninth book might be called *Oeconomics*, being a treatise on the method which the (Epicurean) philosopher should employ to acquire, retain and manage property: it may have been a description and condemnation of avarice, just as the 10th book is a treatise against excessive pride. It was published in Vol. III of the Herculanean rolls in 1827, and subsequently by C. Goettling, together with the *Oeconomics* of Aristotle and those of an anonymous writer.

¹⁹ See also *Hermes* Vol. xvii p. 279—325.

²⁰ In a letter in *Blass die attische Beredsamkeit* 2, 452, where he says: neque omnino improbabilis est conjectura, libros eos qui a Xenophonte sene conscripti sunt ab homine aliquo

Xenophontean critics admits the probability of this conjecture in the case of the writings which Xenophon composed in his old age. C. Schenkl goes farther than any previous Editor in bracketing passages which he considers spurious, but he does not exhibit the recklessness of Lincke.

non admodum docto, antequam ederentur, passim accessione sua auctos esse.

ADDENDA ET CORRIGENDA

P. 55, l. 83 *dele comma after ενάγωγοι.*

P. 71, l. 66 *for ἐλελήθειν read ἐλελήθη.*

P. 78, l. 51—2 *for ἀνωθεν ὁ θεός read ὁ ἀνωθεν θεός.*

P. 90, § 3, l. 16 *for 'in the same way as', 'precisely as',
read 'the same thing that', 'precisely what'.*

P. 90, § 4, l. 20 *add 'αὐτὸς τύχοι': See Madv. Gr. § 144
Rem. 2'.*

P. 96, l. 95 *dele the whole note and refer to Lexicon s. v.*

P. 137, § 8, l. 38 *for 'throw' read 'throw the spear'.*

P. 144, § 12, l. 64 ἐφ' οἷς τοῦτο τὸ δνομα—καλεῖται, 'upon whom this name is imposed'. Cf. Plat. Soph. c. 3 p. 218 c τὸ ἔργον ἐφ' ϕ καλοῦμεν, (*res cui hoc nomen imponimus*), de rep. v c. 16 p. 470 εἴπι τῇ τοῦ οἰκείου ἔχθρᾳ στάσις κέκληται, p. 493 c δνομάζοι ταῦτα πάντα ἐπὶ ταῖς τοῦ μεγάλου ἡών δόξαις, Parmen. p. 147 δ ἔκαστον τῶν δνομάτων οὐκ ἐπὶ τινι καλεῖται; Euthyd. p. 277 εἴ τὸ μανθάνειν καλοῦσιν ἐπὶ τῷ τοιῷδε, Alcib. i p. 108 εἴ φ' ἔκαστῳ Ελεγεις τῷ ἀμεινονι δτι κτλ.

P. 147, § 1, l. 1 *for 'porch belonging to' read 'cloister attached to'.*

P. 148, § 3, l. 23 *for 'challenge', 'summon' read 'summon into court'.*

P. 154, § 20, l. 111 *add 'On the use of the subj. after ὅστις without negative in preceding clause see a note by Shilleto to Dem. de f. l. § 235'.*

P. 154, § 20, l. 112 *for xv 114 read iv 114.*

P. 154, § 20, l. 113 *for 'poetical' read 'very rare'.*

P. 159, § 38, l. 205 *for 'forethought' read 'attention'.*

P. 168, § 8, l. 47 *for 'laden' read 'stowed'.*

P. 168, § 9, l. 53 *for 'barley and wheat' read 'a medley of barley and wheat'.*

P. 165, § 12, l. 74 add 'The 'rigging' or 'hanging gear' would include *ὑπογάματα*, *tormenta* or 'bracing-ropes' running horizontally round the ship from the bows aft, *ἱστία* 'sails', *τοπεῖα* 'cordage of the rigging', *ἱμάντες* or *κεροῦχοι* 'braces of the yard-arm', *πόδες* 'sheets' or ropes at the two lower ends of square sails for tightening or slackening them, *ὑπέρπατα* 'braces' or ropes by which the yards are shifted fore and aft according to the direction of the wind, *χαλινοὶ* 'hauling ropes', for hoisting or letting down the yard and the sail, *παραρρύματα τρίχειν* *cilicia* or 'hair curtains' for protection of the men against high seas and the enemy, *σχοινία ἀγκύρια* 'anchor-cables', *σχοινία ἐπίγυνα* or *ἐπίγεια retinacula* 'stern-cables' for mooring the ships to the shore, *ἀγκοωται anquinae* or ropes which joined the middle of the yard to the mast and assisted its elevation. The 'wooden gear' included the *ταρσοί*, 'oars', *πηδάλια gubernacula* 'rudders', *κλιμακίδες scalae* 'ladders', *κοντοί* 'punting poles', *παστάραι* 'props for the support of the mast at the bottom of the vessel', *ἱστοί mali* 'the masts', *κεραῖαι antennae* 'the yards.' A. Böckh *Urkunden über das Seewesen des Attischen Staates.*

P. 171, § 2, l. 11 for p. 529 read p. 529 B.

P. 171, § 3, l. 17 for 'ad se vocabat' read 'desiderabat'.

P. 172, § 7, l. 39 for 'utensils' read 'armour'.

P. 182, § 5, l. 35 for 'with red minium', 'ochre' read 'with red lead', Lat. *minium*.

P. 188, § 9, l. 62 add 'ὡς can only be modal in this sentence'.

P. 201, § 1, l. 1 for 'let me not detain you' read 'am I detaining you?'

P. 202, § 5, l. 27 for 'villicus' read 'vilius' and for 'villici' read 'vilius'.

P. 208, § 11, l. 51 for *ἄνωθεν δὲ θεός* read *δὲ ἄνωθεν θεός*.

P. 280, § 12, l. 76 for 'virtue' read 'wisdom'.

ΞΕΝΟΦΩΝΤΟΣ ΟΙΚΟΝΟΜΙΚΟΣ

"Ηκουσα δέ ποτε αὐτοῦ καὶ περὶ οἰκονομίας Ι τοιάδε διαλεγομένου. Εἰπέ μοι, ἔφη, ὁ Κριτόβουλε, ἀρά γε ἡ οἰκονομία ἐπιστήμης τινὸς ὄνομά ἔστιν, ὥσπερ ἡ ἰατρικὴ καὶ χαλκευτικὴ καὶ ἡ τεκτονική;

"Εμοιγε δοκεῖ, ἔφη ὁ Κριτόβουλος.

"Η καὶ ὥσπερ τούτων τῶν τεχνῶν ἔχοιμεν ἀν εἰπεῖν ὃ τι ἔργον ἐκάστης, οὕτω καὶ τῆς οἰκονομίας δυνάμεθα εἰπεῖν ὃ τι ἔργον αὐτῆς ἔστι;

Δοκεῖ γοῦν, ἔφη ὁ Κριτόβουλος, οἰκονόμου ἀγαθοῦ εἶναι εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον.

"Η καὶ τὸν ἄλλου δὲ οἴκον, ἔφη ὁ Σωκράτης, εἰς ἐπιτρέποι τις αὐτῷ; Ή οὐκ ἀν δύναιτο, εἰ βούλοιτο, εὖ οἰκεῖν, ὥσπερ καὶ τὸν ἑαυτοῦ; ὁ μὲν γάρ τεκτονικὴν ἐπιστάμενος ὅμοίως ἀν καὶ ἄλλῳ δύναιτο ἐργάζεσθαι ὅτιπερ καὶ ἑαυτῷ, καὶ ὁ οἰκονομικός γ' ἀν ὠσαύτως.

"Εμοιγε δοκεῖ, ὁ Σώκρατες.

"Ἐστιν ἄρα, ἔφη ὁ Σωκράτης, τὴν τέχνην ταύτην ἐπισταμένῳ, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων, τὸν ἄλλου οἴκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν;

Νὴ Δία καὶ πολύν γε μισθόν, ἔφη ὁ Κριτόβουλος, φέροι ἄν, εἰ δύναιτο οἴκου παραλαβών τελεῖν τε ὅσα δεῖ καὶ περιουσίαν ποιῶν αὐξεῖν τὸν οἴκον.

5 Οἴκος δὲ δὴ τί δοκεῖ ἡμῖν εἶναι; ἀρά ὅπερ οἴκια ἡ καὶ ὅσα τις ἔξω τῆς οἰκίας κέκτηται, πάντα τοῦ οἴκου ταῦτά ἐστιν;

Ἐμοὶ γοῦν, ἔφη ὁ Κριτόβουλος, δοκεῖ, καὶ εἰ τοῦ μηδὲ ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ, πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται.

6 Οὐκοῦν καὶ ἔχθροὺς κέκτηνται τινες;

Νὴ Δία καὶ πολλούς γε ἔνιοι.

Ἔντοντα αὐτῶν φήσομεν εἶναι τοὺς 35 ἔχθρούς;

Γελοῖον μεντάν εἴη, ἔφη ὁ Κριτόβουλος, εἰ δὲ τοὺς ἔχθροὺς αὐξῶν προσέτι καὶ μισθὸν τούτου φέροι.

7 "Οτι τοι ἡμῖν ἐδόκει οἴκος ἀνδρὸς εἶναι ὅπερ 40 κτῆσις.

Νὴ Δῖ, ἔφη ὁ Κριτόβουλος, ὃ τι γέ τις ἀγαθὸν κέκτηται· οὐ μὰ Δῖ οὐκ εἴ τι κακόν, τοῦτο κτῆμα ἐγὼ καλῶ.

Σὺ δ' ἔοικας τὰ ἑκάστῳ ὠφέλιμα κτήματα 45 καλεῖν.

Πάνυ μὲν οὖν, ἔφη· τὰ δέ γε βλάπτοντα ζημίαν ἔγωγε νομίζω μᾶλλον ἢ χρήματα.

8 Κἀν ἄρα γέ τις ἵππον πριάμενος μὴ ἐπίστηται αὐτῷ χρῆσθαι, ἀλλὰ καταπίπτων ἀπ' αυτοῦ 50 κακὰ λαμβάνῃ, οὐ χρήματα αὐτῷ ἐστιν ὁ ἵππος;

Οὔκ, εἴπερ τὰ χρήματά γ' ἐστὶν ἀγαθόν.

Οὐδ' ἄρα γε ἡ γῆ ἀνθρώπῳ ἐστὶ χρήματα,
ὅστις οὕτως ἔργαζεται αὐτὴν ὥστε ζημιοῦσθαι
εἰς ἔργαζόμενος.

Οὐδὲ ἡ γῆ μέντοι χρήματά ἐστιν, εἴπερ ἀντὶ⁹
τοῦ τρέφειν πεινῆν παρασκευάζει.

Οὐκοῦν καὶ τὰ πρόβατα ὥσαύτως, εἴ τις διὰ
τὸ μὴ ἐπίστασθαι προβάτοις χρῆσθαι ζημιοῦτο,
οὐδὲ τὰ πρόβατα χρήματα τούτῳ εἴη ἄν;

Οὕκουν ἔμοιγε δοκεῖ.

Σὺ ἄρα, ὡς ἔοικε, τὰ μὲν ὡφελοῦντα χρήματα
ἡγεῖ, τὰ δὲ βλάπτοντα οὐ χρήματα.

Οὕτως.

Ταῦτὰ ἄρα ὅντα τῷ μὲν ἐπισταμένῳ χρῆσθαι¹⁰
αὐτῶν ἕκάστοις χρήματά ἐστι, τῷ δὲ μὴ ἐπι-
σταμένῳ οὐ χρήματα· ὥσπερ γε αὐλοὶ τῷ μὲν
ἐπισταμένῳ ἀξίως λόγου αὐλεῖν χρήματά εἰσι,
τῷ δὲ μὴ ἐπισταμένῳ οὐδὲν μᾶλλον ἢ ἄχρηστοι
τολίθοι, εἰ μὴ ἀποδιδοῦτό γε αὐτούς. Τοῦτ' οὖν φαί-¹¹
νεται ἡμῖν, ἀποδιδομένοις μὲν οἱ αὐλοὶ χρήματα,
μὴ ἀποδιδομένοις δὲ ἀλλὰ κεκτημένοις οὐ, τοῖς μὴ
ἐπισταμένοις αὐτοῖς χρῆσθαι.

Καὶ ὁμολογουμένως γε, ω̄ Σώκρατες, ὁ λόγος
η̄ μῖν χωρεῖ, ἐπείπερ εἴρηται τὰ ὡφελοῦντα χρή-
ματα εἶναι. μὴ πωλούμενοι μὲν γὰρ οὐ χρήματά
εἰσιν οἱ αὐλοί· οὐδὲν γὰρ χρήσιμοί εἰσι· πωλού-
μενοι δὲ χρήματα.

Πρὸς ταῦτα δ' ὁ Σωκράτης εἶπεν, Ἡν ἐπί-¹²
στηταί γε πωλεῖν. εἰ δὲ πωλοίη αὐτὸς τοῦτο
φῦ μὴ ἐπίσταιτο χρῆσθαι, οὐδὲ πωλούμενοι εἰσι
χρήματα κατά γε τὸν σὸν λόγον.

Λέγειν ἔοικας, ὡς Σώκρατες, ὅτι οὐδὲ τὸ ἀργύριον
ἔστι χρήματα, εἰ μή τις ἐπίσταιτο χρῆσθαι αὐτῷ.

13 Καὶ σὺ δέ μοι δοκεῖς οὕτω συνομολογεῖν, ἀφ' 85
ῶν τις ὠφελεῖσθαι δύναται, χρήματα εἶναι. εἰ
γοῦν τις χρῶτο τῷ ἀργυρίῳ ὥστε πριάμενος οἷον
έταίραν διὰ ταύτην κάκιον μὲν τὸ σῶμα ἔχοι,
κάκιον δὲ τὴν ψυχήν, κάκιον δὲ τὸν οἶκον, πῶς
ἄν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; 90

Οὐδαμῶς, εἰ μή πέρ γε καὶ τὸν ὑοσκύαμον
καλούμενον χρήματα εἶναι φήσομεν, ὑφ' οὐ οἱ
φαγόντες αὐτὸν παραπλήγες γίγνονται.

14 Τὸ μὲν δὴ ἀργύριον, εἰ μή τις ἐπίσταιτο αὐτῷ
χρῆσθαι, οὕτω πόρρω ἀπωθείσθω, ὡς Κριτόβουλε, 95
ὥστε μηδὲ χρήματα εἶναι. οἱ δὲ φίλοι, ἦν τις
ἐπίστηται αὐτοῖς χρῆσθαι ὥστε ὠφελεῖσθαι ἀπ'
αὐτῶν, τί φήσομεν αὐτοὺς εἶναι;

Χρήματα νὴ Δλ', ἔφη ὁ Κριτόβουλος, καὶ πολύ
γε μᾶλλον ἡ τοὺς βοῦς, ἦν ὠφελιμώτεροί γε ὡσι 100
τῶν βοῶν.

15 Καὶ οἱ ἔχθροι γε ἄρα κατά γε τὸν σὸν λόγον
χρήματά εἰσι τῷ δυναμένῳ ἀπὸ τῶν ἔχθρῶν ὠφε-
λεῖσθαι.

Ἐμοὶ γοῦν δοκεῖ. 105

Οἶκονόμου ἄρα ἔστιν ἀγαθοῦ καὶ τοῖς ἔχθροῖς
ἐπίστασθαι χρῆσθαι ὥστε ὠφελεῖσθαι ἀπὸ τῶν
ἔχθρων.

Ίσχυρότατά γε.

Καὶ γὰρ δὴ ὄρας, ἔφη, ὡς Κριτόβουλε, ὅσοι μὲν 110
δὴ οἶκοι ἴδιωτῶν ηὔξημένοι εἰσὶν ἀπὸ πολέμου,
ὅσοι δὲ τυράννων.

Αλλὰ γὰρ τὰ μὲν καλῶς ἔμοιγε δοκεῖ λέγεσθαι, 16
 ω Σώκρατες, ἔφη ὁ Κριτόβουλος· ἐκεῦνο δ' ήμūn
 115 τὶ φαίνεται, ὅπόταν ὀρῷμέν τινας ἐπιστήμας μὲν
 ἔχοντας καὶ ἀφορμὰς ἀφ' ὧν δύνανται ἐργαζόμενοι
 αὐξεῖν τοὺς οἰκους, αἰσθανώμεθα δὲ αὐτοὺς ταῦτα
 μὴ θέλοντας ποιεῖν καὶ διὰ τοῦτο ὀρῷμεν ἀνω-
 φελεῖς οὕσας αὐτοῖς τὰς ἐπιστήμας; ἄλλο τι η
 120 τούτοις αὖ οὔτε αἱ ἐπιστήμαι χρήματά εἰσιν οὔτε
 τὰ κτήματα;

Περὶ δούλων μοι, ἔφη ὁ Σωκράτης, ἐπιχειρεῖς, 17
 ω Κριτόβουλε, διαλέγεσθαι;

Οὐ μὰ Δλ', ἔφη, οὐκ ἔγωγε, ἀλλὰ καὶ πάνυ
 125 εὐπατριδῶν ἐνίων γε δοκούντων εἶναι, οὓς ἔγῳ
 ὀρῷ τοὺς μὲν καὶ πολεμικάς, τοὺς δὲ καὶ εἰρηνικάς
 ἐπιστήμας ἔχοντας, ταῦτας δὲ οὐκ ἐθέλοντας ἐρ-
 γάζεσθαι, ὡς μὲν ἔγῳ οἴμαι, δι' αὐτὸ τοῦτο δτι
 δεσπότας οὐκ ἔχουσιν.

130 Καὶ πῶς ἄν, ἔφη ὁ Σωκράτης, δεσπότας οὐκ 18
 ἔχοιεν, εἰ εὐχόμενοι εὐδαιμονεῖν καὶ ποιεῖν βου-
 λόμενοι ἀφ' ὧν ἔχοιεν ἀγαθὰ ἐπειτα κωλύονται
 ποιεῖν ταῦτα ὑπὸ τῶν ἀρχόντων;

Καὶ τίνες δὴ οὗτοι εἰσιν, ἔφη ὁ Κριτόβουλος,
 135 οἱ ἀφανεῖς ὅντες ἀρχουσιν αὐτῶν;

Αλλὰ μὰ Δλ', ἔφη ὁ Σωκράτης, οὐκ ἀφανεῖς 19
 εἰσιν, ἀλλὰ καὶ πάνυ φανεροί. καὶ δτι πονηρό-
 τατοι γ' εἰσὶν οὐδὲ σὲ λανθάνουσιν, εἰπερ πονηράν
 γε νομίζεις ἀργύριαν τ' εἶναι καὶ μαλακίαν ψυχῆς
 20 καὶ ἀμέλειαν. καὶ ἄλλαι δ' εἰσὶν ἀπατηλαί τινες
 δέσποιναι προσποιούμεναι ήδοναὶ εἶναι, κυβεῖα
 τε καὶ ἀνωφελεῖς ἀνθρώπων ὄμιλαί, αὶ προϊόντος

τοῦ χρόνου καὶ αὐτοῖς τοῖς ἐξαπατηθεῖσι καταφανεῖς γίγνονται δτὶ λύπαι ἄρα ἡσαν ἥδοναῖς περιπεπεμμέναι, αἱ διακωλύουσιν αὐτοὺς ἀπὸ τῶν 145 ὀφελίμων ἔργων κρατοῦσαι.

21 Ἐλλὰ καὶ ἄλλοι, ἔφη, ὡς Σώκρατες, ἔργάζεσθαι μὲν οὐ κωλύονται ὑπὸ τούτων ἄλλὰ καὶ πάνυ σφοδρῶς πρὸς τὸ ἔργάζεσθαι ἔχουσι καὶ μηχανᾶσθαι προσόδους, ὅμως δὲ καὶ τοὺς οἰκους κατατρίβουσι καὶ ἀμηχανίαις συνέχονται.

22 Δοῦλοι γάρ εἰσι καὶ οὗτοι, ἔφη ὁ Σωκράτης, καὶ πάνυ γε χαλεπῶν δεσποτῶν οἱ μὲν λιχνειῶν, οἱ δὲ λαγνειῶν, οἱ δὲ οἰνοφλυγιῶν, οἱ δὲ φιλοτιμιῶν τινων μώρων καὶ δαπανηρῶν, ἀ τοῦτω χαλεπῶς 155 ἄρχει τῶν ἀνθρώπων, ὃν ἀν ἔπικρατήσωσιν, ὥσθ' ἔως μὲν ἀν ὁρῶσιν ἥβωντας αὐτοὺς καὶ δυναμένους ἔργάζεσθαι, ἀναγκάζουσι φέρειν ἀ ἀν αὐτοὶ ἔργάσωνται καὶ τελεῖν εἰς τὰς αὐτῶν ἐπιθυμίας, ἐπειδὴν δὲ αὐτοὺς ἀδυνάτους αἰσθωνται ὅντας ἔργάζεσθαι 160 διὰ τὸ γῆρας, ἀπολείπουσι τούτους κακῶς γηράσκειν, ἄλλοις δ' αὖ πειρῶνται δούλοις χρῆσθαι.

23 ἄλλὰ δεῖ, ὡς Κριτόβουλε, πρὸς ταῦτα οὐχ ἥττον διαμάχεσθαι περὶ τῆς ἐλευθερίας ἢ πρὸς τοὺς σὺν ὅπλοις πειρωμένους καταδουλοῦσθαι. πολέμιοι 165 μὲν οὖν ἥδη ὅταν καλοὶ κάγαθοὶ ὅντες καταδουλώσωνται τινας, πολλοὺς δὴ βελτίους ἡνάγκασαν εἶναι σωφρονίσαντες καὶ ῥάον βιοτεύειν τὸν λοιπὸν χρόνον ἐποίησαν· αἱ δὲ τοιαῦται δέσποιναι αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς 170 ψυχὰς καὶ τοὺς οἰκους οὕποτε λήγουσιν, ἔστ' ἀν ἄρχωσιν αὐτῶν.

‘Ο οὖν Κριτόβουλος ἐκ τούτων ὡδέ πως εἶπεν II
 ‘Αλλὰ περὶ μὲν τῶν τοιούτων ἀρκούντως πάνυ μοι
 δοκῶ τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι· αὐτὸς δ’
 ἔμαυτὸν ἔξετάζων δοκῶ μοι εὐρίσκειν ἐπιεικῶς τῶν
 τοιούτων ἐγκρατῆ ὄντα, ὥστ’ εἴ μοι συμβούλεύοις
 δ’ τι ἀν ποιῶν αὔξοιμι τὸν οἶκον, οὐκ ἀν μοι δοκῶ
 ὑπό γε τούτων ὅν σὺ δεσποινῶν καλεῖς κωλύεσθαι·
 ἀλλὰ θαρρῶν συμβούλευε δ’ τι ἔχεις ἀγαθόν· ἢ
 κατέγνωκας ἡμῶν, ὡς Σώκρατες, ἵκανῶς πλουτεῖν
 καὶ οὐδὲν δοκοῦμέν σοι προσδεῖσθαι χρημάτων;

Οὕκουν ἔγωγε, ἔφη δὲ Σώκρατης, εἰ καὶ περὶ
 ἔμοιν λέγεις, οὐδέν μοι δοκῶ προσδεῖσθαι χρημά-
 των, ἀλλ’ ἵκανῶς πλουτεῖν· σὺ μέντοι, ὡς Κριτό-
 βουλε, πάνυ μοι δοκεῖς πένεσθαι, καὶ ναὶ μὰ Δί'
 ἔστιν δτε καὶ πάνυ οἰκτείρω σε ἔγω.

Καὶ ὁ Κριτόβουλος γελάσας εἶπε, Καὶ πόσον
 ἀν πρὸς τῶν θεῶν οἵει, ὡς Σώκρατες, ἔφη, εύρειν τὰ
 σὰ κτήματα πωλούμενα, πόσον δὲ τὰ ἐμά;

Ἐγὼ μὲν οἶμαι, ἔφη δὲ Σώκρατης, εἰ ἀγαθοῦ
 ωνητοῦ ἐπιτύχοιμι, εύρειν ἀν μοι τὴν οἰκίαν καὶ
 τὰ ὄντα πάντα πάνυ ῥᾳδίως πέντε μνᾶς· τὰ
 μέντοι σὰ ἀκριβῶς οἶδα δτι πλέον ἀν εύροι ἢ
 ἑκατονταπλασίονα τούτου.

Κἀτα οὕτως ἔγνωκάς σὺ μὲν οὐχ ἤγειν προσ- 4
 δεῖσθαι χρημάτων, ἐμὲ δὲ οἰκτείρεις ἐπὶ τῇ πενίᾳ;

Τὰ μὲν γὰρ ἐμά, ἔφη, ἵκανά ἔστιν ἐμοὶ παρέχειν
 τὰ ἐμοὶ ἀρκοῦντα· εἰς δὲ τὸ σὸν σχῆμα δὲ σὺ περι-
 βέβλησαι καὶ τὴν σὴν δόξαν, οὐδέ τρὶς ὅσα μὲν
 κέκτησαι προσγένοιτο σοι, οὐδέ ὡς ἀν ἵκανά μοι
 δοκεῖ εἶναι σοι.

5 Πώς δὴ τοῦτ'; ἔφη ὁ Κριτόβουλος.

[Απεφήνατο ὁ Σωκράτης] "Οτι πρῶτον μὲν ὅρῳ σοι ἀνάγκην οὐσαν θύειν πολλά τε καὶ μεγάλα ἡ οὔτε θεοὺς οὔτε ἀνθρώπους οἴμαι σε ἀνάσχεσθαι· ἔπειτα ξένους προσήκει σοι πολλοὺς 35 δέχεσθαι καὶ τούτους μεγαλοπρεπῶς· ἔπειτα δὲ πολίτας δειπνίζειν καὶ εὖ ποιεῖν ἡ ἔρημον συμ- 6 μάχων εἶναι. ἔτι δὲ καὶ τὴν πόλιν αἰσθάνομαι τὰ μὲν ἥδη σοι προστάττουσαν μεγάλα τελεῖν ἵπποτροφίας τε καὶ χορηγίας καὶ γυμνασιαρχίας 40 καὶ προστατείας, ἦν δὲ δὴ πόλεμος γένηται, οἵδ' ὅτι καὶ τριηραρχίας [μισθοὺς] καὶ εἰσφορὰς τοσ- αύτας σοι προστάξουσιν, ὅσας σὺ οὐ ῥᾳδίως ὑποί- σεις. ὅπου δ' ἀν ἐνδεῶς δόξῃς τι τούτων ποιεῖν, οἵδ' ὅτι σε τιμωρήσονται Ἀθηναῖοι οὐδὲν ἥττον ἢ 45 7 εἰ τὰ αὐτῶν λάβοιεν κλέπτοντα. πρὸς δὲ τούτοις ὅρῳ σε οἰόμενον πλουτεῖν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῖς δὲ πράγ- μασι προσέχοντα τὸν νοῦν, ὥσπερ ἔξόν σοι. ὡν ἔνεκα οἰκτείρω σε, μή τι ἀνήκεστον κακὸν πάθης 50 8 καὶ εἰς πολλὴν ἀπορίαν καταστῆς. καὶ ἐμοὶ μέν, εἴ τι καὶ προσδεηθείην, οἵδ' ὅτι καὶ σὺ γυγνώσκεις, ὡς εἰσὶν οἱ καὶ ἐπαρκέσειαν ἄν, ὥστε πάνυ μικρὰ πορίσαντες κατακλύσειαν ἀν ἀφθονίᾳ τὴν ἐμὴν δίαιταν· οἱ δὲ σοὶ φίλοι πολὺ ἀρκοῦντα σοῦ μᾶλ- 55 λον ἔχοντες τῇ ἑαυτῶν κατασκευῇ ἢ σὺ τῇ σῇ ὅμως ὡς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσι.

9 Καὶ ὁ Κριτόβουλος εἶπεν Ἐγὼ τούτοις, ὁ Σώκρατες, οὐκ ἔχω ἀντιλέγειν· ἀλλ' ὥρα σοι προ- στατεύειν ἐμοῦ, ὅπως μὴ τῷ ὕντι οἰκτρὸς γένωμαι. 60

Ακούσας οὖν ὁ Σωκράτης εἶπε· Καὶ οὐθαυμαστὸν δοκεῖς, ὡς Κριτόβουλε, τοῦτο σαυτῷ ποιεῖν, δτι ὀλίγῳ μὲν πρόσθεν, ὅτε ἐγὼ ἔφην πλουτεῖν, ἐγέλασας ἐπ' ἐμοὶ ὡς οὐδὲ εἰδότι, ὃ τι εἴη πλοῦτος, 65 καὶ πρότερον οὐκ ἐπαύσω πρὶν ἐξήλεγκάς με καὶ ὁμολογεῖν ἐποίησας μηδὲ ἑκατοστὸν μέρος τῶν σῶν κεκτῆσθαι, νῦν δὲ κελεύει προστατεύειν μέσου καὶ ἐπιμελεῖσθαι, δπως ἀν μὴ παντάπασιν ἀληθῶς πένης γένοιο;

70 Ορῶ γάρ σε, ἔφη, ὡς Σώκρατες, ἐν τι πλουτηρὸν το ἔργον ἐπιστάμενον περιουσίαν ποιεῖν. τὸν οὖν ἀπ' ὀλίγων περιποιοῦντα ἐλπίζω ἀπὸ πολλῶν γ' ἀν πάνυ ῥᾳδίως πολλὴν περιουσίαν ηπῆσαι.

Οὕκουν μέμνησαι ἀρτίως ἐν τῷ λόγῳ, δτι οὐδ' 11 τις ἀναγρύζειν μοι ἐξουσίαν ἐποίησας λέγων, δτι τῷ μὴ ἐπισταμένῳ ἵπποις χρῆσθαι οὐκ εἴη χρήματα οἱ ἵπποι οὐδὲ ἡ γῆ οὐδὲ τὰ πρόβατα οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδέν, δτφ τις μὴ ἐπισταιτο χρῆσθαι; εἰσὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν τοιούτων ἐμὲ 80 δὲ πῶς τινι τούτων οἰει ἀν ἐπιστηθῆναι χρῆσθαι, ὡς τὴν ἀρχὴν οὐδὲν πώποτε ἐγένετο τούτων;

Αλλ' ἐδόκει ήμιν, καὶ εἰ μὴ χρήματά τις τύχοι 12 ἔχων, ὅμως εἴναλ τις ἐπιστήμη οἰκονομίας. τι οὖν κωλύει καὶ σὲ ἐπιστασθαι;

85 Οπερ νὴ Δία καὶ αὐλεῖν ἀν κωλύσειεν ἀνθρώπουν ἐπιστασθαι, εἰ μήτε αὐτὸς πώποτε κτήσαιτο αὐλοὺς μήτε ἄλλος αὐτῷ παράσχοι ἐν τοῖς αὐτοῦ μανθάνειν· οὗτο δὴ καὶ ἐμοὶ ἔχει περὶ τῆς οἰκονομίας. οὔτε γὰρ αὐτὸς ὅργανα χρήματα ἐκε- 13 90 κτήμην, ὥστε μανθάνειν, οὔτε ἄλλος πώποτέ μοι

παρέσχε τὰ ἔαυτοῦ διοικεῖν ἀλλ' ἡ σὺ νυνὶ ἔθέλεις παρέχειν. οἱ δὲ δήπου τὸ πρῶτον μανθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμαίνονται· καὶ ἐγὼ δὴ εἰ ἐπιχειρήσαιμι ἐν τῷ σῷ οἴκῳ μανθάνειν οἰκονομεῖν, ἵσως ἀν καταλυμηναίμην ἀν σου τὸν οἶκον.

14 Πρὸς ταῦτα ὁ Κριτόβουλος εἶπε, Προθύμως γε, ω̄ Σώκρατες, ἀποφεύγειν μοι πειρᾶ μηδέν με συνωφελῆσαι εἰς τὸ ῥᾶον ὑποφέρειν τὰ ἐμοὶ ἀναγκαῖα πράγματα.

Οὐ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἔγωγε, ἀλλ' ὅσα ἔχω καὶ πάνυ προθύμως ἐξηγήσομαι σοι.

15 οἶμαι δ' ἀν καὶ εἰ ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ ὅντος παρ' ἐμοί, εἰ ἄλλοσε ήγησάμην ὅπόθεν σοι εἴη λαβεῖν, οὐκ ἀν ἐμέμφου μοι, καὶ εἰ ὕδωρ παρ' ἐμοῦ αἴτοῦντί σοι αὐτὸς μὴ ἔχων ἄλλοσε ¹⁰⁰ καὶ ἐπὶ τοῦτο ἥγαγον, οἰδ' ὅτι οὐδὲ ἀν τοῦτό μοι ἐμέμφου, καὶ εἰ βουλόμενου μουσικὴν μαθεῖν σου παρ' ἐμοῦ δείξαιμί σοι πολὺ δεινοτέρους ἐμοῦ περὶ μουσικὴν καὶ σοι χάριν ἀν εἰδότας, εἰ ἔθέλοις παρ' αὐτῶν μανθάνειν, τί ἀν ἔτι μοι ταῦτα ποιοῦντι ¹¹⁰ μέμφοιο;

Οὐδὲν ἀν δικαίως γε, ω̄ Σώκρατες.

16 Ἐγὼ τοίνυν σοι δείξω, ω̄ Κριτόβουλε, ὅσα νῦν λιπαρεῖς παρ' ἐμοῦ μανθάνειν πολὺ ἄλλους ἐμοῦ δεινοτέρους περὶ ταῦτα. ὅμολογῶ δὲ μεμελη- ¹¹⁵ κέναι μοι, οἵτινες ἔκαστα ἐπιστημονέστατοί εἰσι τῇ τῶν ἐν τῇ πόλει. καταμαθὼν γάρ ποτε ἀπὸ τῶν αὐτῶν ἔργων τοὺς μὲν πάνυ ἀπόρους ὄντας, τοὺς δὲ πάνυ πλουσίους, ἀπεθαύμασα καὶ ἔδοξέ μοι ἄξιον εἶναι ἐπισκέψεως, ὃ τι εἴη τοῦτο. καὶ εὑρον ¹²⁰

ἐπισκοπῶν πάνυ οἰκείως ταῦτα γιγνόμενα. τοὺς 18
μὲν γὰρ εἰκῇ ταῦτα πράττοντας ζημιουμένους
ἔώρων, τοὺς δὲ γνώμη συντεταμένη ἐπιμελουμένους
καὶ θâττον καὶ ῥάον καὶ κερδαλεώτερον κατέγνων
225 πράττοντας. παρ' ὧν ἀν καὶ σὲ οἴμαι, εἰ βούλοιο,
μαθόντα, εἴ σοι δὲ θεὸς μὴ ἐναντιοῦτο, πάνυ ἀν
δεινὸν χρηματιστὴν γενέσθαι.

'Ακούσας ταῦτα δὲ Κριτόβουλος εἶπε, Νῦν τοι, III
ἔφη, ἐγώ σε οὐκέτι ἀφήσω, ὡς Σώκρατες, πρὶν ἀν
μοι, ἀν ὑπέσχησαι ἐναντίον τῶν φίλων τουτωνί,
ἀποδείξῃς.

5 Τί οὖν, ἔφη δὲ Σωκράτης, ὡς Κριτόβουλε, ἦν
σοι ἀποδεικνύω πρῶτον μὲν οἰκίας τοὺς μὲν ἀπὸ
πολλοῦ ἀργυρίου ἀχρήστους οἰκοδομοῦντας, τοὺς
δὲ ἀπὸ πολὺ ἐλάττονος πάντα ἔχούσας ὅσα δεῖ,
ἢ δόξω ἐν τί σοι τοῦτο τῶν οἰκονομικῶν ἔργων
το ἐπιδεικνύαι;

Καὶ πάνυ γ', ἔφη δὲ Κριτόβουλος. Τί δὲ ἦν τὸ
τούτου ἀκόλουθον μετὰ τοῦτο σοι ἐπιδεικνύω, τοὺς
μὲν πάνυ πολλὰ καὶ παντοῖα κεκτημένους ἐπιπλα
καὶ τούτοις, ὅταν δέωνται, μὴ ἔχοντας χρῆσθαι
μηδὲ εἰδότας, εἰ σᾶ ἐστιν αὐτοῖς, καὶ διὰ ταῦτα
πολλὰ μὲν αὐτοὺς ἀνιωμένους, πολλὰ δὲ ἀνιῶντας
τοὺς οἰκέτας· τοὺς δὲ οὐδὲν πλέον ἀλλὰ καὶ μείονα
τούτων κεκτημένους ἔχοντας εὐθὺς ἔτοιμα ὅτων
ἀν δέωνται χρῆσθαι.

20 Άλλὰ τί οὖν τούτων ἐστίν, ὡς Σώκρατες, αἴτιον 3
ἡ ὅτι τοῖς μὲν ὅποι ἔτυχεν ἔκαστον καταβέβληται,
τοῖς δὲ ἐν χώρᾳ ἔκαστα τεταγμένα κεῖται;

Ναὶ μὰ Δί', ἔφη δὲ Σωκράτης· καὶ οὐδὲν ἐν χώρᾳ

γε, ἐν ᾧ ἔτυχεν, ἀλλ' ἔνθα προσήκει, ἔκαστα δια-
τέτακται.

25

Λέγειν τί μοι δοκεῖς, ἔφη, καὶ τοῦτο, ὁ Κριτό-
βουλος, τῶν οἰκονομικῶν.

4 Τί οὖν, ἦν σοι, ἔφη, καὶ οἰκέτας αὐτὸς ἐπιδεικνύω
ἔνθα μὲν πάντας ὡς εἰπεῖν δεδεμένους καὶ τούτους
θαμινὰ ἀποδιδράσκοντας, ἔνθα δὲ λελυμένους καὶ τῷ
ἔθέλοντάς τε ἐργάζεσθαι καὶ παραμένειν, οὐ καὶ
τοῦτό σοι δόξω ἀξιοθέατον τῆς οἰκονομίας ἐργον
ἐπιδεικνύναι;

Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος, καὶ σφό-
δρα γε.

35

5 Ἡν δὲ καὶ παραπλησίους γεωργίας γεωργοῦν-
τας, τοὺς μὲν ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας
καὶ ἀποροῦντας, τοὺς δὲ ἀφθόνως καὶ καλῶς πάντα
ἔχοντας ὕσων δέονται ἀπὸ τῆς γεωργίας;

Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος. Ἰσως γάρ 40
ἀναλίσκουσιν οὐκ εἰς ἀδεῖ μόνον, ἀλλὰ καὶ εἰς
ἀβλάβην φέρει αὐτῷ καὶ τῷ οἴκῳ.

6 Εἰσὶ μέν τινες ὕσως, ἔφη ὁ Σωκράτης, καὶ τοιοῦ-
τοι. ἀλλ' ἐγὼ οὐ τούτους λέγω, ἀλλ' οἱ οὐδὲ εἰς
τάναγκαῖα ἔχουσι δαπανᾶν, γεωργεῖν φάσκοντες. 45

Καὶ τί ἀν εἴη τούτου αἴτιον, ὡς Σώκρατες;

Ἐγώ σε ἄξω καὶ ἐπὶ τούτους, ἔφη ὁ Σωκράτης.
σὺ δὲ θεώμενος δήπου καταμαθήσῃ.

7 Νὴ Δί', ἔφη, ἦν δύνωμαί γε.

Οὐκοῦν χρὴ θεώμενον σαυτοῦ ἀποπειρᾶσθαι εἰς 50
γνώση. νῦν δὲ ἐγώ σε σύνοιδα ἐπὶ μὲν τραγῳδῶν
τε καὶ κωμῳδῶν θέαν καὶ πάνυ πρωὶ ἀνιστάμενου
καὶ πάνυ μακρὰν ὄδὸν βαδίζοντα καὶ ἐμὲ ἀναπεί-

θοντα προθύμως συνθεᾶσθαι ἐπὶ δὲ τοιοῦτον οὐδέν
55 με πώποτε ἔργου παρεκάλεστας.

Οὐκοῦν γελοῖός σοι φαίνομαι εἶναι, ω̄ Σώ-
κρατες.

Σαυτῷ δὲ πολὺ μὴ Δλ', ἔφη, γελοιότερος. ήν 8
δὲ καὶ ἀφ' ἵππικῆς σοι ἐπιδεικνύω τοὺς μὲν εἰς
ω̄ ἀπορίαν τῶν ἐπιτηδείων ἐληλυθότας, τοὺς δὲ διὰ
τὴν ἵππικὴν καὶ πάνυ εὐπόρους ὅντας καὶ ἄμα
ἀγαλλομένους ἐπὶ τῷ κέρδει;

Οὐκοῦν τούτους μὲν καὶ ἐγὼ ὅρῳ καὶ οἴδα ἑκα-
τέρους καὶ οὐδέν τι μᾶλλον τῶν κερδαινόντων
65 γένυματα.

Θεῷ γὰρ αὐτοὺς ἥπερ τοὺς τραγῳδούς τε καὶ 9
κωμῳδούς, οὐχ ὅπως ποιητὴς οἴομαι γένη, ἀλλ'
ὅπως ἡσθῆτις ἴδων τι ἡ ἀκούσας καὶ ταῦτα μὲν
ἴσως οὕτως ὄρθως ἔχει, οὐ γὰρ ποιητὴς βούλει
τὸ γενέσθαι, ἵππική δὲ ἀναγκαζόμενος χρῆσθαι οὐ
μᾶρος οὔτε εἶναι, εἰ μὴ σκοπεῖς, ὅπως μὴ ἴδιώτης
ἔσῃ τούτου τοῦ ἔργου, ἀλλως τε καὶ τῶν αὐτῶν
ὄντων ἀγαθῶν εἰς τε τὴν χρήσιν καὶ κερδαλέων
εἰς πώλησιν ὄντων;

75 Πωλοδαμνεῖν με κελεύεις, ω̄ Σώκρατες;

10

Οὐ μὰ Δλ' οὐδέν τι μᾶλλον ἡ καὶ γεωργοὺς ἐκ
παιδίων ὀνούμενον κατασκευάζειν, ἀλλ' εἶναι τινές
μοι δοκοῦσιν ἡλικίαι καὶ ἵππων καὶ ἀνθρώπων, αἱ
εὐθύς τε χρήσιμαι εἰσὶ καὶ ἐπὶ τὸ βέλτιον ἐπι-
80 διδόασιν. ἔχω δὲ ἐπιδεῖξαι καὶ γυναιξὶ ταῖς γαμε-
ταῖς τοὺς μὲν οὕτω χρωμένους ὡστε συνεργοὺς
ἔχειν αὐτὰς εἰς τὸ συναύξειν τοὺς οἴκους, τοὺς δὲ
ἡ οἱ πλειστοι λυμαίνονται.

11 Καὶ τούτου πότερα χρή, ὡς Σώκρατες, τὸν ἄνδρα
αἰτιᾶσθαι ἢ τὴν γυναικά; 15

Πρόβατον μέν, ἔφη ὁ Σωκράτης, ως ἐπὶ τὸ πολὺ⁹⁰
ἢν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα, καὶ ἵππος ως
ἐπὶ τὸ πολὺ ἢν κακουργῇ, τὸν ἵππέα κακίζομεν·
τῆς δὲ γυναικός, εἰ μὲν διδασκομένη ὑπὸ τοῦ
ἀνδρὸς τάγαθὰ κακοποιεῖ, ἵσως δικαίως ἀν ἡ γυνὴ⁹⁵
τὴν αἰτίαν ἔχοι· εἰ δὲ μὴ διδάσκων τὰ καλὰ
κάγαθὰ ἀνεπιστήμονι τούτων χρώτο, ἀρ' οὐ δι-
12 καίως ἀν ὁ ἀνὴρ τὴν αἰτίαν ἔχοι; πάντως δ',
ἔφη, ὡς Κριτόβουλε, φίλοι γάρ ἐσμεν οἱ παρόντες,
ἀπαληθεύσαι πρὸς ἡμᾶς. ἔστιν δτῷ ἀλλω τῶν¹⁰⁰
σπουδαίων πλείω ἐπιτρέπεις ἢ τῇ γυναικί;

Οὐδενί, ἔφη.

"Εστι δὲ δτῷ ἐλάττονα διαλέγει ἢ τῇ γυναικί;
Εἰ δὲ μή, οὐ πολλοῖς γε, ἔφη.

13 "Εγημας δὲ αὐτὴν παῖδα νέαν μάλιστα καὶ ως¹⁰⁰
ἡδύνατο ἐλάχιστα ἐωρακυῖαν καὶ ἀκηκοῦναν;
Μάλιστα.

Οὐκοῦν πολὺ θαυμαστότερον, εἴ τι ὅν δεῖ λέγειν
ἢ πράττειν ἐπίσταιτο ἢ εἰ ἔξαμαρτάνοι.

14 Οἶς δὲ σὺ λέγεις ἀγαθὰς εἰναι γυναικας, ὡς¹⁰⁵
Σώκρατες, ἢ αὐτοὶ ταύτας ἐπαίδευσαν;

Οὐδὲν οἶον τὸ ἐπισκοπεῦσθαι. συστήσω δέ σοι
ἔγὼ καὶ Ἀσπασίαν, ἢ ἐπιστημονέστερον ἐμοῦ σοι
15 ταῦτα πάντα ἐπιδείξει. νομίζω δὲ γυναικα κοι-
νωνὸν ἀγαθὴν οἶκου οὖσαν πάνυ ἀντίρροπον εἰναι¹¹⁰
τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν. ἔρχεται μὲν γὰρ εἰς τὴν
οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα
ως ἐπὶ τὸ πολύ, δαπανᾶται δὲ διὰ τῶν τῆς γυναι-

κὸς ταμιευμάτων τὰ πλεῖστα· καὶ εὖ μὲν τούτων
 γιγνομένων αὐξονται οἱ οἰκοι, κακῶς δὲ τούτων
 πραττομένων οἱ οἰκοι μειοῦνται. οἷμαι δέ σοι καὶ τῶν
 ἄλλων ἐπιστημῶν τοὺς ἀξίως λόγου ἐκάστην
 ἔργαζομένους ἔχειν ἀν ἐπιδεῖξαι σοι, εἴ τι προσ-
 δεῖσθαι νομίζεις.

’Αλλὰ πάσας· μὲν τί σε δεῖ ἐπιδεικνύναι, ὡς IV
 Σώκρατες; ἔφη δὲ Κριτόβουλος· οὔτε γὰρ κτή-
 σασθαι πασῶν τῶν τεχνῶν ἐργάτας ῥάδιον οὗν
 δεῖ οὔτε ἔμπειρον γενέσθαι αὐτῶν οἶόν τε, ἀλλ’
 5 αὖ δοκοῦσι κάλλισται τῶν ἐπιστημῶν καὶ ἐμοὶ
 πρέποι ἀν μάλιστα ἐπιμελομένῳ, ταύτας μοι καὶ
 αὐτὰς ἐπιδείκνυε καὶ τοὺς πράττοντας αὐτὰς καὶ
 αὐτὸς δὲ ὅ τι δύνασαι συνωφέλει εἰς ταῦτα δι-
 δάσκων.

’Αλλὰ καλῶς, ἔφη, λέγεις, ὡς Κριτόβουλε. καὶ τέ
 γὰρ αὖ γε βαναυσικαὶ καλούμεναι καὶ ἐπίρρητοί
 τέ εἰσι καὶ εἰκότως μέντοι πάνυ ἀδοξοῦνται πρὸς
 τῶν πόλεων. καταλυμαίνονται γὰρ τὰ σώματα
 τῶν τε ἔργαζομένων καὶ τῶν ἐπιμελομένων ἀναγ-
 15 κάζουσαι καθῆσθαι καὶ σκιατραφεῖσθαι, ἔνιαι δὲ
 καὶ πρὸς πῦρ ἡμερεύειν. τῶν δὲ σωμάτων θηλυ-
 νομένων καὶ αἱ ψυχαὶ πολὺ ἀρρωστότεραι γίγ-
 νονται. καὶ ἀσχολίας δὲ μάλιστα ἔχουσι καὶ
 φίλων καὶ πόλεως συνεπιμελεῖσθαι αἱ βαναυσικαὶ
 20 καλούμεναι. ὕστε οἱ τοιοῦτοι δοκοῦσι κακοὶ καὶ
 φίλοις χρῆσθαι καὶ ταῖς πατρίσιν ἀλεξητῆρες
 εἶναι. καὶ ἐν ἐνίαις μὲν τῶν πόλεων, μάλιστα δὲ
 ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι, οὐδὲ ἔξεστι τῶν
 πολιτῶν οὐδενὶ βαναυσικὰς τέχνας ἔργαζεσθαι.

4 Ἡμῖν δὲ δὴ πολαῖς συμβουλεύεις, ω̄ Σώκρατες, ²⁵
χρήσθαι;

Ἄρ', ἔφη ὁ Σωκράτης, μὴ αἰσχυνθῶμεν τὸν
Περσῶν βασιλέα μιμήσασθαι; ἐκεῖνον γάρ φασιν
ἐν τοῖς καλλίστοις τε καὶ ἀναγκαιόταοις ἥγού-
μενον εἶναι ἐπιμελήμασι γεωργίαν τε καὶ τὴν ³⁰
πολεμικὴν τέχνην τούτων ἀμφοτέρων ἵσχυρῶς
ἐπιμελεῖσθαι.

5 Καὶ ὁ Κριτόβουλος ἀκούσας ταῦτα εἶπε, Καὶ
τοῦτο, ἔφη, πιστεύεις, ω̄ Σώκρατες, βασιλέα τῶν
Περσῶν γεωργίας τι συνεπιμελεῖσθαι; ³⁵

“Ωδ’ ἀν, ἔφη ὁ Σωκράτης, ἐπισκοποῦντες, ω̄
Κριτόβουλε, ἵσως ἀν καταμάθοιμεν εἴ τι συνε-
πιμελεῖται. τῶν μὲν γὰρ πολεμικῶν ἔργων ὁμο-
λογοῦμεν αὐτὸν ἵσχυρῶς ἐπιμελεῖσθαι, ὅτι ἔξ
διπόσωνπερ ἐθνῶν δασμοὺς λαμβάνει, τέταχε τῷ ⁴⁰
ἀρχοντὶ ἑκάστῳ, εἰς διπόσους δεῖ διδόναι τροφὴν
ἱππέας καὶ τοξότας καὶ σφενδονήτας καὶ γερροφό-
ρους, οἵτινες τῶν τε ὑπ’ αὐτοῦ ἀρχομένων ἴκανοὶ
ἔσονται κρατεῖν καὶ ἦν πολέμιοι ἐπίωσιν, ἀρήξουσι
6 τῇ χώρᾳ, χωρὶς δὲ τούτων φυλακὰς ἐν ταῖς ἀκρο- ⁴⁵
πόλεσι τρέφει· καὶ τὴν μὲν τροφὴν τοῖς φρουροῖς
διδωσιν ὁ ἄρχων, φῶ τοῦτο προστέτακται, βασιλεὺς
δὲ κατ’ ἐνιαυτὸν ἔξέτασιν ποιεῖται τῶν μισθοφόρων
καὶ τῶν ἄλλων, οἷς ὡπλίσθαι προστέτακται, καὶ
πάντας ἄμα συνάγων πλὴν τοὺς ἐν ταῖς ἀκροπό- ⁵⁰
λεσιν ἔνθα δὴ ὁ σύλλογος καλεῖται· καὶ τοὺς μὲν
ἀμφὶ τὴν ἐαυτοῦ οἰκησιν αὐτὸς ἐφορᾷ, τοὺς δὲ
πρόσω ἀποικοῦντας πιστοὺς πέμπει ἐπισκοπεῖν·
7 καὶ οὖ μὲν ἀν φαίνωνται τῶν φρουράρχων καὶ τῶν

55 χιλιάρχων καὶ τῶν σατραπῶν τὸν ἀριθμὸν τὸν τεταγμένον ἔκπλεων ἔχοντες καὶ τούτους δοκίμοις ὅπποις τε καὶ ὅπλοις κατεσκευασμένους παρέχωσι, τούτους μὲν τοὺς ἄρχοντας καὶ ταῖς τιμαῖς αὐξεῖεν καὶ δώροις μεγάλοις καταπλουτίζει, οὓς δὲ ἀν εὔρη
 60 τῶν ἀρχόντων ἡ καταμελοῦντας τῶν φρουρούντων ἡ κατακερδαίνοντας, τούτους χαλεπῷς κολάζει καὶ παύων τῆς ἀρχῆς ἄλλους ἐπιμελητὰς καθίστησι. τῶν μὲν δὴ πολεμικῶν ἔργων ταῦτα ποιῶν δοκεῖ ἡμῖν ἀναμφιλόγως ἐπιμελεῖσθαι. ἔτι δὲ ὅπόσην μὲν 65 τῆς χώρας διελαύνων ἐφορᾷ αὐτός, αὐτὸς καὶ δοκιμάζει, ὅπόσην δὲ μὴ αὐτὸς ἐφορᾷ, πέμπων πιστοὺς ἐπισκοπεῖται. καὶ οὓς μὲν ἀν αἰσθάνηται τῶν ἀρχόντων συνοικουμένην τε τὴν χώραν παρεχομένους καὶ ἐνεργὸν οὖσαν τὴν γῆν καὶ πλήρη
 70 δένδρων τε ὡν ἑκάστη φέρει καὶ καρπῶν, τούτοις μὲν χώραν τε ἄλλην προστίθησι καὶ δώροις κοσμεῖ καὶ ἔδραις ἐντίμοις γεραίρει, οἷς δὲ ἀν ὅρᾳ ἀργόν τε τὴν χώραν οὖσαν καὶ διεγάνθρωπον ἡ διὰ χαλεπότητα ἡ δι' ὕβριν ἡ δι' ἀμέλειαν, τούτους 75 δὲ κολάζων καὶ παύων τῆς ἀρχῆς ἄρχοντας ἄλλους καθίστησι. ταῦτα ποιῶν δοκεῖ ἡττον ἐπιμελεῖσθαι 80 ὅπως ἡ γῆ ἐνεργὸς ἔσται ὑπὸ τῶν κατοικούντων ἡ ὅπως εὐ φυλάξεται ὑπὸ τῶν φρουρούντων; καὶ εἰσὶ δὲ αὐτῷ οἱ ἄρχοντες διατεταγμένοι ἐφ' ἑκά-
 85 τερον οὐχ οἱ αὐτοί, ἀλλ' οἱ μὲν ἄρχουσι τῶν κατοικούντων τε καὶ τῶν ἐργατῶν καὶ δασμοὺς ἐκ τούτων ἐκλέγουσιν, οἱ δὲ ἄρχουσι τῶν ὥπλισμένων φρουρῶν. καν μὲν δὲ φρούραρχος μὴ ἴκανως τῇ 90 χώρᾳ ἀρήγη, δὲ τῶν ἐνοικούντων ἄρχων καὶ τῶν

ἔργων ἐπιμελούμενος κατηγορεῖ τοῦ φρουράρχου, 85
 ὅτι οὐ δύνανται ἔργαζεσθαι διὰ τὴν ἀφυλαξίαν,
 ἣν δὲ παρέχοντος τοῦ φρουράρχου εἰρήνην τοῖς
 ἔργοις ὁ ἄρχων ὀλιγάνθρωπόν τε παρέχηται καὶ
 ἄργὸν τὴν χώραν, τούτου αὖτις κατηγορεῖ ὁ φρούραρ-
 χος. καὶ γὰρ σχεδόν τι οἱ κακῶς τὴν χώραν 90
 ἔργαζόμενοι οὔτε τοὺς φρουροὺς τρέφουσιν οὔτε
 τοὺς δασμοὺς δύνανται ἀποδιδόναι. ὅπου δ' ἀν-
 σατράπης καθιστᾶται, οὗτος ἀμφοτέρων τούτων
 ἐπιμελεῖται.

12 Ἐκ τούτων ὁ Κριτόβουλος εἶπεν· Οὐκοῦν εἰ⁹⁵
 μὲν δὴ ταῦτα ποιεῖ βασιλεύς, ὡς Σώκρατες, οὐδὲν
 ἔμοιγε δοκεῖ ήττον τῶν γεωργικῶν ἔργων ἐπιμε-
 λεῖσθαι ἢ τῶν πολεμικῶν.

13 Ἔτι δὲ πρὸς τούτοις, ἔφη ὁ Σωκράτης, ἐν ὅπό-
 σαις τε χώραις ἐνοικεῖ καὶ εἰς ὅπόσας ἐπιστρέφεται, 100
 ἐπιμελεῖται τούτων, ὅπως κῆποι τε ἔσονται οἱ
 παράδεισοι καλούμενοι πάντων καλῶν τε κάγαθῶν
 μεστοί, ὅσα ἡ γῆ φύειν ἐθέλει, καὶ ἐν τούτοις αὐτὸς
 τὰ πλεῖστα διατρίβει, ὅταν μὴ ἡ ὥρα τοῦ ἔτους
 ἔξειργη. ¹⁰⁵

14 Νὴ Δλ', ἔφη ὁ Κριτόβουλος, ἀνάγκη τοίνυν, ὡς
 Σώκρατες, ἔνθα γε διατρίβει αὐτός, καὶ ὅπως ὡς
 κάλλιστα κατεσκευασμένοι ἔσονται οἱ παράδεισοι
 ἐπιμελεῖσθαι δένδρεσι καὶ τοῖς ἄλλοις ἀπασι κα-
 λοῖς, ὅσα ἡ γῆ φύει. ¹¹⁰

15 Φασὶ δέ τινες, ἔφη ὁ Σωκράτης, ὡς Κριτόβουλε,
 καὶ ὅταν δῶρα διδῷ ὁ βασιλεύς, πρῶτον μὲν
 εἰσκαλεῖν τοὺς πολέμῳ ἀγαθοὺς γεγονότας, ὅτι
 οὐδὲν ὅφελος πολλὰ ἀροῦν, εἰ μὴ εἴεν οἱ ἀρήξοντες·

115 δεύτερον δὲ τοὺς κατασκευάζοντας τὰς χώρας ἄριστα καὶ ἐνεργοὺς ποιοῦντας, λέγοντα ὅτι οὐδὲ ἀν οἱ ἄλκιμοι δύναιντο ζῆν, εἰ μὴ εἰεν οἱ ἐργαζόμενοι. λέγεται δὲ καὶ Κῦρος ποτε, ὅσπερ εὐδόκι- 16 μώτατος δὴ βασιλεὺς γεγένηται, εἰπεῖν τοῖς ἐπὶ 120 τὰ δῶρα κεκλημένοις ὅτι αὐτὸς ἀν δικαίως τὰ ἀμφοτέρων δῶρα λαμβάνοι· κατασκευάζειν τε γὰρ ἄριστος εἶναι ἔφη χώραν καὶ ἀρήγειν τοῖς κατε- σκευασμένοις.

Κῦρος μὲν τοίνυν, ἔφη ὁ Κριτόβουλος, ω̄ Σώ- 17 125 κρατεῖς, καὶ ἐπηγάλλετο οὐδὲν ἥπτον, εἰ ταῦτα ἔλεγεν, ἐπὶ τῷ χώρας ἐνεργοὺς ποιεῖν καὶ κατα- σκευάζειν ἢ ἐπὶ τῷ πολεμικὸς εἶναι.

Καὶ ναὶ μὰ Δέ, ἔφη ὁ Σωκράτης, Κῦρος γε, εἰ 18 ἐβίωσεν, ἄριστος ἀν δοκεῖ ἄρχων γενέσθαι, καὶ 130 τούτου τεκμήρια ἄλλα τε πολλὰ παρέσχηται καὶ ὅπότε περὶ τῆς βασιλείας τῷ ἀδελφῷ ἐπορεύετο μαχούμενος, παρὰ μὲν Κύρου οὐδεὶς λέγεται αὐτο- μολῆσαι πρὸς βασιλέα, παρὰ δὲ βασιλέως πολλαὶ 135 μυριάδες πρὸς Κῦρον. ἐγὼ δὲ καὶ τοῦτο ἥγου- 19 μας μέγα τεκμήριον ἄρχοντος ἀρετῆς εἶναι, φὰ ἀν ἑκόντες πείθωνται καὶ ἐν τοῖς δεινοῖς παραμένειν ἔθέλωσιν. ἐκείνῳ δὲ [καὶ] οἱ φίλοι ζῶντες τε συνε- μάχοντο καὶ ἀποθανόντι συναπέθανον πάντες περὶ τὸν νεκρὸν μαχόμενοι πλὴν Ἀριαλού· Ἀριαῖος δὲ 140 ἔτυχεν ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος. οὗτος 20 τοίνυν ὁ Κῦρος λέγεται Λυσάνδρῳ, ὅτε ἦλθεν ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα, ἄλλα τε φιλοφρονεῖσθαι, ώς αὐτὸς ἔφη ὁ Λύσανδρος ξένῳ ποτέ τινι ἐν Μεγάροις διηγούμενος, καὶ τὸν

ἐν Σάρδεσι παράδεισον ἐπιδεικνύαι αὐτὸν ἔφη. 145
 21 ἐπεὶ δὲ ἐθαύμαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ μὲν
 τὰ δένδρα εἶη, δι' ἵσου δὲ πάντα πεφυτευμένα, ὅρθοὶ
 δὲ οἱ στίχοι τῶν δένδρων, εὐγάνια δὲ πάντα καλῶς
 εἴη, ὃσμαὶ δὲ πολλὰ καὶ ἡδεῖαι συμπαρομαρτοῦν
 αὐτοῖς περιπατοῦσι, καὶ ταῦτα θαυμάζων εἶπεν. 150
 'Αλλ' ἐγώ τοι, ὡς Κῦρε, πάντα μὲν ταῦτα θαυμάζω
 ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι τοῦ κατα-
 μετρήσαντός σοι καὶ διατάξαντος ἔκαστα τούτων.
 22 ἀκούσαντα δὲ ταῦτα τὸν Κῦρον ἡσθῆναί τε καὶ
 εἰπεῖν· Ταῦτα τοίνυν, ὡς Λύσανδρε, ἐγὼ πάντα καὶ 155
 διεμέτρησα καὶ διέταξα, ἔστι δ' αὐτῶν, φάναι, ἀ-
 23 καὶ ἐφύτευσα αὐτός. καὶ ὁ Λύσανδρος ἔφη, ἀπο-
 βλέψας εἰς αὐτὸν καὶ ἴδων τῶν τε ἴματίων τὸ
 κάλλος ὃν εἶχε καὶ τῆς ὀσμῆς αἰσθόμενος καὶ τῶν
 στρεπτῶν καὶ τῶν ψελίων [τὸ κάλλος] καὶ τοῦ 160
 ἄλλου κόσμου οὖν εἶχεν, εἰπεῖν, Τί λέγεις, φάναι,
 ὡς Κῦρε; ἡ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι
 ἐφύτευσας; καὶ τὸν Κῦρον ἀποκρίνασθαι, Θαυ-
 24 μάζεις τοῦτο, φάναι, ὡς Λύσανδρε; ὅμινοι σοι τὸν
 Μίθρην, ὅτανπερ ὑγιαίνω, μητρώποτε δειπνῆσαι 165
 πρὶν ἰδρώσαι ἢ τῶν πολεμικῶν τι ἢ τῶν γεωργικῶν
 ἔργων μελετῶν ἢ ἀεὶ ἐν γέ τι φιλοτιμούμενος.
 25 καὶ αὐτὸς μέντοι ἔφη ὁ Λύσανδρος ἀκούσας ταῦτα
 δεξιώσασθαί τε αὐτὸν καὶ εἰπεῖν· Δικαίως μοι
 δοκεῖς, ὡς Κῦρε, εὐδαιμων εἶναι· ἀγαθὸς γὰρ ὃν 170
 ἀνὴρ εὐδαιμονεῖς.

v Ταῦτα δέ, ὡς Κριτόβουλε, ἐγὼ διηγοῦμαι, ἔφη
 ὁ Σωκράτης, ὅτι τῆς γεωργίας οὐδέ οἱ πάνυ μακά-
 ριοι δύνανται ἀπέχεσθαι. ἔοικε γὰρ ἡ ἐπιμέλεια

αὐτῆς εἶναι ἄμα τε ἡδυπάθειά τις καὶ οἴκου αὔξη-
 5 σις καὶ σωμάτων ἀσκησις εἰς τὸ δύνασθαι ὅσα
 ἀνδρὶ ἐλευθέρῳ προσήκει. πρῶτον μὲν γὰρ ἀφ' 2
 ὧν ζῶσιν οἱ ἄνθρωποι, ταῦτα ἡ γῆ φέρει ἔργαζομέ-
 νοις, καὶ ἀφ' ὧν τούς τοὺς ἡδυπαθοῦσι, προσεπιφέρει·
 ἔπειτα δὲ ὅσοις κοσμοῦσι βωμοὺς καὶ ἀγάλματα 3
 10 καὶ οἵς αὐτοὶ κοσμοῦνται, καὶ ταῦτα μετὰ ἡδίστων
 ὁσμῶν καὶ θεαμάτων παρέχει· ἔπειτα δὲ ὅψα
 πολλὰ τὰ μὲν φύει, τὰ δὲ τρέφει· καὶ γὰρ ἡ
 προβατευτικὴ τέχνη συνήπται τῇ γεωργίᾳ, ὥστε
 15 ἔχειν καὶ θεοὺς ἔξαρέσκεσθαι θύοντας καὶ αὐτοὺς
 χρῆσθαι. παρέχουσα δὲ ἀφθονώτατα τάγαθὰ οὐκ 4
 ἐὰν ταῦτα μετὰ μαλακίας λαμβάνειν, ἀλλὰ ψύχη
 τε χειμῶνος καὶ θάλπη θέρους ἐθίζει καρτερεῖν.
 20 καὶ τοὺς μὲν αὐτουργούς διὰ τῶν χειρῶν γυμ-
 νάζουσα ἵσχυν αὐτοὺς προστίθησι, τοὺς δὲ τῇ
 ἔπιμελείᾳ γεωργοῦντας ἀνδρίζει πρωΐ τε ἐγείρουσα
 καὶ πορεύεσθαι σφοδρῶς ἀναγκάζουσα. καὶ γὰρ
 25 ἐν τῷ χώρῳ καὶ ἐν τῷ ἀστεῖ ἀεὶ ἐν ὕρᾳ αἱ ἔπικαι-
 ριώταται πράξεις εἰσὶν. ἔπειτα ἦν τε σὸν ἵππῳ
 ἀρήγειν τις τῇ πόλει βούληται, τὸν ἵππον ἴκανω-
 30 τάτη τῇ γεωργίᾳ συντρέφειν, ἦν τε πεζῆ, σφοδρὸν
 τὸ σῶμα παρέχει θήραις τε ἔπιφιλοποιεῖσθαι
 συνεπαίρει τι ἡ γῆ καὶ κυσὸν εὐπέτειαν τροφῆς
 παρέχουσα καὶ θηρία συμπαρατρέφουσα. ὡφε- 6
 λούμενοι δὲ καὶ οἱ ἵπποι καὶ αἱ κύνες ἀπὸ τῆς
 35 γεωργίας ἀντωφελοῦσι τὸν χῶρον, ὃ μὲν ἵππος
 πρωΐ τε κομίζων τὸν κηδόμενον εἰς τὴν ἔπιμελειαν
 καὶ ἔξουσιαν παρέχων ὅψε ἀπιέναι, αἱ δὲ κύνες
 τά τε θηρία ἀπερύκουσαι ἀπὸ λύμης καρπῶν

καὶ προβάτων καὶ τῇ ἐρημίᾳ τὴν ἀσφάλειαν συμ-
7 παρέχουσαι. παρορμᾶ δέ τι καὶ εἰς τὸ ἀρήγειν.³⁵ σὺν ὅπλοις τῇ χώρᾳ καὶ ηγῆ τοὺς γεωργοὺς ἐν
τῷ μέσῳ τοὺς καρποὺς τρέφουσα τῷ κρατοῦντι
8 λαμβάνειν. καὶ δραμεῖν δὲ καὶ βαλεῖν καὶ πηδῆ-
σαι τίς ἴκανωτέρους τέχνη γεωργίας παρέχεται;
τίς δὲ τοὺς ἐργαζομένους πλείω τέχνη ἀντιχαρίζε-⁴⁰
ται; τίς δὲ ἥδιον τὸν ἐπιμελόμενον δέχεται, προ-
τείνουσα προσιόντι λαβεῖν δὲ τι χρήζει; τίς δὲ
9 ξένους ἀφθονώτερον δέχεται; χειμάσας δὲ πυρὶ⁴⁵
ἀφθόνῳ καὶ θερμοῖς λουτροῖς ποῦ πλείων εύμάρεια
ἡ ἐν χώρῳ; ποῦ δὲ ἥδιον θερίσαι ὑδασί τε καὶ
πνεύμασι καὶ σκιαῖς ἡ κατ' ἄγρον; τίς δὲ ἄλλη
θεοῖς ἀπαρχὰς πρεπωδεστέρας παρέχει ἡ ἕορτὰς
10 πληρεστέρας ἀποδεικνύει; τίς δὲ οἰκέταις προσ-
φιλεστέρα ἡ γυναικὶ ἥδίων ἡ τέκνοις ποθεινοτέρα
11 ἡ φίλοις εὐχαριτωτέρα; ἔμοὶ μὲν θαυμαστὸν δοκεῖ⁵⁰
εἶναι, εἴ τις ἐλεύθερος ἄνθρωπος ἡ κτῆμά τι τούτου
ἥδιον κέκτηται ἡ ἐπιμέλειαν ἥδίω τινὰ ταύτης
12 ηὔρηκεν ἡ ὀφελιμωτέραν εἰς τὸν βίον. ἔτι δὲ ἡ
γῆ θέλουσα τοὺς δυναμένους καταμανθάνειν καὶ
δικαιοσύνην διδάσκει τοὺς γάρ ἄριστα θεραπεύ-⁵⁵
13 ουτας αὐτὴν πλεῖστα ἀγαθὰ ἀντιποιεῖν. ἐὰν δὲ
ἄρα καὶ ὑπὸ πλήθους ποτὲ στρατευμάτων τῶν
ἐργῶν στερηθῶσιν οἱ ἐν τῇ γεωργίᾳ ἀναστρεφό-
μενοι καὶ σφοδρῶς καὶ ἀνδρικῶς παιδεύομενοι,
οὗτοι εὖ παρεσκευασμένοι καὶ τὰς ψυχὰς καὶ τὰ⁶⁰
σώματα, ἦν μὴ θεός ἀποκωλύῃ, δύνανται ἵόν-
τες εἰς τὰς τῶν ἀποκωλυόντων λαμβάνειν ἀφ'
ῶν θρέψονται. πολλάκις δὲ ἐν τῷ πολέμῳ καὶ

ἀσφαλέστερόν ἔστι σὺν τοῖς ὅπλοις τὴν τροφὴν μα-
65 στεύειν ἢ σὺν τοῖς γεωργικοῖς ὄργανοις. συμπα-
δεύει δὲ καὶ εἰς τὸ ἐπαρκεῖν ἀλλήλοις ἢ γεωργίᾳ. 14
ἐπί τε γὰρ τοὺς πολεμίους σὺν ἀνθρώποις δεῖ ιέναι,
τῆς τε γῆς σὺν ἀνθρώποις ἔστιν ἡ ἐργασία. τὸν 15
οὖν μέλλοντα εὐ γεωργήσειν δεῖ τοὺς ἐργαστῆρας
70 καὶ προθύμους παρασκευάζειν καὶ πείθεσθαι ἐθέ-
λοντας· τὸν δὲ ἐπὶ πολεμίους ἄγοντα ταῦτα δεῖ
μηχανᾶσθαι δωρούμενόν τε τοῖς ποιοῦσιν ἢ δεῖ
ποιεῖν τοὺς ἀγαθοὺς καὶ κολάζειν τοὺς ἀτακ-
τοῦντας. καὶ παρακελεύεσθαι δὲ πολλάκις οὐδὲν 16
75 ἥττον δεῖ τοῖς ἐργάταις τὸν γεωργὸν ἢ τὸν στρα-
τηγὸν τοῖς στρατιώταις· καὶ ἐλπίδων δὲ ἀγαθῶν
οὐδὲν ἥττον οἱ δοῦλοι τῶν ἐλευθέρων δέονται, ἀλλὰ
καὶ μᾶλλον, ὅπως μένειν ἐθέλωσι. καλῶς δὲ κα- 17
κεῖνος εἶπεν ὃς ἔφη τὴν γεωργίαν τῶν ἄλλων
80 τεχνῶν μητέρα καὶ τροφὸν εἶναι. εὐ μὲν γὰρ
φερομένης τῆς γεωργίας ἔρρωνται καὶ αἱ ἄλλαι
τέχναι ἅπασαι, ὅπου δὲ ἀν ἀναγκασθῆ ἡ γῆ χερ-
σεύειν, ἀποσβέννυνται καὶ αἱ ἄλλαι τέχναι σχεδόν
τι καὶ κατὰ γῆν καὶ κατὰ θάλατταν.

85 'Ακούσας δὲ ταῦτα ὁ Κριτόβουλος εἶπεν· 'Αλλὰ 18
ταῦτα μὲν ἔμοιγε, ὡ Σώκρατες, καλῶς δοκεῖς λέγειν·
ὅτι δὲ τῆς γεωργικῆς τὰ πλεῖστά ἔστιν ἀνθρώπῳ
ἀδύνατα προνοῆσαι, καὶ γὰρ χάλαζαι καὶ πάχναι
ἐνίστε καὶ αὐχμοὶ καὶ ὅμβροι ἔξαίσιοι καὶ ἐρυσῆβαι
90 καὶ ἄλλα πολλάκις τὰ καλῶς ἐγνωσμένα καὶ
πεποιημένα ἀφαιροῦνται· καὶ πρόβατα δὲ ἐνίστε
κάλλιστα τεθραμμένα νόσος ἐλθοῦσα κάκιστα
ἀπώλεσεν.

19 Ἀκούσας δὲ ταῦτα ὁ Σωκράτης εἶπεν Ἐλλ' ὅμην ἔγωγέ σε, ὡς Κριτόβουλε, εἰδέναι ὅτι οἱ ₉₅ θεοὶ οὐδὲν ἥττόν εἰσι κύριοι τῶν ἐν τῇ γεωργίᾳ ἔργων ἡ τῶν ἐν τῷ πολέμῳ. καὶ τοὺς μὲν ἐν τῷ πολέμῳ ὄρᾶς οἴμαι πρὸ τῶν πολεμικῶν πράξεων ἔξαρεσκομένους τοὺς θεοὺς καὶ ἐπερωτῶντας θυ-
σίαις καὶ οἰωνοῖς, διὰ τούτους τε χρή ποιεῦν καὶ διὰ τούτους μή₁₀₀ περὶ δὲ τῶν γεωργικῶν πράξεων ἥττον οἴει δεῖν τοὺς θεοὺς ἵλασκεσθαι; εὖ γάρ ἴσθι, ἔφη, ὅτι οἱ σώφρονες καὶ ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν καὶ ἵππων καὶ προβάτων καὶ ὑπὲρ πάντων γε δὴ τῶν κτημάτων τοὺς θεοὺς θεραπεύουσιν. ₁₀₅

VI Ἀλλὰ ταῦτα μέν, ἔφη, ὡς Σώκρατες, καλῶς μοι δοκεῖς λέγειν κελεύων πειρᾶσθαι σὺν τοῖς θεοῖς ἄρχεσθαι παντὸς ἔργου, ὡς τῶν θεῶν κυρίων ὄντων οὐδὲν ἥττον τῶν εἰρηνικῶν ἡ τῶν πολεμικῶν ἔργων. ταῦτα μὲν οὖν πειρασόμεθα οὕτω ποιεῦν. σὺ δέ₅ διηγεῖς ἔνθεν λέγων περὶ τῆς οἰκονομίας ἀπέλιπτες, πειρῶ τὰ τούτων ἔχόμενα διεκπεραίνειν, ὡς καὶ νῦν μοι δοκῶ ἀκηκοώς ὅσα εἶπες μᾶλλόν τι ἡδη διορᾶν ἡ πρόσθεν, διὰ τούτων ποιοῦντα βιοτεύειν.

2 Τί οὖν, ἔφη ὁ Σωκράτης, ἄρα, εἰ πρῶτον μὲν ₁₀ ἐπανέλθοιμεν ὅσα μὲν ὅμολογοῦντες διεληλύθαμεν, ἵνα, ἦν πως δυνάμεθα, πειραθῶμεν οὕτω καὶ τὰ λοιπὰ διεξιέναι συνομολογοῦντες;

3 Ἡδὺ γοῦν ἔστιν, ἔφη ὁ Κριτόβουλος, ὥσπερ καὶ χρημάτων κοινωνήσαντας ἀναμφιλόγως διελ-₁₅ θεῖν, οὕτω καὶ λόγων κοινωνοῦντας περὶ ὧν ἀν διαλεγώμεθα συνομολογοῦντας διεξιέναι.

4 Οὐκοῦν, ἔφη ὁ Σωκράτης, ἐπιστήμης μέν τινος

ἔδοξεν ἡμῖν ὅνομα εἶναι ἡ οἰκονομία, ἡ δὲ ἐπιστήμη
 αὗτη ἔφαίνετο, ἢ οἴκους δύνανται αὐξεῖν ἀνθρωποι,
 οἶκος δὲ ἡμῖν ἔφαίνετο ὅπερ κτῆσις ἡ σύμπασα,
 κτῆσιν δὲ τοῦτο ἔφαμεν εἶναι, ὃ τι ἐκάστῳ εἴη
 ωφέλιμον εἰς τὸν βίον, ωφέλιμα δὲ ὅντα ηγρίσκετο,
 πάντα δπόσοις τις ἐπίσταιτο χρῆσθαι. πάσας μὲν 5
 25 οὖν τὰς ἐπιστήμας οὔτε μαθεῖν οἰόν τε ἡμῖν ἐδόκει,
 συναποδοκιμάζειν τε τὰς πόλεσι τὰς βαναυσικὰς
 καλουμένας τέχνας, ὅτι καὶ τὰ σώματα κατα-
 λυμαίνεσθαι δοκοῦσι καὶ τὰς ψυχὰς καταγνύουσι.
 τεκμήριον δὲ σαφέστατον γενέσθαι ἀν τούτου 6
 30 ἔφαμεν, εἰ πολεμίων εἰς τὴν χώραν ἴδιτων διακα-
 θίσας τις τοὺς γεωργοὺς καὶ τοὺς τεχνίτας χωρὶς
 ἑκατέρους ἐπερωτώη, πότερα δοκεῖ ἀρήγειν τῇ χώρᾳ
 ἡ ἀφεμένους τῆς γῆς τὰ τείχη διαφυλάττειν. οὕτως 7
 γὰρ ἀν τοὺς μὲν ἀμφὶ γῆν ἔχοντας φόμεθ' ἀν
 35 ψηφίζεσθαι ἀρήγειν, τοὺς δὲ τεχνίτας μὴ μάχε-
 σθαι, ἀλλ' ὅπερ πεπαίδευνται καθῆσθαι μήτε
 πονοῦντας μήτε κινδυνεύοντας. ἐδοκιμάσαμεν δὲ 8
 ἀνδρὶ καλῷ τε κάγαθῷ ἐργασίαν εἶναι καὶ ἐπι-
 στήμην κρατίστην γεωργίαν, ἀφ' ἣς τὰ ἐπιτήδεια
 40 ἀνθρωποι πορίζονται. αὗτη γὰρ ἡ ἐργασία μαθεῖν, 9
 τε ῥάστη ἐδόκει εἶναι καὶ ἡδίστη ἐργάζεσθαι,
 καὶ τὰ σώματα κάλλιστά τε καὶ εὐρωστότατα
 παρέχεσθαι, καὶ τὰς ψυχὰς ἡκιστα ἀσχολίαν
 παρέχειν φίλων τε καὶ πόλεως συνεπιμελεῖσθαι.
 45 συμπαροξύνειν δέ τι ἐδόκει ἡμῖν καὶ εἰς τὸ ἀλκι- 10
 μούς εἶναι ἡ γεωργία ἔξω τῶν ἐρυμάτων τὰ ἐπιτή-
 δεια φύουσά τε καὶ τρέφουσα τοῖς ἐργαζομένοις.
 διὰ ταῦτα δὲ καὶ εὐδοξοτάτη εἶναι πρὸς τῶν

πόλεων αὗτη ἡ βιοτεία, ὅτι καὶ πολίτας ἀρίστους
καὶ εὐνουστάτους παρέχεσθαι δοκεῖ τῷ κοινῷ.

50

ⁱⁱ Καὶ ὁ Κριτόβουλος, "Οτι μέν, ὡς Σώκρατες,
κάλλιστόν τε καὶ ἄριστον καὶ ἥδιστον ἀπὸ γεωρ-
γίας τὸν βίον ποιεῖσθαι, πάνυ μοι δοκῶ πεπεῖσθαι
ἴκανῶς· ὅτι δὲ ἔφησθα καταμαθεῖν τὰ αἴτια τῶν
τε οὕτω γεωργούντων, ὥστε ἀπὸ τῆς γεωργίας 55
ἀφθόνως ἔχειν ὡν δέονται καὶ τῶν οὕτως ἐργαζομέ-
νων, ως μὴ λυσιτελεῖν αὐτοῖς τὴν γεωργίαν, καὶ
ταῦτ' ἂν μοι δοκῶ ἡδέως ἐκάτερα ἀκούειν σου,
ὅπως ἢ μὲν ἀγαθά ἔστι ποιῶμεν, ἢ δὲ βλαβερὰ
μὴ ποιῶμεν.

60

ⁱ² Τι οὖν, ἔφη ὁ Σωκράτης, ὡς Κριτόβουλε, ᾧ σοι
ἔξι ἀρχῆς διηγήσωμαι ως συνεγενόμην ποτὲ ἀνδρί,
ὅς ἐμοὶ ἐδόκει εἶναι τῷ ὅντι τούτων τῶν ἀνδρῶν,
ἔφ' οἷς τοῦτο τὸ ὄνομα δικαίως ἔστιν, ὃ καλεῖται
καλός τε κάγαθὸς ἀνήρ;

65

Πάνυ ἀν, ἔφη ὁ Κριτόβουλος, βουλοίμην ἀν
οὕτως ἀκούειν, ως καὶ ἔγωγε ἐρῶ τούτου τοῦ ὄνό-
ματος ἄξιος γενέσθαι.

ⁱ³ Λέέω τοίνυν σοι, ἔφη ὁ Σωκράτης, ως καὶ ἡλθον
ἐπὶ τὴν σκέψιν αὐτοῦ. τοὺς μὲν γάρ ἀγαθοὺς το
τέκτονας, χαλκέας ἀγαθούς, ζωγράφους ἀγαθούς,
ἀγαθοὺς ἀνδριαντοποιοὺς καὶ τάλλα τὰ τοιαῦτα,
πάνυ ὀλίγος μοι χρόνος ἐγένετο ἴκανὸς περιελθεῖν
τε καὶ θεάσασθαι τὰ δεδοκιμασμένα καλὰ ἔργα

ⁱ⁴ αὐτοῖς εἶναι. ὅπως δὲ δὴ καὶ τοὺς ἔχοντας τὸ 75
σεμνὸν ὄνομα τοῦτο τὸ καλος τε κάγαθὸς ἐπι-
σκεψαίμην, τι ποτ' ἐργαζόμενοι τοῦτ' ἄξιοντο
καλεῖσθαι, πάνυ μου ἡ ψυχὴ ἐπεθύμει αὐτῶν τινε

συγγενέσθαι. καὶ πρῶτον μὲν ὅτι προσέκειτο τὸ 15
 καλὸς τῷ ἀγαθῷ, ὃντινα ἴδοιμι καλόν, τούτῳ προσ-
 γένειν καὶ ἐπειρώμην καταμανθάνειν, εἴ που ἴδοιμι
 προσηρτημένον τῷ καλῷ τὸ ἀγαθόν. ἀλλ' οὐκ 16
 ἄρα εἶχεν οὕτως, ἀλλὰ ἐνίους ἐδόκουν καταμα-
 θάνειν τῶν καλῶν τὰς μορφὰς πάνυ μοχθηροὺς
 25 ὅντας τὰς ψυχάς. ἔδοξεν οὖν μοι ἀφέμενον τῆς
 καλῆς ὅψεως ἐπ' αὐτῶν τινα ἐλθεῖν τῶν καλου-
 μένων καλῶν τε κάγαθῶν. ἐπεὶ οὖν τὸν Ἰσχόμα- 17
 χον ἥκουν πρὸς πάντων καὶ ἀνδρῶν καὶ γυναικῶν
 καὶ ξένων καὶ ἀστῶν καλόν τε κάγαθὸν ἐπονομα-
 29 ξόμενον, ἔδοξε μοι τούτῳ πειραθῆναι συγγενέσθαι.
 'Ιδὼν οὖν ποτε αὐτὸν ἐν τῇ τοῦ Διὸς τοῦ ἐλευ- VII
 θερίου στοᾷ καθήμενον, ἐπεὶ μοι ἔδοξε σχολάζειν,
 προσῆλθον αὐτῷ καὶ παρακαθιζόμενος εἰπον· Τί,
 ω Ἰσχόμαχε, οὐ μάλα εἰωθὼς σχολάζειν κάθησαι;
 5, ἐπεὶ τά γε πλεῖστα ἡ πράττοντά τι ὅρῳ σε ἡ οὐ
 πάνυ σχολάζοντα ἐν τῇ ἀγορᾷ.

Οὐδὲ ἂν γε νῦν, ἔφη ὁ Ἰσχόμαχος, ω Σώκρατες, 2
 ἐώρας, εἰ μὴ ξένους τινὰς συνεθέμην ἀναμένειν
 ἐνθάδε. 10 "Οταν δὲ μὴ πράττης τι τοιοῦτον, πρὸς τῶν
 θεῶν, ἔφην ἐγώ, ποῦ διατρίβεις καὶ τί ποιεῖς; ἐγώ
 γάρ τοι πάνυ βούλομαλ σου πυθέσθαι, τί ποτε
 πράττων καλὸς κάγαθὸς κέκλησαι, ἐπεὶ οὐκ ἔνδον
 γε διατρίβεις οὐδὲ τοιαύτη σου ἡ ἔξις τοῦ σώματος
 15 καταφαίνεται.

Καὶ ὁ Ἰσχόμαχος γελάσας ἐπὶ τῷ τί ποιῶν 3
 καλὸς κάγαθὸς κέκλησαι καὶ ησθείς, ως γ' ἐμοὶ
 ἔδοξεν, εἰπεν· 'Αλλ' εἰ μὲν ὅταν σοι διαλέγωνται.

περὶ ἐμοῦ τινες, καλοῦσί με τοῦτο τὸ δινομα, οὐκ οἴδα· οὐ γὰρ δὴ ὅταν γέ με εἰς ἀντίδοσιν καλῶνται τριηραρχίας ἡ χορηγίας, οὐδεὶς, ἔφη, ζητεῖ τὸν καλόν τε κάγαθόν, ἀλλὰ σαφῶς, ἔφη, ὄνομάζοντές με Ἰσχόμαχον πατρόθεν προσκαλοῦνται. ἐγὼ μὲν τούνυν, ἔφη, ὁ Σώκρατες, ὃ με ἐπήρου, οὐδαμῶς ἔνδον διατρίβω. καὶ γὰρ δή, ἔφη, τά γε ἐν τῷ οἰκλῃ μου πάνυ καὶ αὐτὴ ἡ γυνή ἐστιν ἵκανὴ διοικεῖν.

- 4 Ἀλλὰ καὶ τοῦτο, ἔφην, ἐγωγε, ὁ Ἰσχόμαχε, πάνυ ἀν ἡδέως σου πυθοίμην, πότερα αὐτὸς σὺ ἐπαίδευσας τὴν γυναικα, ὥστ' εἶναι οὖν δεῖ, ἡ ἐπισταμένην ἔλαβες παρὰ τοῦ πατρὸς καὶ τῆς μητρὸς διοικεῖν τὰ προσήκοντα αὐτῇ.
- 5 Καὶ τί ἄν, ἔφη, ὁ Σώκρατες, ἐπισταμένην αὐτὴν παρέλαβον, ἡ ἔτη μὲν οὕπω πεντεκαΐδεκα γεγονυῖα ἦλθε πρὸς ἐμέ, τὸν δὲ ἔμπροσθεν χρόνον ἔξη 35 ὑπὸ πολλῆς ἐπιμελείας, ὅπως ὡς ἐλάχιστα μὲν ὅφοιτο, ἐλάχιστα δὲ ἀκούσοιτο, ἐλάχιστα δὲ ἐροΐη; 6 οὐ γὰρ ἀγαπητόν σοι δοκεῖ εἶναι, εἰ μόνον ἦλθεν ἐπισταμένη ἕρια παραλαβοῦσα ἴμάτιον ἀποδεῖξαι καὶ ἑωρακυῖα, ὡς ἔργα ταλάσια θεραπαίναις δίδο- 10 ται; ἐπεὶ τά γε ἀμφὶ γαστέρα, ἔφη, πάνυ καλῶς, ὁ Σώκρατες, ἦλθε πεπαιδευμένη ὅπερ μέγιστον ἔμοιγε δοκεῖ παίδευμα εἶναι καὶ ἀνδρὶ καὶ γυναικὶ.
- 7 Τὰ δὲ ἄλλα, ἔφην ἐγώ, ὁ Ἰσχόμαχε, αὐτὸς ἐπαίδευσας τὴν γυναικα ὥστε ἵκανὴν εἶναι ὡν 45 προσήκει ἐπιμελεῖσθαι;

Οὐ μὰ Δλ', ἔφη ὁ Ἰσχόμαχος, οὐ πρὶν γε καὶ ἔθυσα καὶ εὐξάμην ἐμέ τε τυγχάνειν διδάσκοντα

καὶ ἐκείνην μανθάνουσαν τὸ βέλτιστα ἀμφοτέροις
τὸ ήμῖν.

Οὐκοῦν, ἔφην ἐγώ, καὶ ἡ γυνή σοι συνέθυε καὶ 8
συνηγέρτεο ταύτα ταῦτα;

Καὶ μάλα γ', ἔφη ὁ Ἰσχόμαχος, πολλὰ ὑπο-
σχομένη μὲν πρὸς τοὺς θεοὺς γενέσθαι οἶαν δεῖ,
55 καὶ εὑδηλος ἦν ὅτι οὐκ ἀμελήσει τῶν διδασκο-
μένων.

Πρὸς θεῶν, ἔφην ἐγώ, ω̄ Ἰσχόμαχε, τί πρῶτον 9
διδάσκειν ἥρχου αὐτὴν, διηγοῦ μοι ὡς ἐγὼ ταῦτ'
ἀν ἥδιόν σου διηγουμένου ἀκούοιμι ἡ εἰ μοι γυμ-
νικδύν ἡ ἴππικδύν ἀγῶνα τὸν κάλλιστον διηγοῦν.

Καὶ ὁ Ἰσχόμαχος ἀπεκρίνατο, Τί δέ; ἔφη, ω̄ 10
Σώκρατες, ἐπεὶ ἥδη μοι χειροήθης ἦν καὶ ἐτε-
τιθάσευτο ὥστε διαλέγεσθαι, ἥρόμην αὐτὴν ὥδε
πως· ‘Εἰπέ μοι, ω̄ γύναι, ἀρά ἥδη κατενόησας,
65 τίνος ποτὲ ἔνεκα ἐγώ τε σὲ ἔλαβον καὶ οἱ σοὶ
γονεῖς ἔδοσάν σε ἐμοὶ; ὅτι μὲν γάρ οὐκ ἀπορίᾳ 11
ἦν, μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἀν, οἰδ' ὅτι καὶ
σοὶ καταφανὲς τοῦτ' ἐστί. βουλευόμενος δ' ἐγώ
τε ὑπὲρ ἐμοῦ καὶ οἱ σοὶ γονεῖς ὑπὲρ σοῦ, τίν'
το ἀν κοινωνὸν βέλτιστον οἴκου τε καὶ τέκνων λά-
βοιμεν, ἐγώ τε σὲ ἔξελεξάμην καὶ οἱ σοὶ γονεῖς,
ώς ἐοίκασιν, ἐκ τῶν δυνατῶν ἐμέ. τέκνα μὲν οὖν 12
ἦν θεός ποτε διδῷ ἡμῖν γενέσθαι, τότε βουλευσό-
μεθα περὶ αὐτῶν, ὅπως ὅτι βέλτιστα παιδεύσομεν
75 αὐτά· κοινὸν γάρ ἡμῖν καὶ τοῦτο ἀγαθόν, συμμά-
χων καὶ γηροβοσκῶν ὅτι βελτίστων τυγχάνειν
νῦν δὲ δὴ οἰκος ἡμῖν ὅδε κοινός ἐστιν. ἐγώ τε γάρ 13
ὅσα μοι ἔστιν ἅπαντα εἰς τὸ κοινὸν ἀποφαίνω

σύ τε ὅσα ἡνέγκω πάντα εἰς τὸ κοινὸν κατέθηκας.
 καὶ οὐ τοῦτο δεῖ λογίζεσθαι, πότερος ἄρα ἀριθμῷ 80
 πλείω συμβέβληται ἡμῶν, ἀλλ' ἐκεῖνο εὑ̄ εἰδέναι,
 ὅτι ὁπότερος ἀν ἡμῶν βελτίων κοινωνὸς ἔ, οὗτος
 14 τὰ πλείονος ἄξια συμβάλλεται.' ἀπεκρίνατο δὲ
 μοι, ὡ Σώκρατες, πρὸς ταῦτα ἡ γυνή, 'Τι δ' ἀν
 ἐγώ σοι, ἔφη, δυναίμην συμπρᾶξαι; τίς δὲ ἡ ἐμὴ 85
 δύναμις; ἀλλ' ἐν σοὶ πάντα ἐστὶν ἐμὸν δ' ἔφησεν
 15 ἡ μήτηρ ἔργου εἶναι σωφρονεῖν.' 'Ναὶ μὰ Δλ̄,'
 ἔφην ἐγώ, 'ὦ γύναι, καὶ γάρ ἐμοὶ ὁ πατήρ. ἀλλὰ
 σωφρόνων τοί ἐστι καὶ ἀνδρὸς καὶ γυναικὸς οὕτως
 ποιεῖν, ὅπως τά τε ὅντα ὡς βέλτιστα ἔξει καὶ
 16 ἄλλα ὅτι πλεῖστα ἐκ τοῦ καλοῦ τε καὶ δικαίου
 προσγενήσεται.' 'Καὶ τι δή,' ἔφη, 'ὅρᾶς,' ἡ γυνή,
 'ὅ τι ἀν ἐγώ ποιοῦσα συναύξοιμι τὸν οἰκον;' 'Ναὶ
 μὰ Δλ̄,' ἔφην ἐγώ, 'ἄ τε οἱ θεοὶ ἔφυσάν σε δύνα-
 σθαι καὶ ὁ νόμος συνεπαινεῖ, ταῦτα πειρῶ ὡς 95
 17 βέλτιστα ποιεῖν.' 'Καὶ τι δὴ ταῦτ' ἐστιν;' ἔφη
 ἐκείνη. 'Οἴμαι μὲν ἔγωγε,' ἔφην, 'οὐ τὰ ἐλα-
 χίστου ἄξια, εἰ μή πέρ γε καὶ ἡ ἐν τῷ σμήνει
 ἥγεμῶν μέλιττα ἐπ' ἐλαχίστου ἄξιοις ἔργοις ἔφέ-
 18 στηκειν. ἐμοὶ γάρ τοι, ἔφη φάναι, καὶ οἱ θεοί, 100
 ὡ γύναι, δοκοῦσι πολὺ διεσκευμένως μάλιστα τὸ
 ζεῦγος τοῦτο συντεθεικέναι, δὲ καλεῖται θῆλυ καὶ
 ἄρρεν, ὅπως ὅτι ὡφελιμώτατον ἔ αὐτῷ εἰς τὴν
 19 κοινωνίαν. πρῶτον μὲν γάρ τοῦ μὴ ἐκλιπεῖν ζώων
 γένη τοῦτο τὸ ζεῦγος κεῖται μετ' ἀλλήλων τεκνο- 105
 ποιούμενον, ἔπειτα τὸ γηροβοσκοὺς κεκτῆσθαι
 ἑαυτοῖς ἐκ τούτου τοῦ ζεύγους τοῖς γοῦν ἀνθρώποις
 πορίζεται· ἔπειτα δὲ καὶ ἡ διαιτα τοῖς ἀνθρώποις

οὐχ ὁσπερ τοῖς κτήνεσίν ἔστιν ἐν ὑπαίθρῳ, ἀλλὰ
 πο στεγῶν δεῖται δῆλον ὅτι. δεῖ μέντοι τοῖς μέλ- 20
 λουσιν ἀνθρώποις ἔξειν δὲ τι εἰσφέρωσιν εἰς τὸ
 στεγυνὸν τοῦ ἐργασομένου τὰς ἐν τῷ ὑπαίθρῳ
 ἐργασίας. καὶ γὰρ νεατὸς καὶ σπόρος καὶ φυτεία
 καὶ νομαὶ υπαίθρια ταῦτα παντα ἔργα ἔστιν ἐκ
 115 τούτων δὲ τὰ ἐπιτήδεια γίγνεται. δεῖ δὲ αὖ, 21
 ἐπειδὴν ταῦτα εἰσενεχθῆ εἰς τὸ στεγυνόν, καὶ τοῦ
 σώσοντος ταῦτα καὶ τοῦ ἐργασομένου δὲ ἡ τῶν
 στεγυνῶν ἔργα δεόμενά ἔστι. στεγυνῶν δὲ δεῖται
 καὶ ἡ τῶν νεογυνῶν τέκνων παιδοτροφία, στεγυνῶν
 120 δὲ καὶ αἱ ἐκ τοῦ καρποῦ σιτοποιίαι δέονται ὡσ-
 αύτως δὲ καὶ ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία.
 ἐπεὶ δὲ ἀμφότερα ταῦτα καὶ ἔργων καὶ ἐπιμελεῖας 22
 δεῖται τά τε ἔνδον καὶ τὰ ἔξω, καὶ τὴν φύσιν,
 φάναι, εὐθὺς παρεσκεύασεν δὲ θεός, ως ἐμοὶ δοκεῖ,
 125 τὴν μὲν τῆς γυναικὸς ἐπὶ τὰ ἔνδον ἔργα καὶ ἐπι-
 μελήματα, τὴν δὲ τοῦ ἀνδρὸς ἐπὶ τὰ ἔξω. ρίγη 23
 μὲν γὰρ καὶ θάλπη καὶ ὄδοιπορίας καὶ στρατείας
 τοῦ ἀνδρὸς τὸ σῶμα καὶ τὴν ψυχὴν μᾶλλον δύ-
 νασθαι καρτερεῖν κατεσκεύασεν· ὥστε τὰ ἔξω
 130 ἐπέταξεν αὐτῷ ἔργα· τῇ δὲ γυναικὶ ἡττον τὸ σῶμα
 δυνατὸν πρὸς ταῦτα φύσας τὰ ἔνδον ἔργα αὐτῇ,
 φάναι ἔφη, προστάξαι μοι δοκεῖ δὲ θεός. εἰδὼς δὲ 24
 ὅτι τῇ γυναικὶ καὶ ἐνέφυσε καὶ προσέταξε τὴν
 τῶν νεογυνῶν τέκνων τροφήν, καὶ τοῦ στέργειν τὰ
 135 νεογυνὰ βρέφη πλεῖον αὐτῇ ἐδάσατο ἡ τῷ ἀνδρὶ.
 ἐπεὶ δὲ καὶ τὸ φυλάττειν τὰ εἰσενεχθέντα τῇ 25
 γυναικὶ προσέταξε, γυγνώσκων δὲ θεός, ὅτι πρὸς
 τὸ φυλάττειν οὐ κάκιόν ἔστι φοβερὰν εἶναι τὴν

ψυχήν, πλεῖον μέρος καὶ τοῦ φόβου ἐδάσατο τῇ γυναικὶ ἡ τῷ ἀνδρὶ. εἰδὼς δέ, ὅτι καὶ ἀρήγειν ¹⁴⁰ αὐτὸν δεήσει, ἔάν τις ἀδικῆ, τὸν τὰ ἔξω ἔργα ἔχοντα, ²⁶ τούτῳ αὐτῷ πλεῖον μέρος τοῦ θράσους ἐδάσατο. ὅτι δὲ ἀμφοτέρους δεῖ καὶ διδόναι καὶ λαμβάνειν, τὴν μνήμην καὶ τὴν ἐπιμέλειαν εἰς τὸ μέσον ἀμφοτέρους κατέθηκεν. ὥστε οὐκ ἀν ἔχοις διελεῖν πότερα τὸ ¹⁴⁵ ἔθνος τὸ θῆλυ τὸ ἄρρεν τούτων πλεονεκτεῖ. ²⁷ καὶ τὸ ἐγκρατεῖς δὲ εἶναι ὡν δεῖ εἰς τὸ μέσον ἀμφοτέρους κατέθηκε καὶ ἔξουσίαν ἐποίησεν ὁ θεὸς ὁπότερος ἀν ἡ βελτίων, εἴθ' ὁ ἀνὴρ εἴθ' ἡ γυνή, τούτου καὶ πλεῖον φέρεσθαι τούτου τοῦ ¹⁵⁰ ἀγαθοῦ. διὰ δὲ τὸ τὴν φύσιν μὴ πρὸς πάντα ταῦτα ἀμφοτέρων εὖ πεφυκέναι, διὰ τοῦτο καὶ δέονται μᾶλλον ἀλλήλων καὶ τὸ ζεῦγος ὡφελιμώτερον ἑαυτῷ γεγένηται, ἢ τὸ ἔτερον ἐλλείπεται ²⁸ τὸ ἔτερον δυνάμενον. ταῦτα δέ, ἔφην, δεῖ ἡμᾶς, ¹⁵⁵ ὡ γύναι, εἰδότας ἢ ἐκατέρῳ ἡμῶν προστέτακται ὑπὸ τοῦ θεοῦ, πειρᾶσθαι ὅπως ὡς βέλτιστα τὰ ²⁹ προσήκοντα ἐκάτερον ἡμῶν διαπράττεσθαι. συνεπαινεῖ δέ, ἔφη φάναι, καὶ ὁ νόμος αὐτὰ συζευγὺς ἄνδρα καὶ γυναῖκα. καὶ κοινωνοὺς ὕσπερ τῶν ¹⁶⁰ τέκνων ὁ θεὸς ἐποίησεν, οὕτω καὶ ὁ νόμος τοῦ οἴκοΥ [κοινωνοὺς] καθίστησι. καὶ καλὰ δὲ εἶναι ὁ νόμος ἀποδείκνυσιν ἢ ὁ θεὸς ἔφυσεν ἐκάτερον μᾶλλον δύνασθαι. τῇ μὲν γὰρ γυναικὶ κάλλιον ἔνδον μένειν ἡ θυραυλεῖν, τῷ δὲ ἀνδρὶ αἰσχιον ¹⁶⁵ ³¹ ἔνδον μένειν ἡ τῶν ἔξω ἐπιμελεῖσθαι. εἰ δέ τις παρ' ἢ ὁ θεὸς ἔφυσε ποιεῖ, ἵσως τι καὶ ἀτακτῶν τοὺς θεοὺς οὐ λήθει καὶ δίκην δίδωσιν ἀμελῶν

τῶν ἔργων τῶν ἑαυτοῦ ἡ πράττων τὰ τῆς γυναικὸς ἔργα. δοκεῖ δέ μοι' ἔφην 'καὶ ἡ τῶν μελιττῶν ³²
₁₇₀ ἡγεμὼν τοιαῦτα ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα διαπονεῖσθαι. 'Καὶ ποῦα δὴ' ἔφη ἐκείνη 'ἔργα ἔχουσα ἡ τῶν μελιττῶν ἡγεμὼν ἔξομοιοῦται τοῖς ἔργοις οὓς ἐμὲ δεῖ πράττειν;' "Οτι" ἔφην ἐγὼ ³³
₁₇₅ 'ἐκείνη γε ἐν τῷ σμήνει μένουσα οὐκ ἐᾶ ἀργοὺς τὰς μελίττας εἰναι, ἀλλ' ἂς μὲν δεῖ ἔξω ἔργαζεσθαι ἐκπέμπει ἐπὶ τὸ ἔργον καὶ ἀ ἀν αὐτῶν ἐκάστη εἰσφέρῃ, οἰδέ τε καὶ δέχεται καὶ σώζει ταῦτα, ἐστ'
₁₈₀ ἀν δέη χρῆσθαι. ἐπειδὰν δὲ ἡ ὥρα τοῦ χρῆσθαι ἥκη, διανέμει τὸ δίκαιον ἐκάστη. καὶ ἐπὶ τοῖς ³⁴
₁₈₅ ἔνδον δ' ἔξυφαινομένοις κηρίοις ἐφέστηκεν, ὡς καλῶς καὶ ταχέως ὑφαίνηται, καὶ τοῦ γιγνομένου τόκου ἐπιμελεῖται ὡς ἐκτρέφηται ἐπειδὰν δὲ ἐκτραφῇ καὶ ἀξιοεργὸν οἱ νεοττοὶ γένωνται, ἀποκίζει αὐτοὺς σὺν τῷν τῷν ἐπιγόνῳν τινὶ ἡγεμόνι.' "Η ³⁵
₁₉₀ καὶ ἐμὲ οὖν" ἔφη ἡ γυνὴ 'δεήσει ταῦτα ποιεῖν;' 'Δεήσει μέντοι σε' ἔφην ἐγὼ 'ἔνδον τε μένειν καὶ οὓς μὲν ἀν ἔξω τὸ ἔργον ἡ τῶν οἰκετῶν, τούτους συνεκπέμπειν, οὓς δ' ἀν ἔνδον [ἔργον] ἔργαστέον, τούτων σοι ἐπιστατήσον καὶ τά τε εἰσφερόμενα ³⁶
₁₉₅ ἀποδεκτέον, καὶ ἀ μὲν ἀν αὐτῶν δέη δαπανᾶν, σοὶ διανεμητέον, ἀ δ' ἀν περιττεύειν δέη, προνοητέον καὶ φυλακτέον, ὅπως μὴ ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται. καὶ ὅταν ἔρια εἰσενεχθῇ σοι, ἐπιμελητέον, ὅπως οὓς δεῖ ἴμάτια γίγνηται. καὶ ὁ γε ξηρὸς σῖτος ὅπως καλῶς ἐδώδιμος γίγνηται, ἐπιμελητέον. ἐν μέντοι τῷν ³⁷
₂₀₀ σοὶ προσηκόντων' ἔφην ἐγὼ 'ἐπιμελημάτων ἵσως

ἀχαριστότερον δόξει εἶναι, ὅτι δις ἀν κάμνη τῶν οἰκετῶν, τούτων σοι ἐπιμελητέον πάντων, ὅπως θεραπεύηται.’ ‘Νὴ Δί’ ἔφη ἡ γυνὴ ‘ἐπιχαρι- 200 τώτατον μὲν οὖν, ἦν μέλλωσί γε οἱ καλῶς θεραπευ- θέντες χάριν εἴσεσθαι καὶ εὐνούστεροι ἢ πρόσθεν 38 ἔσεσθαι.’ καὶ ἐγὼ, ἔφη ὁ Ἰσχόμαχος, ἀγασθεὶς αὐτῆς τὴν ἀπόκρισιν εἰπον· ‘Ἄρα γε, ὡ γύναι, διὸ τοιαύτας τινὰς προνοίας καὶ τῆς ἐν τῷ σμήνει 205 ἥγεμόνος αἱ μέλιτται οὕτω διατίθενται πρὸς αὐτήν, ὥστε ὅταν ἐκείνη ἐκλίπῃ, οὐδεμίᾳ οἴεται τῶν με- λιττῶν ἀπολειπτέον εἶναι, ἀλλ’ ἔπονται πᾶσαι;’ 39 καὶ ἡ γυνὴ μοι ἀπεκρίνατο ‘Θαυμάζοιμ’ ἄν’ ἔφη ‘εἰ μὴ πρὸς σὲ μᾶλλον τείνοι τὰ τοῦ ἥγεμόνος ἔργα 210 ἢ πρὸς ἐμέ. ἡ γὰρ ἐμὴ φυλακὴ τῶν ἔνδου καὶ διανομὴ γελοῖα τις ἀν οἷμαι φαίνοιτο, εἰ μὴ σύγε 40 ἐπιμελοῦσι ὅπως ἔξωθέν τι εἰσφέροιτο.’ ‘Γελοῖα δ’ αὖ’ ἔφην ἐγὼ ‘ἡ ἐμὴ εἰσφορὰ φαίνοιτ’ ἄν, εἰ μὴ εἴη ὅστις τὰ εἰσενεχθέντα σώζοι. οὐχ ὄρᾶς’ 215 ἔφην ἐγὼ ‘οἱ εἰς τὸν τετρημένον πίθον ἀντλεῖν λεγόμενοι ως οἰκτείρουνται, ὅτι μάτην πονεῖν δο- κοῦσι;’ ‘Νὴ Δί’ ἔφη ἡ γυνὴ ‘καὶ γὰρ τλήμονές 41 εἰσιν, εἰ τοῦτο γε ποιοῦσιν.’ ‘Ἀλλαι δέ τοι’ ἔφην ἐγὼ ‘ἴδιαι ἐπιμέλειαι, ὡ γύναι, ὑδεῖαί σοι 220 τγίγνονται, ὅπόταν ἀνεπιστήμονα ταλασίας λα- βοῦσα ἐπιστήμονα ποιήσῃς καὶ διπλασίου σοι ἀξία γένηται καὶ ὅπόταν ἀνεπιστήμονα ταμιείας καὶ διακονίας παραλαβοῦσα ἐπιστήμονα καὶ πι- 225 στήν καὶ διακονικὴν ποιησαμένη παντὸς ἀξίαν ἔχης καὶ ὅπόταν τοὺς μὲν σώφρονάς τε καὶ ὠφελί- μους τῷ σῷ οἴκῳ ἔξῆ ἕσθαι, ἐὰν δέ τις

πονηρὸς φαίνηται, ἐξῆ σοι κολάσαι· τὸ δὲ πάντων ⁴²
 ἥδιστον, ἐὰν βελτίων ἐμοῦ φανῆς καὶ ἐμὲ σὸν
²³⁰ θεράποντα ποιήσῃ καὶ μὴ δέῃ σε φοβεῖσθαι, μὴ
 προϊθύσῃς τῆς ἡλικίας ἀτιμοτέρα ἐν τῷ οἴκῳ γένη,
 ἀλλὰ πιστεύῃς, ὅτι πρεσβυτέρα γιγνομένη ὅσφ ἄν
 καὶ ἐμοὶ κοινωνὸς καὶ παισὶν οἴκου φύλαξ ἀμείνων
 γίγνη, τοσούτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ.
²³⁵ τὰ γάρ καλά τε κάγαθά’ ἐγὼ ἔφην ‘οὐ διὰ τὰς ⁴³
 ὠραιότητας, ἀλλὰ διὰ τὰς ἀρετὰς εἰς τὸν βίον τοῖς
 ἀνθρώποις ἐπαύξεται.’ τοιαῦτα μέν, ω̄ Σώκρατες,
 δοκῶ μεμυῆσθαι αὐτῇ τὰ πρώτα διαλεχθείς.

*Η καὶ ἐπέγυνως τι, ω̄ Ἰσχόμαχε, ἔφην ἐγώ, VIII
 ἐκ τῶντων αὐτὴν κεκινημένην μᾶλλον πρὸς τὴν
 ἐπιμέλειαν;

Ναὶ μὰ Δλ̄, ἔφη ὁ Ἰσχόμαχος, καὶ δηχθεῖσάν
⁵ γε οἶδα αὐτὴν καὶ ἐρυθριάσασαν σφόδρα, ὅτι τῶν
 εἰσενεχθέντων τι αἰτήσαντος ἐμοῦ οὐκ εἰχέ μοι
 δοῦναι. καὶ ἐγὼ μέντοι ἴδων ἀχθεσθεῖσαν αὐτὴν ²
 εἰπον, ‘Μηδέν τι’ ἔφην ‘ἀθυμήσῃς, ω̄ γύναι, ὅτι
 οὐκ ἔχεις δοῦναι ὅ σε αἰτῶν τυγχάνω. ἔστι μὲν
¹⁰ γάρ πενία αὕτη σαφής, τὸ δεόμενόν τινος μὴ ἔχειν
 χρῆσθαι· ἀλυποτέρα δὲ αὕτη ἡ ἔνδεια, τὸ ζητοῦντά
 τι μὴ δύνασθαι λαβεῖν ἢ τὴν ἀρχὴν μηδὲ ζητεῖν,
 εἰδότα ὅτι οὐκ ἔστιν. ἀλλὰ γάρ, ἔφην ἐγώ, τούτων
 οὐ σὺ αἰτία, ἀλλ’ ἐγὼ οὐ τάξας σοι παρέδωκα,
¹⁵ ὅπου χρὴ ἔκαστα κεῖσθαι, ὅπως εἰδῆς, ὅπου τε δεῖ
 τιθέναι καὶ δόποθεν λαμβάνειν. ἔστι δ’ οὐδὲν ³
 οὔτως, ω̄ γύναι, οὕτ’ εὐχρηστον οὔτε καλὸν ἀν-
 θρώποις ω̄ς τάξις. καὶ γάρ χορὸς ἐξ ἀνθρώπων
 συγκείμενός ἔστιν· ἀλλ’ ὅταν μὲν ποιῶσιν ὅ τι ἀν-

τύχη ἔκαστος, ταραχή τις φαίνεται καὶ θεᾶσθαι ²⁰
 ἀτερπές, ὅταν δὲ τεταγμένως ποιῶσι καὶ φθέγγων-
 ται, ἅμα οἱ αὐτοὶ οὗτοι καὶ ἀξιοθέατοι δοκοῦσιν
 4 εἶναι καὶ ἀξιάκουστοι. καὶ στρατιά γε' ἔφη ἐγὼ
 'ὦ γύναι, ἄτακτος μὲν οὖσα ταραχωδέστατον καὶ
 τοῖς μὲν πολεμίοις εὐχειρωτότατον, τοῖς δὲ φίλοις ²⁵
 ἀγλευκέστατον ὄρâν καὶ ἀχρηστότατον, ὄνος ὁμοῦ,
 ὅπλίτης, σκευοφόρος, ψιλός, ἵππεύς, ἄμαξα. πῶς
 γὰρ ἀν πορευθείησαν, ἐὰν ἔχοντες οὕτως ἐπικω-
 λύσωσιν ἀλλήλους, ὃ μὲν βαδίζων τὸν τρέχοντα,
 ὃ δὲ τρέχων τὸν ἐστηκότα, ἡ δὲ ἄμαξα τὸν ἵππέα, ³⁰
 ὃ δὲ ὄνος τὴν ἄμαξαν, ὃ δὲ σκευοφόρος τὸν ὅπλί-
 5 την; εἰ δὲ καὶ μάχεσθαι δέοι, πῶς ἀν οὕτως
 ἔχοντες μαχέσαιντο; οἷς γὰρ ἀνάγκη αὐτῶν τοὺς
 ἐπιόντας φεύγειν, οὗτοι ἴκανοί εἰσι φεύγοντες κα-
 6 ταπατῆσαι τοὺς ὅπλα ἔχοντας. τεταγμένη δὲ ³⁵
 στρατιὰ κάλλιστον μὲν ἴδειν τοῖς φίλοις, δυσχε-
 ρέστατον δὲ τοῖς πολεμίοις. τίς μὲν γὰρ οὐκ ἀν
 φίλος ἡδέως θεάσαιτο δόπλίτας πολλοὺς ἐν τάξει
 πορευομένους, τίς δ' οὐκ ἀν θαυμάσειεν ἵππέας
 κατὰ τάξεις ἑλαύνοντας, τίς δὲ οὐκ ἀν πολέμιος ⁴⁰
 φοβηθείη ἴδων διευκρινημένους δόπλίτας, ἵππέας,
 πελταστάς, τοξότας, σφενδονήτας καὶ τοῖς ἄρχουσι
 7 τεταγμένως ἐπομένους; ἀλλὰ καὶ πορευομένων ἐν
 τάξει, κάν πολλαὶ μυριάδες ὡσιν, ὁμοίως ὥσπερ
 εἰς ἔκαστος καθ' ἡσυχίαν πάντες πορεύονται· εἰς ⁴⁵
 8 γὰρ τὸ κενούμενον ἀεὶ οἱ δριπισθεν ἐπέρχονται. καὶ
 τριήρης δέ τοι ἡ σεσαγμένη ἀνθρώπων διὰ τί ἄλλο
 φοβερόν ἐστι πολεμίοις ἡ φίλοις ἀξιοθέατον ἢ
 ὅτι ταχὺ πλεῖ; διὰ τί δὲ ἄλλο ἄλυποι ἄλλήλοις

50 εἰσὶν οἱ ἐμπλέοντες ἡ διότι ἐν τάξει μὲν κάθηνται,
 ἐν τάξει δὲ προυεύουσιν, ἐν τάξει δὲ ἀναπίπουσιν,
 ἐν τάξει δὲ ἐμβαίνουσι καὶ ἐκβαίνουσιν; ἡ δὲ
 ἀταξία ὅμοιόν τι μοι δοκεῖ εἶναι οἰόνπερ εἰ γεωργὸς
 ὁμοῦ ἐμβάλοι κριθὰς καὶ πυροὺς καὶ ὅσπρια,
 55 κάπειτα ὅπότε δέοι ἡ μάζης ἡ ἄρτου ἡ ὅψου,
 διαλέγειν δέοι αὐτῷ ἀντὶ τοῦ λαβόντα διευκρινη-
 μένοις χρῆσθαι. καὶ σὺ οὖν, ὃ γύναι, εἰ τοῦ μὲν 10
 ταράχου τούτου μὴ δέοιο, βούλοιο δὲ ἀκριβῶς
 διοικεῖν τὰ ὄντα εἰδέναι καὶ τῶν ὄντων εὐπόρως
 10 λαμβάνουσα ὅτῳ ἀν δέῃ χρῆσθαι καὶ ἐμοί, ἐάν τι
 αἰτῶ, ἐν χάριτι διδόναι, χώραν τε δοκιμασώμεθα
 τὴν προσήκουσαν ἑκάστοις ἔχειν καὶ ἐν ταύτῃ
 θέντες διδάξωμεν τὴν διάκονον λαμβάνειν τε ἐν-
 τεῦθεν καὶ κατατιθέναι πάλιν εἰς ταύτην· καὶ
 15 οὕτως εἰσόμεθα τά τε σᾶ ὄντα καὶ τὰ μή· ἡ
 γὰρ χώρα αὐτὴ τὸ μὴ ὃν ποθήσει καὶ δεόμενον
 θεραπείας ἔξετάσει ἡ ὅψις καὶ τὸ εἰδέναι, ὅπου
 ἑκαστόν ἔστι, ταχὺ ἐγχειριεῖ, ὥστε μὴ ἀπορεῖν
 χρῆσθαι. καλλίστην δέ ποτε καὶ ἀκριβεστάτην 11
 20 ἔδοξα σκευῶν τάξιν ἴδειν, ὃ Σώκρατες, εἰσβὰς ἐπὶ
 θέαν εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν. πλεῖστα
 γὰρ σκεύη ἐν σμικροτάτῳ ἀγγείῳ διακεχωρισμένα
 ἔθεασάμην. διὰ πολλῶν μὲν γὰρ δήπου, ἔφη,
 25 ξυλίνων σκευῶν καὶ πλεκτῶν ὄρμίζεται ναῦς καὶ
 ἀνάγεται, διὰ πολλῶν δὲ τῶν κρεμαστῶν καλου-
 μένων πλεῖ, πολλοῖς δὲ μηχανήμασιν ἀνθώπλισται
 πρὸς τὰ πολέμια πλοῖα, πολλὰ δὲ ὅπλα τοῖς
 ἀνδράσι συμπεριάγει, πάντα δὲ σκεύη, ὅσοιςπερ
 ἐν οἰκλᾳ χρῶνται ἄνθρωποι, τῇ συσσιτίᾳ ἑκάστη

κομίζει· γέμει δὲ παρὰ πάντα φορτίων ὅσα ναύ- 80
 13 κληρος κέρδους ἔνεκα ἄγεται. καὶ ὅσα λέγω·
 ἔφη ‘ἔγώ, πάντα οὐκ ἐν πολλῷ τινι μεῖζονι χώρᾳ
 ἔκειτο ἡ ἐν δεκακλίνῳ στέγῃ συμμέτρῳ. καὶ οὕτω
 κείμενα ἔκαστα κατενόησα, ώς οὔτε ἄλληλα ἐμπο-
 δίζει οὔτε μαστευτοῦ δεῖται οὔτε ἀσυσκεύαστά 85
 ἐστιν οὔτε δυσλύτως ἔχει, ὥστε διατριβὴν παρέ-
 14 χειν, ὅταν τῷ ταχὺ δέῃ χρῆσθαι. τὸν δὲ τοῦ
 κυβερνήτου διάκονον, ὃς πρωφρεὺς τῆς νεώς καλεῖ-
 ται, οὕτως εὑροι ἐπιστάμενον ἐκάστην τὴν χώραν,
 ώς καὶ ἀπών ἀν εἴποι, ὅπου ἔκαστα κεῖται καὶ 90
 δπόσα ἐστίν, οὐδὲν ἡττον ἡ ὁ γράμματα ἐπιστά-
 μενος εἴποι ἀν Σωκράτους καὶ δπόσα γράμματα
 15 καὶ ὅπου ἔκαστον τέτακται. εἰδον δὲ’ ἔφη ὁ
 ‘Ισχόμαχος ‘καὶ ἔξετάζοντα τοῦτον αὐτὸν ἐν τῇ
 σχολῇ πάντα, δπόσοις ἄρα δεῖ τῷ πλῷ χρῆσθαι. 95
 θαυμάσας δὲ’ ἔφη ‘τὴν ἐπίσκεψιν αὐτοῦ ἡρόμην
 τί πράττοι. ὁ δ’ εἶπεν ‘Ἐπισκοπῶ’ ἔφη ‘ῳξένε,
 εἰ τι συμβαίνει γίγνεσθαι, πῶς κεῖται, ἔφη, τὰ ἐν
 τῇ νηī, ἡ εἰ τι ἀποστατεῖ ἡ εἰ δυστραπέλως τε
 16 σύγκειται. οὐ γάρ’ ἔφη ‘ἐγχωρεῖ, ὅταν χειμάζῃ ὁ 100
 θεὸς ἐν τῇ θαλάττῃ, οὔτε μαστεύειν ὅτου ἀν δέῃ
 οὔτε δυστραπέλως ἔχον διδόναι. ἀπειλεῖ γάρ
 θεὸς καὶ κολάζει τοὺς βλάκας. ἐὰν δὲ μόνον μὴ
 ἀπολέσῃ τοὺς μὴ ἀμαρτάνοντας, πάνυ ἀγαπητόν·
 ἐὰν δὲ καὶ πάνυ καλῶς ὑπηρετοῦντας σώζῃ, πολλὴ 105
 17 χάρις’ ἔφη ‘τοῦς θεοῖς.’ ἐγὼ οὖν κατιδὼν ταύτην
 τὴν ἀκρίβειαν τῆς κατασκευῆς ἔλεγον τῇ γυναικί,
 ὅτι πάνυ ἀν ἡμῶν εἴη βλακικόν, εἰ οἱ μὲν ἐν τοῖς
 πλοίοις καὶ μικροῖς οὖσι χώρας εύρισκουσι καὶ

110 σαλεύοντες ἵσχυρῶς ὅμως σώζουσι τὴν τάξιν καὶ
νόπερ φοβούμενοι ὅμως εὐρίσκουσι τὸ δέον λαμ-
βάνειν, ἡμεῖς δὲ καὶ διηρημένων ἐκάστοις θηκῶν
ἐν τῇ οἰκίᾳ μεγάλων καὶ βεβηκυίας τῆς οἰκίας ἐν
δαπέδῳ εἰ μὴ εὐρήσομεν καλὴν καὶ εὐεύρετον
115 χώραν ἐκάστοις αὐτῶν, πῶς οὐκ ἀν πολλὴ ἡμῶν
ἀσυνεσία εἴη; ὡς μὲν δὴ ἀγαθὸν τετάχθαι σκευῶν 18
κατασκευὴν καὶ ὡς ῥάδιον χώραν ἐκάστοις αὐτῶν
εὑρεῖν ἐκ οἰκίᾳ θεῖναι ὡς ἐκάστοις συμφέρει, εἴρη-
ται· ὡς δὲ καλὸν φαίνεται, ἐπειδὰν ὑποδήματα 19
120 ἐφεξῆς κέηται, κἄν ὅποια ἦ, καλὸν δὲ ἴμάτια κεχω-
ρισμένα ἴδεῖν, κἄν ὅποια ἦ, καλὸν δὲ στρώματα,
καλὸν δὲ χαλκία, καλὸν δὲ τὰ ἀμφὶ τραπέζας,
καλὸν δὲ καὶ ὃ πάντων καταγελάσειεν ἀν μάλιστα
οὐχ ὁ σεμνὸς ἀλλ' ὁ κομψός, ὅτι καὶ χύτρας φημὶ²⁰
125 εὑρυθμον φαίνεσθαι εὐκρινῶς κειμένας· τὰ δὲ ἄλλα
ἥδη που ἀπὸ τούτου ἀπαγτα καλλίω φαίνεται
κατὰ κόσμον κείμενα· χορὸς γάρ σκευῶν ἔκαστα
φαίνεται, καὶ τὸ μέσον δὲ τούτων καλὸν φαίνεται,
ἐκποδῶν ἐκάστου κειμένου· ὥσπερ κύκλιος χορὸς
130 οὐ μόνον αὐτὸς καλὸν θέαμά ἔστιν, ἀλλὰ καὶ τὸ
μέσον αὐτοῦ καλὸν καὶ καθαρὸν φαίνεται. εἰ δὲ²¹
ἀληθῆ ταῦτα λέγω, ἔξεστιν' ἔφην ‘ὦ γύναι, καὶ
πεῖραν λαμβάνειν αὐτῶν οὕτε τι ζημιωθέντας οὕτε
τι πολλὰ πονήσαντας. ἀλλὰ μὴν οὐδὲ τοῦτο δεῖ
135 ἀθυμῆσαι, ὦ γύναι’ ἔφην ἐγὼ ‘ὦς χαλεπὸν εὑρεῖν
τὸν μαθησόμενόν τε τὰς χώρας καὶ μεμνησόμενον
καταχωρίζειν ἔκαστα. ἴσμεν γάρ δήπου ὅτι μν-²²
ριοπλάσια ἡμῶν ἀπαντα ἔχει ἡ πᾶσα πόλις, ἀλλ'
ὅμως ὅποιον ἀν τῶν οἰκετῶν κελεύσης πριάμενόν

τί σοι ἔξ αἰγορᾶς ἐνεγκεῖν, οὐδεὶς ἀπορήσει, ἀλλὰ 140
πᾶς εἰδὼς φανεῖται ὅποι χρὴ ἐλθόντα λαβεῖν
ἔκαστα. τούτου μέντοι' ἔφην ἐγώ 'οὐδὲν ἄλλο
αἴτιόν ἔστιν ἡ ὅτι ἐν χώρᾳ κεῖται τεταγμένη.
23 ἄνθρωπον δέ γε ζητῶν, καὶ ταῦτα ἐνίστε ἀντιζη-
τοῦντα, πολλάκις ἄν τις πρότερον πρὶν εὔρεῖν 145
ἀπείποι. καὶ τούτου αὖ οὐδὲν ἄλλο αἴτιόν ἔστιν
ἡ τὸ μὴ εἶναι τεταγμένον, ὅπου ἔκαστον δεῖ
ἀναμένειν. περὶ μὲν δὴ τάξεως σκευῶν καὶ
χρήσεως τοιαῦτα αὐτῇ διαλεχθεὶς δοκῶ μεμνῆ-
σθαι.'
150

IX Καὶ τέ δή; ἡ γυνὴ ἐδόκει σοι, ἔφην ἐγώ, ὡ
Ίσχόμαχε, πώς τι ἐπακούειν ὥν σὺ ἐσπούδαζες
διδάσκων;

Τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι καὶ
φανερὰ ἡν ἡδομένη ἴσχυρῶς, ὥσπερ ἔξ ἀμηχανίας 5
εὐπορίαν τινὰ εὐρηκύνα, καὶ ἐδεῖτό μου ὡς τάχιστα
ἥπερ ἐλεγον διατάξαι.

2 Καὶ πῶς δή, ἔφην ἐγώ, ὡ 'Ισχόμαχε, διέταξας
αὐτῇ;

Τί δέ, εἰ μὴ τῆς οἰκίας τὴν δύναμιν ἔδοξέ 10
μοι πρῶτον ἐπιδεῖξαι αὐτῇ. οὐ γὰρ ποικίλμασι
κεκόσμηται, ὡ Σώκρατες, ἀλλὰ τὰ οἰκήματα φό-
δόμηται πρὸς αὐτὸ τοῦτο ἐσκευμένα, ὅπως ἀγγεῖα
ώς συμφορώτατα ἡ τοῖς μέλλουσιν ἐν αὐτοῖς ἐσε-
σθαι, ὥστε αὐτὰ ἐκάλει τὰ πρέποντα ἐνὶ ἐκάστῳ. 15
3 ὃ μὲν γὰρ θάλαμος ἐν ὁχυρῷ ὧν τὰ πλείστου
ἄξια καὶ στρώματα καὶ σκεύη παρεκάλει, τὰ δὲ
ξηρὰ τῶν στεγῶν τὸν σῖτον, τὰ δὲ ψυχεινὰ τὸν
οἶνον, τὰ δὲ φανὰ ὅσα φάους δεόμενα ἔργα τε καὶ

20 σκεύη ἔστι. καὶ διαιτητήρια δὲ τοῖς ἀνθρώποις +
 ἐπεδείκνυν αὐτῇ κεκαλλωπισμένα τοῦ μὲν θέρους
 ψυχεινά, τοῦ δὲ χειμῶνος ἀλεεινά. καὶ σίμ-
 πασαν δὲ τὴν οἰκίαν ἐπέδειξα αὐτῇ ὅτι πρὸς
 μεσημβρίαν ἀναπέπταται, ὥστε εὔδηλον εἶναι ὅτι
 25 χειμῶνος μὲν εὐήλιός ἔστι, τοῦ δὲ θέρους εὔσκιος.
 ἔδειξα δὲ καὶ τὴν γυναικωνίτιν αὐτῇ, θύρᾳ βαλα- 5
 νωτῇ ὡρισμένην ἀπὸ τῆς ἀνδρωνίτιδος, ἵνα μήτε
 ἐκφέρηται ἔνδοθεν ὅ τι μὴ δεῖ, μήτε τεκνοποιῶνται
 οἱ οἰκέται ἄνευ τῆς ἡμετέρας γυνώμης. οἱ μὲν γὰρ
 30 χρηστοὶ παιδοποιησάμενοι εὐνούστεροι ὡς ἐπὶ τὸ
 πολύ, οἱ δὲ πονηροὶ συζυγέντες εὐπορώτεροι πρὸς
 τὸ κακουργεῖν γίγνονται. ἐπεὶ δὲ ταῦτα διήλ- 6
 θομεν, ἔφη, οὕτω δὴ ἥδη κατὰ φυλὰς διεκρίνομεν
 τὰ ἔπιπλα. ἡρχόμεθα δὲ πρῶτον, ἔφη, ἀθρο-
 35 ζοντες οἱς ἀμφὶ θυσίας χρώμεθα. μετὰ ταῦτα
 κόσμον γυναικὸς τὸν εἰς ἑορτὰς διηροῦμεν, ἐσθῆτα
 ἀνδρὸς τὴν εἰς ἑορτὰς καὶ πόλεμον καὶ στρώματα
 ἐν γυναικωνίτιδι, στρώματα ἐν ἀνδρωνίτιδι, ὑπο-
 δήματα γυναικεῖα, ὑποδήματα ἀνδρεῖα. ὅπλων 7
 40 ἄλλη φυλή, ἄλλη ταλασιουργικῶν ὁργάνων, ἄλλη
 σιτοποιικῶν, ἄλλη ὄψιοποιικῶν, ἄλλη τῶν ἀμφὶ¹
 λουτρόν, ἄλλη ἀμφὶ μάκτρας, ἄλλη ἀμφὶ τραπέζας.
 καὶ ταῦτα πάντα διεχωρίσαμεν, οἵς τε ἀεὶ δεῖ
 χρῆσθαι, καὶ τὰ θοινατικά. χωρὶς δὲ καὶ τὰ κατὰ 8
 45 μῆνα δαπανώμενα ἀφείλομεν, δίχα δὲ καὶ τὰ εἰς
 ἐνιαυτὸν ἀπολελογισμένα κατέθεμεν. οὕτω γὰρ
 ἥττον λανθάνει, ὅπως πρὸς τὸ τέλος ἐκβήσεται.
 ἐπεὶ δὲ ἐχωρίσαμεν πάντα κατὰ φυλὰς τὰ ἔπιπλα,
 εἰς τὰς χώρας τὰς προσηκούσας ἔκαστα διηνέγ-

9 κομεν. μετὰ δὲ τοῦτο ὅσοις μὲν τῶν σκευῶν καθ' 50
 ἡμέραν χρώνται οἱ οἰκέται, οἶνον σιτοποιικοῖς, ὄψο-
 ποιικοῖς, ταλασιουργικοῖς, καὶ εἴ τι ἀλλο τοιοῦτον,
 ταῦτα μὲν αὐτοῖς τοῖς χρωμένοις δείξαντες ὅπου
 δεῖ τιθέναι παρεδώκαμεν καὶ ἐπετάξαμεν σᾶ παρέ-
 10 χειν· ὅσοις δ' εἰς ἑορτὰς ἡ ξενοδοκίας χρώμεθα 55
 ἦ εἰς τὰς διὰ χρόνου πράξεις, ταῦτα δὲ τῇ ταμίᾳ
 παρεδώκαμεν καὶ δείξαντες τὰς χώρας αὐτῶν καὶ
 ἀπαριθμήσαντες καὶ γραψάμενοι ἔκαστα εἴπομεν
 αὐτῇ διδόναι τούτων ὅτῳ δέοι ἔκαστον, καὶ μεμνῆ-
 σθαι ὃ τι ἀν τῷ διδῷ, καὶ ἀπολαμβάνουσαν κατα- 60
 11 τιθέναι πάλιν ὅθενπερ ἀν ἔκαστα λαμβάνῃ. Τὴν
 δὲ ταμίαν ἐποιησάμεθα ἐπισκεψάμενοι, ἵτις ἡμῖν
 ἐδόκει εἶναι ἐγκρατεστάτη καὶ γαστρὸς καὶ οἴνου
 καὶ ὑπνου καὶ ἀνδρῶν συνουσίας, πρὸς τούτοις
 δὲ ἡ τὸ μυημονικὸν μάλιστα ἐδόκει ἔχειν καὶ τὸ 65
 προνοεῖν, μή τι κακὸν λάβῃ παρ' ἡμῶν ἀμελοῦσα,
 καὶ σκοπεῖν, ὅπως χαριζομένη τι ἡμῖν ὑφ' ἡμῶν
 12 ἀντίτιμήσεται. ἐδιδάσκομεν δὲ αὐτὴν καὶ εὐνοϊκῶς
 ἔχειν πρὸς ἡμᾶς, ὅτ' εὐφραινούμεθα, τῶν εὐφροσυ-
 νῶν μεταδιδόντες καὶ εἴ τι λυπηρὸν εἴη, εἰς ταῦτα 70
 παρακαλοῦντες. καὶ τὸ προθυμεῖσθαι δὲ συναύξειν
 τὸν οἰκον ἐπαιδεύομεν αὐτὴν ἐπιγιγνώσκειν αὐτὴν
 ποιοῦντες καὶ τῆς εὐπραγίας αὐτῇ μεταδιδόντες.
 13 καὶ δικαιοσύνην δ' αὐτῇ ἐνεποιοῦμεν τιμιωτέρους
 τιθέντες τοὺς δικαίους τῶν ἀδίκων καὶ ἐπιδεικνύ- 75
 ουτες πλουσιώτερον καὶ ἐλευθεριώτερον βιωτεύ-
 οντας τῶν ἀδίκων καὶ αὐτὴν δὲ ἐν ταύτῃ τῇ χώρᾳ
 14 κατετάττομεν. ἐπὶ δὲ τούτοις πᾶσιν εἰπον, ἔφη,
 ὁ Σώκρατες, ἐγὼ τῇ γυναικὶ ὅτι πάντων τούτων

80 οὐδὲν δῆθελος, εἰ μὴ αὐτὴ ἐπιμελήσεται ὅπως
διαμένῃ ἑκάστῳ ἡ τάξις. ἐδίδασκον δὲ αὐτὴν
ὅτι καὶ ἐν ταῖς εὐνομουμέναις πόλεσσι οὐκ ἀρκεῖν
δοκεῖ τοῖς πολίταις, ἢν νόμους καλοὺς γράψωνται,
ἀλλὰ καὶ νομοφύλακας προσαιροῦνται, οἵτινες
85 ἐπισκοποῦντες τὸν μὲν ποιοῦντα τὰ νόμιμα ἐπαί-
νουσιν, ἢν δέ τις παρὰ τοὺς νόμους ποιῇ, ζημιοῦσι.
νομίσαι σύν ἐκέλευον, ἔφη, τὴν γυναῖκα καὶ αὐτὴν 15
νομοφύλακα τῶν ἐν τῇ οἰκίᾳ εἶναι καὶ ἔξετάζειν
δέ, ὅταν δόξῃ αὐτῇ, τὰ σκεύη, ὥσπερ ὁ φρούραρχος
90 τὰς φυλακὰς ἔξετάζει, καὶ δοκιμάζειν εἰ καλῶς
ἔκαστον ἔχει, ὥσπερ ἡ βουλὴ ἵππους καὶ ἵππέας
δοκιμάζει, καὶ ἐπαινεῖν δὲ καὶ τιμᾶν ὥσπερ βασι-
λισσαν τὸν ἄξιον ἀπὸ τῆς παρούσης δυνάμεως
καὶ λοιδορεῖν καὶ κολάζειν τὸν τούτων δεόμενον.
95 πρὸς δὲ τούτοις ἐδίδασκον αὐτὴν, ἔφη, ως οὐκ ἀν 16
ἄχθοιτο δικαίως, εἰ πλείω αὐτῇ πράγματα πρεσ-
τάττω ἡ τοῖς οἰκέταις περὶ τὰ κτήματα, ἐπιδεικνύ-
ων ὅτι τοῖς μὲν οἰκέταις μέτεστι τῶν δεσποσύνων
χρημάτων τοσοῦτον, δσον φέρειν ἡ θεραπεύειν ἡ
100 φυλάττειν, χρῆσθαι δὲ οὐδενὶ αὐτῶν ἔξεστιν, δτῷ
ἀν μὴ δῷ ὁ κύριος· δεσπότου δὲ ἅπαντά ἔστιν
ὅτι ἀν βούληται ἑκάστῳ χρῆσθαι. ὅτῳ οὖν καὶ 17
σωζομένων μεγίστη δησηις καὶ φθειρομένων με-
γίστη βλάβη, τούτῳ καὶ τὴν ἐπιμέλειαν μάλιστα
105 προσήκουσαν ἀπέφασιν.

Τί οὖν; ἔφην ἐγώ, ὁ Ἰσχόμαχε, ταῦτα ἀκού- 18
σασα ἡ γυνὴ πώς σοι ὑπήκουε;

Τί δέ, ἔφη, εἰ μὴ εἴπε γέ μοι, ὁ Σώκρατες,
ὅτι οὐκ ὀρθῶς ηγηγόρσκοιμι, εἰ οἰδίμην χαλεπά

ἐπιτάπτειν διδάσκων ὅτι ἐπιμελεῖσθαι δεῖ τῶν 110
ὄντων. χαλεπώτερον γὰρ ἄν, ἔφη φάναι, εἰ αὐτῷ
ἐπέταττον ἀμελεῖν τῶν ἑαυτῆς ἢ εἰ ἐπιμελεῖσθαι
19 δεήσει τῶν οἰκείων ἀγαθῶν. πεφυκέναι γὰρ δοκεῖ,
ἔφη, ὥσπερ καὶ τέκνων ῥᾶσιν τὸ ἐπιμελεῖσθαι τῇ
σώφρονι τῶν ἑαυτῆς ἢ ἀμελεῖν, οὕτω καὶ τῶν 115
κτημάτων, ὅσα ἴδια ὄντα εὐφραίνει, ἥδιον τὸ ἐπι-
μελεῖσθαι νομίζειν ἔφη εἶναι τῇ σώφρονι τῶν ἑα-
τῆς ἢ ἀμελεῖν.

X Καὶ ἐγὼ ἀκούσας, ἔφη ὁ Σωκράτης, ἀποκρί-
νασθαι τὴν γυναικαν αὐτῷ ταῦτα, εἶπον, Νή τὴν
"Ηραν, ἔφην, ὡς Ἰσχόμαχε, ἀνδρικήν γε ἐπιδει-
κνύεις τὴν διάνοιαν τῆς γυναικός.

Καὶ ἄλλα τοίνυν, ἔφη ὁ Ἰσχόμαχος, θέλω σοι 5
πάνυ μεγαλόφρονα αὐτῆς διηγήσασθαι, ἃ μου
ἄπαξ ἀκούσασα ταχὺ ἐπείθετο.

Τὰ ποῖα; ἔφην ἐγώ· λέγε· ὡς ἐμοὶ πολὺ ἥδιον
ζώσης ἀρετὴν γυναικὸς καταμανθάνειν ἢ εἰ Ζεῦξίς
μοι καλὴν εἰκάσας γραφῆ γυναικα ἐπεδείκνυεν. 10

2 'Ἐντεῦθεν δὴ λέγει ὁ Ἰσχόμαχος, 'Ἐγὼ τοίνυν,
ἔφη, ἵδων ποτε αὐτήν, ὡς Σώκρατες, ἐντετριμμένην
πολλῷ μὲν ψιμυθίῳ, ὅπως λευκοτέρᾳ ἔτι δοκοίη
εἶναι ἢ ἡν, πολλῷ δ' ἐγχούσῃ, ὅπως ἐρυθροτέρᾳ
φαίνοιτο τῆς ἀληθείας, ὑποδήματα δ' ἔχουσαν 15
ὑψηλά, ὅπως μείζων δοκοίη εἶναι ἢ ἐπεφύκει,
3 'Εἰπέ μοι' ἔφην 'ὦ γύναι, ποτέρως ἄν με κρίναις
ἀξιοφίλητον μᾶλλον εἶναι χρημάτων κοινωνόν, εἴ
σοι αὐτὰ τὰ ὄντα ἀποδεικνύοιμι καὶ μήτε κομ-
πάζοιμι, ὡς πλείω ἔστι μοι τῶν ὄντων, μήτε ἀπο- 20
κρυπτοίμην τι τῶν ὄντων μηδέν, ἢ εἰ πειρώμην

σε ἔξαπατάν λέγων τε, ώς πλείω ἔστι μοι τῶν δυντων, ἐπιδεικνύς τε ἀργύριον κίβδηλον [δηλοίην σε] καὶ ὄρμους ὑποξύλους καὶ πορφυρίδας ἔξι-
τήλους φαίην ἀληθινὰς εἶναι;’ καὶ ὑπολαβοῦσα +
εὐθύς, ‘Εὐφήμει’ ἔφη· ‘μὴ γένοιο σὺ τοιοῦτος· οὐ
γάρ ἀν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπά-
σασθαι ἐκ τῆς ψυχῆς;’ ‘Οὐκοῦν’ ἔφην ἔγω· ‘συνελη-
λύθαμεν, ω γύναι, ώς καὶ τῶν σωμάτων κοινωνή-
σοντες ἀλλήλοις;’ ‘Φασὶ γοῦν’ ἔφη· ‘οἱ ἄνθρωποι.’
‘Ποτέρως ἀν οὖν’ ἔφην ἔγω· ‘τοῦ σώματος αὐδοκοίην 5
εἶναι ἀξιοφίλητος μᾶλλον κοινωνός, εἰ σοι τὸ σῶμα
πειρώμην παρέχειν τὸ ἐμαυτοῦ ἐπιμελόμενος ὅπως
ὑγιαῖνόν τε καὶ ἐρρωμένον ἔσται καὶ διὰ ταῦτα
35 τῷ ὅντι εὐχρως σοι ἔσομαι, ή εἰ σοι μίλτῳ ἀλει-
φόμενος καὶ τοὺς ὁφθαλμοὺς ὑπαλειφόμενος ἀν-
δρεικέλῳ ἐπιδεικνύοιμί τε ἐμαυτὸν καὶ συνείην
ἔξαπατῶν σε καὶ παρέχων ὄρāν καὶ ἀπτεσθαι
μίλτου ἀντὶ τοῦ ἐμαυτοῦ χρωτός;’ ‘Ἐγὼ μὲν’ ἔφη 6
· ἐκείνη ‘οὗτ’ ἀν μίλτου ἀπτοίμην ἥδιον ή σοῦ οὗτ’
ἀν ἀνδρεικέλου χρῶμα ἥδιον ὄρφην ή τὸ σὸν οὗτ’
ἀν τοὺς ὁφθαλμοὺς ὑπαληλιμένους ἥδιον ὄρφην
τοὺς σοὺς ή ὑγιαίνοντας.’ ‘Καὶ ἐμὲ τοίνυν νόμιζε,’ 7
εἰπεῖν ἔφη ὁ Ἰσχόμαχος, ‘ω γύναι, μήτε ψιμυθίου
μήτε ἐγχούσης χρώματι ἥδεσθαι μᾶλλον ή τῷ σῷ,
ἀλλ’ ὥσπερ οἱ θεοὶ ἐποίησαν ἵπποις μὲν ἵππους,
βουσὶ δὲ βοῦς ἥδιστον, προβάτοις δὲ πρόβατα,
οὔτω καὶ οἱ ἄνθρωποι σῶμα καθαρὸν οἴονται
ἥδιστον εἶναι· αἱ δὲ ἀπάται· αὐταὶ τοὺς μὲν ἔξω 8
50 πως δύναιντ’ ἀν ἀνεξελέγκτως ἔξαπατάν, συνόν-
τας δὲ ἀεὶ ἀνάγκη ἀλίσκεσθαι, ἀν ἐπιχειρώσιν

ἔξαπατάν ἀλλήλους. ἡ γὰρ ἔξ εὐνῆς ἀλίσκονται
ἔξαινιστάμενοι πρὶν παρασκευάσασθαι ἡ ὑπὸ ἴδρω-
τος ἐλέγχονται ἡ ὑπὸ δακρύων βασανίζονται ἡ
ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν.

55

9 Τί οὖν πρὸς θεῶν, ἔφην ἐγώ, πρὸς ταῦτα ἀπε-
κρίνατο;

Τί δέ, ἔφη, εἰ μὴ τοῦ λοιποῦ ταιοῦτον μὲν οὐδὲν
πώποτε ἔτι ἐπραγματεύσατο, καθαρὰν δὲ καὶ πρε-
πόντως ἔχουσαν ἐπειράτο ἑαυτὴν ἐπιδεικνύντας. ¹⁰
καὶ ἐμὲ μέντοι ηρώτα, εἴ τι ἔχοιμι συμβουλεύσαι,
ώς ἀν τῷ ὅντι καλὴ φαίνοιτο, ἀλλὰ μὴ μάσον
δοκοίη. καὶ ἐγὼ μέντοι, ὡς Σάκρατες, ἔφη, συνε-
βούλευον αὐτῇ μὴ δουλικῶς ἀεὶ καθῆσθαι, ἀλλὰ
σὺν τοῖς θεοῖς πειρᾶσθαι δεσποτικῶς πρὸς μὲν ¹⁵
τὸν ἵστον προστάσαν ὃ τι μὲν βέλτιον ἄλλου
ἐπίσταιτο ἐπιδιδάξαι, ὃ τι δὲ χειραν ἐπιμαθεῖν,
ἐπισκέψασθαι δὲ καὶ τὴν αιτοποιόν, παραστῆναι
δὲ καὶ ἀπομετρούσῃ τῇ ταμίᾳ, περιελθεῖν δ' ἐπε-
σκοπαυμένην καὶ εἰ κατὰ χώραν ἔχει ἦν δεῖ ἔκαστα. ²⁰
ταῦτα γὰρ ἐδόκει μοι ἄμα ἐπιμέλεια εἶναι καὶ
περίπατος. ἀγαθὸν δὲ ἔφην εἶναι γυμνάσιον καὶ
τὸ δεῦσαι καὶ μάξαι καὶ ἴμάτια καὶ στρώματα
ἀνασεῖσαι καὶ συνθεῖναι. γυμναζομένην δὲ ἔφην
οὕτως ἀν καὶ ἐσθίειν ἥδιον καὶ ὑγιαίνειν μᾶλλον ²⁵
καὶ εὐχροωτέραν φαίνεσθαι τῇ ἀληθείᾳ. καὶ ὅψις
δέ, ὅπόταν ἀνταγωνίζηται διακόνῳ, καθαρωτέρα
οὖσα πρεπόντως τε μᾶλλον ἡμφιεσμένη κινητικὸν
γίγνεται, ἄλλως τε καὶ ὅπόταν τὸ ἕκοῦσαν χαρ-
ζεσθαι προσῆ ἀντὶ τοῦ ἀναγκαζομένην ὑπηρετεῖν. ³⁰
13 αἱ δ' ἀεὶ καθήμεναι σεμνῶς πρὸς τὰς κεκοσμημένας

καὶ ἔξαπατώσας κρίνεσθαι παρέχουσιν ἑαυτάς.
καὶ νῦν, ἐφη, ὡς Σώκρατες, οὕτως εὐ̄ ἵσθι ἡ γυνή
μου κατεσκευασμένη βιοτεύει ὥσπερ ἐγὼ ἐδίδα-
85 σκον αὐτὴν καὶ ὥσπερ νῦν σοι λέγω.

Ἐντεῦθεν δ' ἐγὼ εἰπον, Ὡς Ἰσχόμαχε, τὰ μὲν XI
δὴ περὶ τῶν τῆς γυναικὸς ἔργων ἵκανῶς μοι δοκῶ
ἀκηκοέναι τὴν πρώτην καὶ ἀξιά γε πάνυ ἐπαίνου
ἀμφοτέρων ὑμῶν. τὰ δ' αὖ σὰ ἔργα, ἐφην ἐγώ,
5 ηδη μοι λέγε, ἵνα σύ τε ἐφ' οἷς εὐδοκιμεῖς διη-
γησάμενος ἡσθῆς κάγῳ τὰ τοῦ καλοῦ κάγαθοῦ
ἀνδρὸς ἔργα τελέως διακούσας καὶ καταμαθών,
ἥν δύνωμαι, πολλὴν σοι χάριν εἰδῶ.

Αλλὰ νὴ Δί', ἐφη δὲ Ἰσχόμαχος, καὶ πάνυ 2
10 ηδέως σοι, ὡς Σώκρατες, διηγήσομαι ἀλλὰ ποιῶν
διατελῶ, ἵνα καὶ μεταρρυθμίσῃς με, ἐάν τι σοι
δοκῶ μὴ καλῶς ποιεῖν.

Αλλ' ἐγὼ μὲν δὴ, ἐφην, πῶς ἀν δικαίως μεταρ- 3
ρυθμίσαιμι ἄνδρα ἀπειργασμένον καλόν τε κάγα-
15 θόν, καὶ ταῦτα ὡν ἀνήρ ὃς ἀδολεσχεῖν τε δοκῶ
καὶ ἀερομετρεῖν καὶ τὸ πάντων δὴ ἀνοητότατον
δοκοῦν εἶναι ἔγκλημα πένης καλοῦμαι. καὶ πάνυ 4
μεντᾶν, ὡς Ἰσχόμαχε, ἦν ἐν πολλῇ ἀθυμίᾳ τῷ
ἐπικλήματι τούτῳ, εἰ μὴ πρώτην ἀπαντήσας τῷ
20 Νικίου τοῦ ἐπηλύτου ἵππῳ εἶδον πολλοὺς ἀκολου-
θοῦντας αὐτῷ θεατάς, πολὺν δὲ λόγον ἔχόντων
τινῶν περὶ αὐτοῦ ἥκουν· καὶ δῆτα ἡρόμην προσ-
ελθὼν τὸν ἵπποκόμον, εἰ πολλὰ εἴη χρήματα τῷ
25 ἵππῳ. ὁ δὲ προσβλέψας με ὡς οὐδὲ ὑγιαίνοντα
τῷ ἔρωτήματι εἰπε 'Πῶς δὲ ἀν ἵππῳ χρήματα
γένοιτο;' οὕτω δὴ ἐγὼ ἀνέκυψα ἀκούσας ὅτι ἐστὶν

ἄρα θεμιτὸν καὶ πένητι ἵππῳ ἀγαθῷ γενέσθαι, εἰ
6 τὴν ψυχὴν φύσει ἀγαθὴν ἔχοι. ὡς οὖν θεμιτὸν
καὶ ἐμοὶ ἀγαθῷ ἀνδρὶ γενέσθαι διηγοῦ τελέως τὰ
σὰ ἔργα, ἵνα ὅ τι ἀν δύνωμαι ἀκούων καταμαθεῖν 30
πειρῶμαι καὶ ἐγώ σε ἀπὸ τῆς αὔριου ἡμέρας ἀρξά-
μενος μιμεῖσθαι. καὶ γὰρ ἀγαθὴ ἐστιν, ἔφην ἐγώ,
ἡμέρα ὡς ἀρετῆς ἄρχεσθαι.

7 Σὺ μὲν παίζεις, ἔφη ὁ Ἰσχόμαχος, ὡς Σώκρατες,
ἐγὼ δὲ ὄμως σοι διηγήσομαι ἂν ἐγὼ ὅσον δύναμαι 35
8 πειρῶμαι ἐπιτηδεύων διαπερᾶν τὸν βίον. ἐπεὶ
γὰρ καταμεμαθηκέναι δοκῶ, ὅτι οἱ θεοὶ τοῖς ἀνθρώ-
ποις ἀνευ μὲν τοῦ γυγνώσκειν τε ἂν δεῖ ποιεῖν καὶ
ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται οὐ θεμιτὸν
ἐποίησαν εὐ πράττειν, φρονίμοις δὲ οὓσι καὶ ἐπι- 40
μελέσι τοῖς μὲν διδόσασιν εὐδαιμονεῖν, τοῖς δὲ οὐ,
οὕτω δὴ ἐγὼ ἄρχομαι μὲν τοὺς θεοὺς θεραπεύων,
πειρῶμαι δὲ ποιεῖν, ὡς ἀν θέμις γέ μοι εὐχομένῳ
καὶ ὑγιείας τυγχάνειν καὶ ῥώμης σώματος καὶ
τιμῆς ἐν πόλει καὶ εὐνοίας ἐν φίλοις καὶ ἐν πολέμῳ 45
καλῆς σωτηρίας καὶ πλούτου καλῶς αὐξομένου.

9 Καὶ ἐγὼ ἀκούσας ταῦτα 'Μέλει γὰρ δή σοι, ὡς
Ἰσχόμαχε, δπως πλουτῆς καὶ πολλὰ χρήματα
ἔχων πολλὰ ἔχης πράγματα τούτων ἐπιμελόμενος;'

Καὶ πάνυ γέ, ἔφη ὁ Ἰσχόμαχος, μέλει μοι τού- 50
των ὡν ἐρωτᾶς· ήδὺ γάρ μοι δοκεῖ, ὡς Σώκρατες,
καὶ θεοὺς μεγαλείως τιμᾶν καὶ φίλους, ἦν τινος
δέωνται, ἐπωφελεῖν καὶ τὴν πόλιν μηδὲν κατ' ἐμὲ
χρήμασιν ἀκόσμητον εἶναι.

10 Καὶ γὰρ καλά, ἔφην ἐγώ, ὡς Ἰσχόμαχε, ἐστὶν 55
ἀ σὺ λέγεις, καὶ δυνατοῦ γε ἴσχυρώς ἀνδρός πως

γάρ οὖ; ὅτε πολλοὶ μὲν εἰσὶν ἄνθρωποι οἵ οὐ δύνανται ζῆν ἀνευ τοῦ ἀλλων δεῖσθαι, πολλοὶ δὲ ἀγαπῶσιν ἡν δύνωνται τὰ ἑαυτοῖς ἀρκοῦντα ^{εν} πορίζεσθαι. οἱ δὲ δὴ δυνάμενοι μὴ μόνον τὸν ἑαυτῶν οἶκον διοικεῖν, ἀλλὰ καὶ περιποιεῖν, ὥστε καὶ τὴν πόλιν κοσμεῖν καὶ τοὺς φίλους ἐπικουφίζειν, πῶς τούτους οὐχὶ βαθεῖς τε καὶ ἐρρωμένους ἄνδρας χρή νομίσαι; ἀλλὰ γάρ ἐπαινεῖν μέν, ἔφην ^{τις} ἐγώ, τοὺς τοιούτους πολλοὺς δυνάμεθα· σὺ δέ μοι λέξον, ω' Ἰσχόμαχε, ἀφ' ὧνπερ ἥρξω, πῶς ὑγιείας ἐπιμελῇ; πῶς τῆς τοῦ σώματος ρώμης; πῶς θέμις εἴναι σοι καὶ ἐκ πολέμου καλῶς σώζεσθαι; τῆς δὲ χρηματίσεως καὶ μετὰ ταῦτα, ἔφην ἐγώ, τὸ ἀρκέσει ἀκούειν.

^{τις} 'Αλλ' ἔστι μέν, ἔφη ὁ Ἰσχόμαχος, ως γε ἐμοὶ δοκεῖ, ω' Σώκρατες, ἀκόλουθα ταῦτα πάντα ἀλλήλων. ἐπεὶ γάρ ἐσθίειν τις τὰ ἰκανὰ ἔχει, ἐκπονοῦντι μὲν ὀρθῶς μᾶλλον δοκεῖ μοι ἡ ὑγιεία παραμένειν, ἐκπονοῦντι δὲ μᾶλλον ἡ ρώμη προσγίγνεσθαι, ἀσκοῦντι δὲ τὰ τοῦ πολέμου κάλλιον σώζεσθαι, ὀρθῶς δὲ ἐπιμελομένῳ καὶ μὴ καταμαλακιζομένῳ μᾶλλον εἰκὸς τὸν οἶκον αὔξεσθαι.

^{τις} 'Αλλὰ μέχρι μὲν τούτου ἔπομαι, ἔφην ἐγώ, ω' Ἰσχόμαχε, ὅτι ἐκπονοῦντα φῆσι καὶ ἐπιμελόμενον καὶ ἀσκοῦντα ἄνθρωπον μᾶλλον τυγχάνειν τῶν ἀγαθῶν, ὅποιῷ δὲ πόνῳ χρῆ πρὸς τὴν εὐεξίαν καὶ ρώμην καὶ δπως ἀσκεῖς τὰ τοῦ πολέμου καὶ δπως ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν ως καὶ φίλους ἐπωφελεῖν καὶ πόλιν ἐπισχύειν, ταῦτα ἀν ήδέως, ἔφην ἐγώ, πυθοίμην.

14 Ἐγὼ τοίνυν, ἔφη, ὡς Σώκρατες, ὁ Ἰσχόμαχος, ἀνίστασθαι μὲν ἐξ εὐνῆς εἰθισμαι ἡνίκ' ἀν ἔτι ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος ἵδεν τυγχάνοιμι. καν μέν τι κατὰ πόλιν δέη πράττειν, ⁹⁰ ταῦτα πραγματεύμενος περιπάτῳ τούτῳ χρῶμαι·
 15 ἦν δὲ μηδὲν ἀναγκαῖον ἢ κατὰ πόλιν, τὸν μὲν ἵππον ὁ παῖς προάγει εἰς ἄγρον, ἐγὼ δὲ περιπάτῳ χρῶμαι τῇ εἰς ἄγρὸν ὅδῷ ἵσως ἀμεινον, ὡς Σώκρατες, ἢ εἰ ἐν τῷ ξυστῷ περιπατοίην. ἐπειδὰν ⁹⁵ δὲ ἔλθω εἰς ἄγρόν, ἦν τέ μοι φυτεύοντες τυγχάνωσιν ἦν τε νειοποιοῦντες ἦν τε σπείροντες ἦν τε καρπὸν προσκομίζοντες, ταῦτα ἐπισκεψάμενος ὅπως ἔκαστα γίγνεται μεταρρυθμίζω, ἐὰν ἔχω τι
 17 βέλτιον τοῦ παρόντος. μετὰ δὲ ταῦτα ὡς τὰ ¹⁰⁰ πολλὰ ἀγαθὰς ἐπὶ τὸν ἵππον ἵππασάμην ἵππασίαν ὡς ἀν ἐγὼ δύνωμαι ὁμοιοτάτην ταῖς ἐν τῷ πολέμῳ ἀναγκαίαις ἵππασίαις, οὔτε πλαγίου οὔτε κατάντους οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος, ὡς μέντοι δυνατὸν ταῦτα ποιοῦντα ἐπιμέλομαι μὴ ¹⁰⁵
 18 ἀποχωλεῦσαι τὸν ἵππον. ἐπειδὰν δὲ ταῦτα γένηται, ὁ παῖς ἔξαλίσας τὸν ἵππον οἴκαδε ἀπάγει, ἅμα φέρων ἀπὸ χώρου ἦν τι δεώμεθα εἰς ἄστυ. ἐγὼ δὲ τὰ μὲν βάδην τὰ δὲ ἀποδραμῶν οἴκαδε ἀπεστλεγγισάμην. εἴτα δὲ ἀριστῷ, ὡς Σώκρατες, ¹¹⁰ δόσα μήτε κενὸς μήτε ἄγαν πλήρης διημερεύειν.
 19 Νὴ τὴν "Ηραν, ἔφην ἐγώ, ὡς Ἰσχόμαχε, ἀρεσκόντως γέ μοι ταῦτα ποιεῖς. τὸ γάρ ἐν τῷ αὐτῷ χρόνῳ συνεσκευασμένως χρῆσθαι τοῖς τε πρὸς τὴν ὑγίειαν καὶ τοῖς πρὸς τὴν ρώμην παρασκευάσμασι ¹¹⁵ καὶ τοῖς εἰς τὸν πόλεμον ἀσκίμασι καὶ ταῖς τοῦ

πλούτου ἐπιμελείαις, ταῦτα πάντα ἀγαστά μοι δοκεῖ εἶναι. καὶ γὰρ ὅτι ὁρθῶς ἐκάστου τούτων ²⁰ ἐπιμελῆ ἵκανὰ τεκμήρια παρέχῃ· ύγιαίνοντά τε ²¹⁰ γὰρ καὶ ἔρρωμένον ὡς ἐπὶ τὸ πολὺ σὺν τοῖς θεοῖς σε ὄρῳμεν καὶ ἐν τοῖς ἴππικωτάτοις τε καὶ πλου-
σιωτάτοις λεγόμενόν σε ἐπιστάμεθα.

Ταῦτα τοίνυν ἐγὼ ποιῶν, ἔφη, ὡς Σώκρατες, ὑπὸ ²¹ πολλῶν πάνυ συκοφαντούμαι, σὺ δὲ Ἰσως φόυ με ²²⁵ ἔρειν, ὡς ὑπὸ πολλῶν καλὸς κάγαθὸς κέκλημαι.

Ἄλλὰ καὶ ἔμελλον δὲ ἐγώ, ἔφην, ὡς Ἰσχόμαχε, ²² τοῦτο ἐρήσεσθαι, εἰ τινα καὶ τούτου ἐπιμέλειαν παιῇ, ὅπως δύνη λόγον διδόναι καὶ λαμβάνειν, ἢν τινί ποτε δέη.

²³⁰ Οὐ γὰρ δοκῶ σοι, ἔφη, ὡς Σώκρατες, αὐτὰ ταῦτα διατελεῖν μελετῶν, ἀπολογεῖσθαι μὲν ὅτι οὐδένα ἀδικῶ, εὑρὶς δὲ ποιῶ πολλοὺς ὅσον ἀν δύνωμαι; κατηγορεῖν δὲ οὐ δοκῶ σοι μελετᾶν ἀνθρώπων, ἀδικοῦντας μὲν καὶ ἴδιᾳ πολλοὺς καὶ τὴν πόλιν ²³⁵ καταμανθάνων τινάς, εὑρὶς δὲ ποιοῦντας οὐδένα;

Ἄλλ' εἰ καὶ ἔρμηνεύειν τοιαῦτα μελετᾶς, τοῦτό ²³ μοι, ἔφην ἐγώ, ἔτι, ὡς Ἰσχόμαχε, δήλωσον.

Οὐδὲν μὲν οὖν, ὡς Σώκρατες, παύομαι, ἔφη, λέγειν μελετῶν. ἡ γὰρ κατηγοροῦντός τινος τῶν οἰκετῶν ἡ ἀπολογουμένου ἀκούσας ἐλέγχειν πειρώματα ²⁴ ἡ μέμφομαι τινα πρὸς τοὺς φίλους ἡ ἐπαινῶ ἡ διαλλάττω τινὰς τῶν ἐπιτηδείων, πειρώμενος διδάσκειν ὡς συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἡ πολεμίους. ἐπιτιμῶμέν τινι στρατηγῷ συμπα- ²⁴ ρόντες, ἡ ἀπολογούμεθα ὑπέρ του, εἰ τις ἀδίκως αἰτίαν ἔχει, ἡ κατηγοροῦμεν πρὸς ἀλλήλους, εἰ τις

ἀδίκως τιμάται. πολλάκις δὲ καὶ βουλευόμενοι
ἄ μὲν ἀν ἐπιθυμῶμεν πράττειν, ταῦτα ἐπαινοῦμεν,
ἄ δ' ἄν μὴ βουλώμεθα πράττειν, ταῦτα μεμφό-
25 μεθα. ηδη δ', ἔφη, ω Σώκρατες, καὶ διειλημμένως 150
πολλάκις ἐκρίθην ὅ τι χρή παθεῖν ή ἀποτίσαι.

‘Τπὸ τοῦ, ἔφην ἐγώ, ω ’Ισχόμαχε; ἐμὲ γὰρ δὴ
τοῦτο ἐλάνθανεν.

‘Τπὸ τῆς γυναικός, ἔφη.

Καὶ πῶς δή, ἔφην ἐγώ, ἀγωνίζῃ;

“Οταν μὲν ἀληθή λέγειν συμφέρη, πάνυ ἐπιει-
κῶς ὅταν δὲ ψευδή, τὸν ἥττω λόγον, ω Σώκρατες,
οὐ μὰ τὸν Δλ' οὐ δύναμαι κρείττω ποιεῖν.

Καὶ ἐγὼ εἰπον, ’Ισως γάρ, ω ’Ισχόμαχε, τὸ
ψεῦδος οὐ δύνασαι ἀληθὲς ποιεῖν.

XII ’Αλλὰ γάρ, ἔφην ἐγώ, μὴ σε κατακωλύω, ω
’Ισχόμαχε, ἀπιέναι ηδη βουλόμενον;

Μὰ Δλ', ἔφη, ω Σώκρατες· ἐπεὶ οὐκ ἀν ἀπέλ-
θοιμι πρὶν παντάπασιν ή ἀγορὰ λυθῆ.

2 Νη Δλ', ἔφην ἐγώ, φυλάττει γὰρ ἵσχυρῶς μὴ 5
ἀποβάλης τὴν ἐπωνυμίαν τὸ ἀνήρ καλὸς κάγαθὸς
κεκλήσθαι. νῦν γὰρ πολλῶν σοι Ἰσως δύτων
ἐπιμελεῖας δεομένων, ἐπεὶ συνέθου τοῖς ξένοις,
ἀναμένεις αὐτούς, ἵνα μὴ ψεύσῃ.

’Αλλά τοι, ω Σώκρατες, ἔφη δ ’Ισχόμαχος, οὐδ' 10
ἐκεῖνά μοι ἀμελεῖται, δ σὺ λέγεις· ἔχω γὰρ ἐπιτρό-
πους ἐν τοῖς ἀγροῖς.

3 Πότερα δέ, ἐγώ ἔφην, ω ’Ισχόμαχε, ὅταν δεηθῆς
ἐπιτρόπου, καταμαθὼν ήν που ή ἐπιτροπευτικὸς
ἀνήρ, τοῦτον πειρᾶ ὡνεῖσθαι, ωσπερ ὅταν τέκτονος 15
δεηθῆς, καταμαθὼν εὖ οἰδ' ὅτι ήν που ἴδης τεκ-

τονικόν, τοῦτον πειρᾶ κτᾶσθαι, ἢ αὐτὸς παιδεύεις
τοὺς ἐπιτρόπους;

Αὐτὸς νὴ Δί', ἔφη, ὡς Σώκρατες, πειρῶμαι παι- 4
δεύειν. καὶ γὰρ ὅστις μέλλει ἀρκέσειν, ὅταν ἐγὼ
ἀπῶ, ἀντ' ἐμοῦ ἐπιμελόμενος, τί αὐτὸν καὶ δεῖ
ἄλλο ἐπίστασθαι ἢ ἄπερ ἐγώ; εἰπερ γὰρ ἵκανός
εἴμι τῶν ἔργων προστατεύειν, κὰν ἄλλον δήπου
δυναίμην διδάξαι ἄπερ αὐτὸς ἐπίσταμαι.

25 Οὐκοῦν εὔνοιαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν 5
ἔχειν σοὶ καὶ τοῖς σοῖς, εἰ μέλλει ἀρκέσειν ἀντὶ¹
σοῦ παρών. ἄνευ γὰρ εὔνοίας τέ ὅφελος καὶ
ἐποίας τινὸς οὖν ἐπιτρόπου ἐπιστήμης γίγνεται;

Οὐδὲν μὰ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλά τοι τὸ
35 εὔνοεῖν ἐμοὶ καὶ τοῖς ἐμοῖς ἐγὼ πρῶτον πειρῶμαι
παιδεύειν.

Καὶ πῶς, ἐγὼ ἔφην, πρὸς τῶν θεῶν εὔνοιαν ᔁχειν 6
σοὶ καὶ τοῖς σοῖς διδάσκεις δύντινα ἀν βούλη;

Εὐεργετῶν μὴ Δί', ἔφη ὁ Ἰσχόμαχος, ὅταν τινὸς
35 ἀγαθοῦ οἱ θεοὶ ἀφθονίαν διδῶσιν ήμῖν.

Τοῦτο οὖν λέγεις, ἔφην ἐγώ, δτι οἱ ἀπολαύοντες 7
τῶν σῶν ἀγαθῶν εὔνοί σοι γίγνονται καὶ ἀγαθόν
τί σε βούλονται πράττειν;

Τοῦτο γὰρ ὄργανον, ὡς Σώκρατες, εὔνοίας ἄρισ-
40 τον δρῶ δν.

*Ην δὲ δὴ εὔνους σοι γένηται, ἔφην, ὡς Ἰσχό- 8
μαχε, ἢ τούτου ἐνέκα ἵκανὸς ἔσται ἐπιτροπεύειν;
οὐχ ὁρᾶς δτι καὶ ἑαυτοῖς εὔνοι πάντες δύντες ὡς
εἰπεῖν ἀνθρωποι, πολλοὶ αὐτῶν εἰσὶν οὖν οὐκ ἔθέ-
45 λουσιν ἐπιμελεῖσθαι, δπως αὐτοῖς ἔσται ταῦτα ἀ
βούλονται εἶναι σφισι τὰ ἀγαθά;

- 9 Ἀλλὰ ναὶ μὰ Δὲ, ἔφη δὲ Ἰσχόμαχος, τοιούτους
ὅταν ἐπιτρόπους βούλωμαι καθιστάναι, καὶ ἐπι-
μελεῖσθαι διδάσκω.
- 10 Πῶς, ἔφην ἐγώ, πρὸς τῶν θεῶν; τοῦτο γάρ δὴ 50
ἐγώ παντάπασιν οὐδὲ διδακτὸν φύμην εἶναι, τὸ ἐπι-
μελῆ ποιῆσαι.
- 11 Οὐδὲ γάρ ἐστιν, ἔφη, ὡς Σώκρατες, ἔφεξῆς γε
οὕτως οἰόν τε πάντας διδάξαι ἐπιμελεῖς εἶναι.
- 12 Ποίους μὲν δή, ἐγώ ἔφην, οἰόν τε; πάντως μοι 55
σαφῶς τούτους διασήμηνον.
- Πρῶτον μέν, ἔφη, ὡς Σώκρατες, τοὺς οἴνου ἀκρα-
τεῖς οὐκ ἀν δύναιο ἐπιμελεῖσθαι ποιῆσαι· τὸ γὰρ
μεθύειν λήθην ἐμποιεῖ πάντων τῶν πράττειν δεο-
μένων.
- 13 Οἱ οὖν τούτου ἀκρατεῖς μόνοι, ἐγώ ἔφην, ἀδύνα-
τοί εἰσιν ἐπιμέλεσθαι ἢ καὶ ἄλλοι τινές;
- Ναὶ μὰ Δὲ, ἔφη δὲ Ἰσχόμαχος, καὶ οἵ γε τοῦ
>NNπνου· οὔτε γάρ ἀν αὐτὸς δύναιτο διδαχθῆναι
δέοντα ποιεῖν οὔτε ἄλλους παρέχεσθαι.
- 14 Τέ οὖν; ἐγώ ἔφην, οὗτοι αὖ μόνοι ἀδύνατοι
ἡμῖν ἔσονται ταύτην τὴν ἐπιμέλειαν διδαχθῆναι
ἢ καὶ ἄλλοι τινές πρὸς τούτοις;
- *Ἐμοιγέ τοι δοκοῦσιν, ἔφη δὲ Ἰσχόμαχος, καὶ οἱ
τῶν ἀφροδισίων δυσέρωτες ἀδύνατοι εἶναι διδαχ- 70
θῆναι ἄλλου τινὸς μᾶλλον ἐπιμελεῖσθαι ἢ τούτου·
οὔτε γάρ ἐλπίδα οὔτ’ ἐπιμέλειαν ἡδίονα ράδιον
εύρειν τῆς τῶν παιδικῶν ἐπιμελείας, οὐδὲ μήν,
ὅταν παρῇ τὸ πρακτέον, τιμωρίαν χαλεπωτέραν
εὐπετέρες ἔστι τοῦ ἀπὸ τῶν ἐρωμένων κωλύεσθαι. 75
ὑφίεμαι οὖν καὶ οὖς ἀν τοιούτους γνῶ ὅντας

μηδ' ἐπιχειρεῖν ἐπιμελητὰς τούτων τινὰς καθιστάναι.

Τί δέ, ἔφην ἐγώ, οἵτινες αὐτὸι ἐρωτικῶς ἔχουσι τοῦ 15
κερδαίνειν, ἢ καὶ οὗτοι ἀδύνατοι εἰσιν εἰς ἐπιμέλειαν τῶν κατ' ἄγρὸν ἔργων παιδεύεσθαι;

Οὐ μὰ Δλ', ἔφη ὁ Ἰσχόμαχος, οὐδαμῶς γε, ἀλλὰ καὶ πάνυ εὐάγωγοί, εἰσιν εἰς τὴν τούτων ἐπιμέλειαν· οὐδὲν γάρ ἄλλο δεῖ ηδεῖξαι μόνον αὐτοῖς 85 δτὶ κερδαλέον ἔστιν ηδεῖξαι μόνον αὐτοῖς ἐπιμέλεια.

Τοὺς δὲ ἄλλους, ἔφην ἐγώ, εἰ δικρατεῖς τε εἰσιν 16
ῶν σὺ κελεύεις καὶ πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι, πῶς ἐκδιδάσκεις ών σὺ βούλεις ἐπιμελεῖς γίγνεσθαι;

‘Απλῶς, ἔφη, πάνυ, ὡς Σώκρατες. ὅταν μὲν γάρ ἐπιμελομένους ἴδω, καὶ ἐπαινῶ καὶ τιμᾶν πειρώματι αὐτούς, ὅταν δὲ ἀμελοῦντας, λέγειν τε πειρώματι καὶ ποιεῖν όποια δήξεται αὐτούς.

“Ιθι, ἐγὼ ἔφην, ὡς Ἰσχόμαχε, καὶ τόδε μοι πα- 17
95 ρατραπόμενος τοῦ λόγου περὶ τῶν παιδευομένων εἰς τὴν ἐπιμέλειαν δήλωσον περὶ τοῦ παιδεύεσθαι, εἰ οἴον τέ ἔστιν ἀμελῆ αὐτὸν δυτα ἄλλους ποιεῖν ἐπιμελεῖς.

Οὐ μὰ Δλ', ἔφη ὁ Ἰσχόμαχος, οὐδέν γε μᾶλλον 18
100 ηδεῖξαι μουσικοὺς ποιεῖν. χαλεπὸν γάρ τοῦ διδασκάλου πουηρῶς τι ὑποδεικνύοντος καλῶς τοῦτο ποιεῖν μαθεῖν καὶ ἀμελεῖν γε ὑποδεικνύοντος τοῦ δεσπότου χαλεπὸν ἐπιμελῆ θεράποντα γενέσθαι. ως δὲ συντόμως εἰπεῖν, πο- 19
105 νηροῦ μὲν δεσπότου οἰκέτας οὐ δοκῶ χρηστοὺς καταμεμαθηκέναι· χρηστοῦ μέντοι πουηροὺς ηδη

ειδον, οὐ μέντοι ἀξημίους γε. τὸν δὲ ἐπιμελητικοὺς βουλόμενον ποιήσασθαί τινας καὶ ἐφορατικὸν δεῖ εἶναι τῶν ἔργων καὶ ἔξεταστικὸν καὶ χάριν ἐθέλοντα τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰτίῳ 110 καὶ δίκην μὴ ὄκνουντα τὴν ἀξίαν ἐπιθεῖναι τῷ 20 ἀμελοῦντι. καλῶς δέ μοι δοκεῖ ἔχειν, ἐφη ὁ Ἰσχόμαχος, καὶ ἡ τοῦ Βαρβάρου λεγομένη ἀπόκρισις, ὅτε βασιλεὺς ἄρα ἵππου ἐπιτυχὼν ἀγαθοῦ παχύναι αὐτὸν ὡς τάχιστα βουλόμενος ἤρετο τῶν 115 δεινῶν τινα ἀμφ' ἵππους δοκούντων εἶναι, τί τάχιστα παχύνει ἵππον· τὸν δ' εἰπεῖν λέγεται, ὅτι δεσπότου ὄφθαλμός. οὕτω δ', ἐφη, ὁ Σώκρατες, καὶ τάλλα μοι δοκεῖ δεσπότου ὄφθαλμὸς τὰ καλά τε κάγαθὰ μάλιστα ἔργαζεσθαι. 120

XIII "Οταν δὲ παραστήσῃς τινί, ἐφην ἐγώ, τοῦτο καὶ πάνυ ἴσχυρῶς, ὅτι δεῖ ἐπιμέλεισθαι ὡν ἀν σὺ βούλῃ, ἡ ἰκανὸς ἥδη ἔσται ὁ τοιοῦτος ἐπιτροπεύειν, ἡ τι καὶ ἄλλο προσμαθητέον αὐτῷ ἔσται, εἰ μέλλει ἐπίτροπος ἰκανὸς ἔσεσθαι;

2. Ναὶ μὰ Δί', ἐφη ὁ Ἰσχόμαχος, ἔτι μέντοι λοιπὸν αὐτῷ ἔστι γυνῶναι, ὅ τι τε ποιητέον καὶ ὅποτε καὶ ὅπως, εἰ δὲ μή, τί μᾶλλον ἐπιτρόπου ἀνευ τούτων ὅφελος ἡ ἱατροῦ ὃς ἐπιμελοῦτο μὲν κάμυοντὸς τινος πρωτείᾳ τε ἵων καὶ ὄψε, ὅ τι δὲ συμφέρον τῷ κάμυοντι ποιεῖν εἴη, τοῦτο μὴ εἰδείη;

3. 'Εὰν δὲ δὴ καὶ τὰ ἔργα μάθῃ ὡς ἔστιν ἔργαστέα, ἔτι τινός, ἐφην ἐγώ, προσδεήσεται ἡ ἀποτετελεσμένος ἥδη οὗτός σοι ἔσται ἐπίτροπος;

"Αρχειν γε, ἐφη, οἷμαι δεῖν αὐτὸν μαθεῖν τῶν 125 ἔργαζομένων.

Ἡ οὖν, ἔφην ἐγώ, καὶ σὺ ἄρχειν ἵκανοντς εἶναι +
παιδεύεις τοὺς ἐπιτρόπους;

Πειρῶμαί γε δή, ἔφη ὁ Ἰσχόμαχος.

20 Καὶ πῶς δή, ἔφην ἐγώ, πρὸς τῶν θεῶν τὸ
ἀρχικοὺς εἶναι ἀνθρώπων παιδεύεις;

Φαύλως, ἔφη, πάνυ, ὡς Σώκρατες, ὅστε ἵσως ἂν
καὶ καταγελάσαις ἀκούων.

Οὐ μὲν δὴ ἄξιόν γ', ἔφην ἐγώ, τὸ πρᾶγμα κατα- 5
25 γέλωτος, ὡς Ἰσχόμαχε. ὅστις γάρ τοι ἀρχικοὺς
ἀνθρώπων δύναται ποιεῖν, δῆλον ὅτι οὗτος καὶ
δεσποτικοὺς ἀνθρώπων δύναται διδάσκειν, ὅστις
δὲ δεσποτικούς, δύναται ποιεῖν καὶ βασιλικούς.
ὅστε οὐ καταγέλωτός μοι δοκεῖ ἄξιος εἶναι ἀλλ'
30 ἐπαίνου μεγάλου ὁ τοῦτο δυνάμενος ποιεῖν.

Οὐκοῦν, ἔφη, ὡς Σώκρατες, τὰ μὲν ἄλλα ζῷα 6
ἐκ δυοῖν τούτοιν τὸ πείθεσθαι μανθάνουσιν, ἔκ τε
τοῦ ὅταν ἀπειθεῖν ἐπιχειρώσῃ κολάζεσθαι καὶ ἐκ
τοῦ ὅταν προθύμως ὑπηρετῶσιν εὖ πάσχειν. οἵ 7
35 τε γοῦν πῶλοι μανθάνουσιν ὑπακούειν τοῖς πωλο-
δάμναις τῷ ὅταν μὲν πείθωνται τῶν ἥδεων τι αὐ-
τοῖς γίγνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν,
ἴστ' ἀν ὑπηρετήσωσι κατὰ γνώμην τῷ πωλοδάμνῃ·
καὶ τὰ κυνίδια δὲ πολὺ τῶν ἀνθρώπων καὶ τῇ 8
40 γνώμῃ καὶ τῇ γλώττῃ ὑποδεέστερα ὅντα ὅμως καὶ
περιτρέχειν καὶ κυβιστᾶν καὶ ἄλλα πολλὰ μανθάνει
τῷ αὐτῷ τούτῳ τρόπῳ. ὅταν μὲν γάρ πείθηται,
λαμβάνει τι ὃν δεῖται, ὅταν δὲ ἀμελῆ, κολάζεται.
ἀνθρώπους δ' ἔστι πιθανωτέρους ποιεῖν καὶ λόγῳ, 9
45 ἐπιδεικνύοντα ὡς συμφέρει αὐτοῖς πείθεσθαι, τοῖς
δὲ δούλοις καὶ η δοκοῦσα θηριώδης παιδεία εἶναι

πάνυ ἐστὶν ἐπαγωγὸς πρὸς τὸ πείθεσθαι διδάσκειν· τῇ γὰρ γαστρὶ αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις προσχαριζόμενος ἀν πολλὰ ἀνύτοις παρ’ αὐτῶν. αἱ δὲ φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίνῳ παροξύνονται. πεινῶσι γὰρ τοῦ ἐπαίνου οὐχ ἡττον ἔνια τῶν φύσεων ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν. ταῦτά τε οὖν, ὅσαπερ αὐτὸς ποιῶν οἷμαι πιθανωτέροις ἀνθρώποις χρῆσθαι, διδάσκω οὓς ἀν ἐπιτρόπους βούλωμαι καταστῆσαι καὶ τάδε συλλαμβάνω αὐτοῖς· ἴμάτιά τε γὰρ ἀ δεῖ παρέχειν ἐμὲ τοῖς ἐργαστήρσι καὶ ὑποδήματα οὐχ ὅμοια πάντα ποιῶ, ἄλλὰ τὰ μὲν χείρω, τὰ δὲ βελτίω, ἵνα ἢ τὸν κρείττω τοῖς βελτίοσι τιμᾶν, τῷ δὲ χείροις τὰ ἡττω διδόναι. πάνυ γάρ μοι δοκεῖ, εἴφη, ὁ Σώκρατες, ἀθυμίᾳ ἐγγίγνεσθαι τοῖς ἀγαθοῖς, ὅταν ὄρωσι τὰ μὲν ἔργα δι’ αὐτῶν καταπραττόμενα, τῶν δὲ ὁμοίων τυγχάνοντας ἑαυτοῖς τοὺς μήτε πονεῖν μήτε κινδυνεύειν ἐθέλοντας, ὅταν δέη. αὐτός τε οὖν οὐδὲ ὅπως τι οὖν τῶν ἵσων ἀξιῶ τοὺς ἀμείνους τοῖς κακίοσι τυγχάνειν τούς τε ἐπιτρόπους ὅταν μὲν εἰδὼ διαδεδωκότας τοῖς πλείστου ἀξίοις τὰ κράτιστα, ἐπαινῶ, ἢν δὲ ἵδω ἢ κολακεύμασί τινα προτιμώμενον ἢ καὶ ἄλλῃ τινὶ ἀνωφελεῖ χάριτι, οὐκ ἀμελῶ ἀλλ’ ἐπιπλήττω καὶ πειρῶμαι τὸ διδάσκειν, ὁ Σώκρατες, ὅτι οὐδὲ αὐτῷ σύμφορα ταῦτα ποιεῖ.

XIV "Οταν δέ, ὁ Ἰσχόμαχε, ἔφην ἐγώ, καὶ ἀρχειν ἥδη ἵκανός σοι γένηται ὥστε πειθομένους παρέχεσθαι, ἢ ἀποτετελεσμένουν τοῦτον ἡγῆ ἐπίτροπον ἢ ἔτι τινὸς προσδεῖται ὁ ταῦτα ἔχων ἀ σὺ εἴρηκας;

5 Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, τοῦ γε ἀπέχεσ- 2
 θαι τῶν δεσποσύνων καὶ μὴ κλέπτειν. εἰ γάρ ὁ
 τοὺς καρποὺς μεταχειριζόμενος τολμώῃ ἀφανίζειν,
 ὥστε μὴ λείπειν λυσιτελοῦντας τοῖς ἔργοις, τί ἀν
 ὄφελος εἴη τὸ διὰ τῆς τούτου ἐπιμελείας γεωργεῖν;
 10 Ἡ καὶ ταύτην οὖν, ἔφην ἐγώ, τὴν δικαιοσύνην 3
 σὺ ὑποδήγη διδάσκειν;

Καὶ πάνυ, ἔφη ὁ Ἰσχόμαχος· οὐ μέντοι γε πάν-
 τας ἔξ ἑτοίμου εὑρίσκω ὑπακούοντας τῆς διδασκα-
 λίας ταύτης. καίτοι τὰ μὲν καὶ ἐκ τῶν Δράκον- 4
 15 τοις νόμων, τὰ δὲ καὶ ἐκ τῶν Σόλωνος πειρῶμαι,
 ἔφη, λαμβάνων ἐμβιβάζειν εἰς τὴν δικαιοσύνην
 τοὺς οἰκέτας. δοκοῦσι γάρ μοι, ἔφη, καὶ οὗτοι οἱ
 ἄνδρες θεῖναι πολλοὺς τῶν νόμων ἐπὶ δικαιοσύνης
 τῆς τοιαύτης διδασκαλίᾳ. γέγραπται γάρ ζημιοῦσ- 5
 20 θαι ἐπὶ τοῖς κλέμμασι καὶ δεδέσθαι, ἦν τις ἀλφ
 ποιῶν, καὶ θανατοῦσθαι τοὺς ἐγχειροῦντας. δῆλον
 οὖν, ἔφη, ὅτι ἔγραφον αὐτὰ βουλόμενοι ἀλυσιτελῆ
 ποιῆσαι τοῖς ἀδίκοις τὴν αἰσχροκέρδειαν. ἐγὼ 6
 οὖν, ἔφη, καὶ τούτων [προσφέρων] ἔνια καὶ ἄλλα
 25 τῶν βασιλικῶν νόμων προσφερόμενος πειρῶμαί
 δικαίους περὶ τὰ διαχειριζόμενα ἀπεργάζεσθαι
 τοὺς οἰκέτας. ἐκεῖνοι μὲν γάρ οἱ νόμοι ζημίαι 7
 μόνον εἰσὶ τοῖς ἀμαρτάνουσιν, οἱ δὲ βασιλικοὶ
 νόμοι οὐ μόνον ζημιοῦσι τοὺς ἀδικοῦντας, ἀλλὰ
 30 καὶ ὡφελοῦσι τοὺς δικαίους· ὥστε ὄρωντες πλου-
 σιωτέρους γιγνομένους τοὺς δικαίους τῶν ἀδικων
 πολλοὺς καὶ φιλοκερδεῖς ὄντες εὐ μάλα ἐπιμένουσι
 τῷ μὴ ἀδικεῖν. οὓς δ' ἀν αἰσθάνωμαί, ἔφη, δημως 8
 καὶ εὐ πάσχοντας ἔτι ἀδικεῖν πειρωμένους, τούτους

ώς ἀνηκέστοις πλεονέκτας ὅντας ἡδη καὶ τῆς χρή- 35
9 σεως ἀποπαύω. οὐδὲ δ' ἀν αὐτὸν καταμάθω μὴ τῷ πλέον ἔχειν μόνον διὰ τὴν δικαιοσύνην ἐπαιρομένους δικαίους εἶναι, ἀλλὰ καὶ τοῦ ἐπαινεῖσθαι ἐπιθυμοῦντας ὑπ' ἐμοῦ, τούτοις ὥσπερ ἐλευθέροις ἡδη χρῶμαι οὐ μόνον πλουτίζων ἀλλὰ καὶ τιμῶν ὡς 40
10 καλούς τε κἀγαθούς. τούτῳ γάρ μοι δοκεῖ, ἔφη, ὁ Σώκρατες, διαφέρειν ἀνὴρ φιλότιμος ἀνδρὸς φιλοκερδοῦντος, τῷ ἐθέλειν ἐπαίνου καὶ τιμῆς ἔνεκα καὶ πονεῖν ὅπου δεῖ καὶ κινδυνεύειν καὶ αἰσχρῶν κερδῶν ἀπέχεσθαι.

45

XV Ἀλλὰ μέντοι ἐπειδάν γε ἐμποιήσῃς τινὰ τὸ βούλεσθαι σοι εἶναι τἀγαθά, ἐμποιήσῃς δὲ τῷ αὐτῷ τούτῳ τὸ ἐπιμελεῖσθαι ὅπως ταῦτά σοι ἐπιτελῆται, ἔτι δὲ πρὸς τούτοις ἐπιστήμην κτήσῃ αὐτῷ, ὡς ἀν ποιούμενα ἔκαστα τῶν ἔργων ὠφελιμώτερα γίγνοιτο, πρὸς δὲ τούτοις ἄρχειν ἴκανὸν αὐτὸν ποιήσῃς, ἐπὶ δὲ τούτοις πᾶσιν ἡδηταί σοι τὰ ἐκ τῆς γῆς ὡραῖα ἀποδεικνύων ὅτι πλεῖστα ὥσπερ σὺ σαυτῷ, οὐκέτι ἐρήσομαι περὶ τούτου, εἰ ἔτι τινὸς δὲ τοιοῦτος προσδεῖται· πάνυ γάρ μοι δοκεῖ ἡδη πολλοῦ ἀν ἄξιος 50 εἶναι ἐπίτροπος ὃν τοιοῦτος. ἔκεινο μέντοι, ἔφην ἐγώ, ὁ Ἰσχόμαχος, μὴ ἀπολίπης, δὲ ἡμῖν ἀργότατα ἐπιδεδράμηται τοῦ λόγου.

2 Τὸ ποῖον; ἔφη ὁ Ἰσχόμαχος.

"Ἐλεξας δήπου, ἔφην ἐγώ, δτι μέγιστον εἴη μαθεῖν 55
ὅπως δεῖ ἔξεργάζεσθαι ἔκαστα· εἰ δὲ μή, οὐδὲ τῆς ἐπιμελείας ἔφησθα ὄφελος οὐδὲν γίγνεσθαι, εἰ μή τις ἐπίσταιτο δὲι καὶ ως δεῖ ποιεῖν.

3. Ἐνταῦθα δὴ εἰπεν ὁ Ἰσχόμαχος· Τὴν τέχνην με

20 ηδη, ὡς Σώκρατες, κελεύεις αὐτὴν διδάσκειν τῆς γεωργίας;

Αὕτη γάρ ἵσως, ἔφην ἐγώ, ηδη ἐστὶν ἡ ποιοῦσα τοὺς μὲν ἐπισταμένους αὐτὴν πλουσίους, τοὺς δὲ μὴ ἐπισταμένους πολλὰ πονοῦντας ἀπόρως βιο-
25 τεύειν.

Νῦν τοίνυν, ἔφη, ὡς Σώκρατες, καὶ τὴν φιλαν- +
θρωπίαν ταύτης τῆς τέχνης ἀκούσῃ. τὸ γάρ ὡφε-
λιμωτάτην οὖσαν καὶ ηδίστην ἐργάζεσθαι καὶ
καλλίστην καὶ προσφιλεστάτην θεοῖς τε καὶ ἀν-
30 θρώποις ἔτι πρὸς τούτοις καὶ ῥάστην εἶναι μαθεῖν
πῶς οὐχὶ γενναῖόν ἐστι; γενναῖα δὲ δήπου καλοῦ-
μεν καὶ τῶν ζώων δπόσα καλὰ καὶ μεγάλα καὶ
ἀφέλιμα ὄντα πραέα ἐστὶ πρὸς τοὺς ἀνθρώπους.

’Αλλὰ ταῦτα μὲν ἐγώ, ἔφην, ὡς Ἰσχόμαχε, ἵκα- 5
35 νῶς δοκῶ καταμεμαθηκέναι οὐ εἰπας, καθὰ δεῖ διδάσκειν τὸν ἐπίτροπον· καὶ γάρ οὐ ἔφησθα εἴνουν σοι ποιεῖν αὐτὸν μαθεῖν δοκῶ καὶ οὐ ἐπιμελῆ καὶ ἀρχικὸν καὶ δίκαιον. ὁ δὲ εἰπας ὡς δεῖ μαθεῖν 6
τὸν μέλλοντα ὄρθως γεωργίας ἐπιμελεῖσθαι καὶ ἀ-
40 δεῖ ποιεῖν καὶ ὡς δεῖ καὶ δπότε ἔκαστα, ταῦτά μοι δοκοῦμεν, ἔφην ἐγώ, ἀργότερόν πως ἐπιδεδραμηκέ-
ναι τῷ λόγῳ· ὕσπερ εἰ εἴποις, ὅτι δεῖ γράμματα 7
ἐπίστασθαι τὸν μέλλοντα δυνήσεσθαι τὰ ὑπαγο-
ρευόμενα γράφειν καὶ τὰ γεγραμμένα ἀναγινώσ-
45 κειν. ταῦτα γάρ ἐγώ ἀκούσας, ὅτι μὲν δεῖ γράμ-
ματα ἐπίστασθαι ἡκηκόη ἄν, τοῦτο δὲ εἰδὼς οὐδέν τι οἶμαι μᾶλλον ἄν ἐπισταίμην γράμματα.
οὗτῳ δὲ καὶ νῦν ὅτι μὲν δεῖ ἐπίστασθαι γεωργίαν 8
τὸν μέλλοντα ὄρθως ἐπιμελεῖσθαι αὐτῆς ῥᾳδίως

πέπεισμαι, τοῦτο μέντοι εἰδὼς οὐδέν τι μᾶλλον 50
 9 ἐπίσταμαι ὅπως δεῖ γεωργεῖν. ἀλλ' εἴ μοι αὐτίκα
 μάλα δόξειε γεωργεῖν, ὅμοιος ἂν μοι δοκῶ εἶναι τῷ
 περιύντι ἱατρῷ καὶ ἐπισκοποῦντι τοὺς κάμνοντας,
 εἰδότι δὲ οὐδὲν ὅ τι συμφέρει τοῖς κάμνουσιν. ὦν
 οὖν μὴ τοιοῦτος ὡς, ἔφην ἐγώ, δίδασκέ με αὐτὰ τὰ 55
 10 ἔργα τῆς γεωργίας. ἀλλὰ μήν, ἔφη, ὡς Σώκρατες,
 οὐχ ὥσπερ γε τὰς ἄλλας τέχνας κατατριβῆναι δεῖ
 μανθάνοντας πρὶν ἄξια τῆς τροφῆς ἔργαζεσθαι
 τὸν διδασκόμενον, οὐχ οὕτω καὶ ἡ γεωργία δύσκο-
 λός ἐστι μαθεῖν, ἀλλὰ τὰ μὲν ἴδων ἄν ἔργαζομέ-
 νους, τὰ δὲ ἀκούσας, εὐθὺς ἄν ἐπίσταιο, ὥστε καὶ
 ἄλλον, εἰ βούλοιο, διδάσκειν. οἴομαι δ', ἔφη, πάνυ
 καὶ λεληθέναι πολλά σε σεαυτὸν ἐπιστάμενον αὐτῆς.
 11 καὶ γὰρ δὴ οἱ μὲν ἄλλοι τεχνῦται ἀποκρύπτονται
 πως τὰ ἐπικαιριώτατα ἡς ἔκαστος ἔχει τέχνης, 65
 τῶν δὲ γεωργῶν ὁ κάλλιστα μὲν φυτεύων μάλιστ'
 ἄν ἥδοιτο, εἴ τις αὐτὸν θεῷτο, ὁ κάλλιστα δὲ σπεί-
 ρων ὠσαύτως· ὅ τι δὲ ἔροιο τῶν καλῶς πεποιημέ-
 νων, οὐδὲν ὅ τι ἄν σε ἀποκρύψαιτο ὅπως ἐποίησεν.
 12 οὕτω καὶ τὰ ἥθη, ὡς Σώκρατες, ἔφη, γενναιοτάτους το-
 τοὺς αὐτῆς συνόντας ἡ γεωργία ἕοικε παρέχεσθαι.
 13 Ἀλλὰ τὸ μὲν προσίμιον, ἔφην ἐγώ, καλὸν καὶ
 οὐχ οἷον ἀκούσαντα ἀποτρέπεσθαι τοῦ ἐρωτήμα-
 τος· σὺ δέ, θτὶ εὐπετές ἐστι μαθεῖν, διὰ τοῦτο
 πολύ μοι μᾶλλον διέξιθι αὐτήν. οὐ γὰρ σὸν αἰσ-
 75 χρὸν τὰ ράδια διδάσκειν ἐστίν, ἀλλ' ἐμοὶ πολὺ
 αἰσχιον μὴ ἐπίστασθαι, ἄλλως τε καὶ εἰ χρήσιμα
 XVI ὄντα τυγχάνει. Πρῶτον μὲν τοίνυν, ἔφη, ὡς Σώ-
 κρατες, ταῦτο ἐπιδεῖξαι βούλομαι σοι ὡς οὐ χαλε-

πόν ἐστιν ὁ λέγουσι ποικιλώτατον τῆς γεωργίας εἶναι οἱ λόγῳ μὲν ἀκριβέστατα αὐτὴν διεξιόντες, σῇκιστα δὲ ἐργαζόμενοι. φασὶ γὰρ τὸν μέλλοντα² ὁρθῶς γεωργήσειν τὴν φύσιν χρῆναι πρῶτον τῆς γῆς εἰδέναι.

Ὥρθῶς γε, ἔφην ἐγώ, ταῦτα λέγοντες. ὁ γὰρ μὴ εἰδώς, ὃ τι δύναται ἡ γῆ φέρειν, οὐδέ. ὃ τι σπεί-¹⁰ ρειν οἷομαι οὐδέ δὲ τι φυτεύειν δεῖ εἰδεῖη ἄν:

Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, καὶ ἀλλοτρίας γῆς³ τοῦτο ἐστι γνῶναι ὃ τι τε δύναται φέρειν καὶ ὃ τι μὴ δύναται, ὁρῶντα τοὺς καρποὺς καὶ τὰ δένδρα. ἐπειδὰν μέντοι γνῶ τις, οὐκέτι συμφέρει θεομαχεῖν.¹⁵ οὐ γὰρ ἄν ὅτου δέοιτο αὐτός, τοῦτο σπείρων καὶ φυτεύων μᾶλλον ἄν ἔχοι τὰ ἐπιτήδεια ἡ ὃ τι ἡ γῆ ἥδοιτο φύουσα καὶ τρέφουσα. ἦν δὲ ἄρα δι' ἀργίαν⁴ τῶν ἔχόντων αὐτὴν μὴ ἔχῃ τὴν ἑαυτῆς δύναμιν ἐπι-
δεικνύναι, ἐστι καὶ παρὰ γείτονος τόπου πολλάκις²⁰ ἀληθέστερα περὶ αὐτῆς γνῶναι ἡ παρὰ γείτονος ἀνθρώπου πυθέσθαι. καὶ χερσεύοντα δὲ ὅμως⁵ ἐπιδείκνυσι τὴν αὐτῆς φύσιν· ἡ γὰρ τὰ ἄγρια καλὰ φύουσα δύναται θεραπευομένη καὶ τὰ ἥμερα καλὰ ἐκφέρειν. φύσιν μὲν δὴ γῆς οὕτως καὶ οἱ μὴ²⁵ πάνυ ἔμπειροι γεωργίας ὅμως δύνανται διαγιγνώσκειν.

Ἄλλα τοῦτο μέν, ἔφην ἐγώ, ὁ Ἰσχόμαχε, ἵκανως⁶ ηδὴ μοι δοκῶ ἀποτεθαρρηκέναι, ὡς οὐ δεῖ φοβού-
μενον, μὴ οὐ γνῶ τῆς γῆς φύσιν, ἀπέχεσθαι γεωρ-³⁰ γίας. καὶ γὰρ δὴ, ἔφην, ἀνεμνήσθην τὸ τῶν ἀλιέων,⁷
ὅτι θαλαττουργοὶ ὄντες καὶ οὔτε καταστήσαντες
ἐπὶ θέαν οὐθὲν ἥσυχοι βαδίζοντες, ἀλλὰ παρατρέ-

χοντες ἄμα τοὺς ἀγρούς, ὅταν ὁρῶσι τοὺς καρποὺς ἐν τῇ γῇ, ὅμως οὐκ ὀκνοῦσιν ἀποφαίνεσθαι περὶ τῆς γῆς, ὅποια τε ἀγαθή ἔστι καὶ ὅποια κακή, ἀλλὰ 35 τὴν μὲν ψέγουσι, τὴν δὲ ἐπαινοῦσι. καὶ πάνυ τοῖνυν τοὺς ἐμπείροις γεωργίας ὁρῶ αὐτοὺς τὰ πλεῖστα κατὰ ταῦτα ἀποφαινομένους περὶ τῆς ἀγαθῆς γῆς.

8 Πόθεν οὖν βούλει, ἔφη, ὁ Σώκρατες, ἀρξωμαί 40 σε τῆς γεωργίας ὑπομιμήσκειν; οἶδα γὰρ ὅτι ἐπισταμένῳ σοι πάνυ πολλὰ φράσω ὡς δεῖ γεωργεῖν.

9 Ἐκεῖνό μοι δοκῶ, ἔφην ἐγώ, ὁ Ἰσχόμαχε, πρῶτον ἀν ήδεως μανθάνειν, φιλοσόφου γάρ 45 μάλιστά ἔστιν ἀνδρός, δπως ἀν ἐγώ, εἰ βουλοίμην, γῆν ἐργαζόμενος πλείστας κριθὰς καὶ πλείστους πυροὺς λαμβάνοιμι.

10 Οὐκοῦν τοῦτο μὲν οἰσθα ὅτι τῷ σπόρῳ νεὸν δεῖ ὑπεργάξεσθαι; 50

11 Οἶδα γάρ, ἔφην ἐγώ.

Εἰ οὖν ἀρχοίμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶνος;

Ἄλλὰ πηλὸς ἀν εἴη, ἐγὼ ἔφην.

Ἄλλὰ τοῦ θέρους σοι δοκεῖ;

Σκληρά, ἔφην ἐγώ, ή γῆ ἔσται κινεῖν τῷ 55 ζεύγει.

12 Κινδυνεύει ἔαρος, ἔφη, εἶναι τούτου τοῦ ἔργου ἀρκτέον.

Εἰκὸς γάρ, ἔφην ἐγώ, ἔστι μάλιστα χεῖσθαι τὴν 60 γῆν τηνικαῦτα κινουμένην.

Καὶ τὴν πόαν γε ἀναστρεφομένην, ἔφη, ὁ

Σώκρατες, τηνικαῦτα κόπρον μὲν τῇ γῇ ἥδη παρέχειν, καρπὸν δὲ οὕπω καταβαλεῖν ὥστε φύεσθαι. ε5 οἶμαι γὰρ δὴ καὶ τοῦτό σ' ἔτι γιγνώσκειν δτὶ εἰ 13 μέλλει ἀγαθὴ ἡ νεὸς ἔσεσθαι, ὑλῆς τε δεῖ καθαρὰν αὐτὴν εἶναι καὶ ὄπτην ὅτι μάλιστα πρὸς τὸν ἥλιον.

Πάνυ γε, ἔφην ἐγώ, καὶ ταῦτα οὕτως ἡγοῦμαι τῷ χρῆναι ἔχειν.

Ταῦτ' οὖν, ἔφη, σὺ ἄλλως πως νομίζεις μᾶλλον 14 ἀν γύνεσθαι ἡ εἰ ἐν τῷ θέρει ὅτι πλειστάκις μεταβάλοι τις τὴν γῆν;

Οἶδα μὲν οὖν, ἔφην, ἀκριβῶς ὅτι οὐδαμῶς ἀν 75 μᾶλλον ἡ μὲν ὑλὴ ἐπιπολάξοι καὶ αὐταίνοιτο ὑπὸ τοῦ καύματος, ἡ δὲ γῆ ὄπτῳτο ὑπὸ τοῦ ἥλιου, ἡ εἰ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ ἡμέρᾳ κινοίη τῷ ζεύγει.

Εἰ δὲ ἄνθρωποι σκάπτοντες τὴν νεὸν ποιοῖεν, 15 80 ἔφη, οὐκ εὔδηλον ὅτι καὶ τούτους δίχα δεῖ ποιεῖν τὴν γῆν καὶ τὴν ὑλην;

Καὶ τὴν μέν γε ὑλην, ἔφην ἐγώ, καταβάλλειν, ὡς αὐταίνηται, ἐπιπολῆς, τὴν δὲ γῆν στρέφειν, ὡς ἡ ὡμὴ αὐτῆς ὄπτάται.

Περὶ μὲν τῆς νεοῦ ὁρᾶς, ἔφη, ὡς Σώκρατες, ὡς XVII ἀμφοτέροις ἡμῖν ταῦτα δοκεῖ.

Δοκεῖ γὰρ οὖν, ἔφην ἐγώ.

Περὶ γε μέντοι τοῦ σπόρου ἄλλο τι, ἔφη, 5 95 ὡς Σώκρατες, γιγνώσκεις ἡ τὴν ὕραν σπείρειν ἢς πάντες μὲν οἱ πρόσθεν ἄνθρωποι πεῖραν λαβόντες, πάντες δὲ οἱ νῦν λαμβάνοντες, ἐγνώκαστι κρατίστην εἶναι; ἐπειδὰν γὰρ ὁ μετοπωρινὸς 2

χρόνος ἔλθη, πάντες που οἱ ἄνθρωποι πρὸς τὸν θεὸν ἀποβλέπουσιν, ὅπότε βρέξας τὴν γῆν ἀφῆσει τοὺς αὐτοὺς σπείρειν.

Ἐγνώκασι δή γ', ἔφην ἐγώ, ω̄ Ἰσχόμαχε, καὶ τὸ μὴ ἐν ξήρᾳ σπείρειν ἐκόντες εἶναι πάντες ἄνθρωποι, δῆλον ὅτι πολλαῖς ζημίαις παλαίσαντες οἱ πρὸν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες. 25

3 Οὐκοῦν ταῦτα μέν, ἔφη ὁ Ἰσχόμαχος, ὅμογνωμονοῦμεν πάντες οἱ ἄνθρωποι.

ΑἼγαρ ὁ θεὸς διδάσκει, ἔφην ἐγώ, οὕτω γίγνεται ὅμονοεῖν· οἷον ἄμα πᾶσι δοκεῖ βέλτιον εἶναι ἐν τῷ χειμῶνι παχέα ἴμάτια φορεῖν, ἢν δύνωνται, καὶ τὸν πῦρ κάειν ἄμα πᾶσι δοκεῖ, ἢν ξύλα ἔχωσιν.

4 Ἄλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ἥδη διαφέρονται, ω̄ Σώκρατες, περὶ τοῦ σπόρου, πότερον ὁ πρώιμος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος.

Ἄλλ' ὁ θεός, ἔφην ἐγώ, οὐ τεταγμένως τὸ ἔτος 25 ἄγει, ἀλλὰ τὸ μὲν τῷ πρωΐμῳ κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.

5 Σὺ οὖν, ἔφη, ω̄ Σώκρατες, πότερον ἡγῆ κρείττον εἶναι ἐνὶ τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον, ἐάν τε πολὺ ἐάν τε ὀλίγον σπέρμα σπείρῃ 30 τις, ἢ ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μέχρι τοῦ ὀψιμωτάτου σπείρειν;

6 Καὶ ἐγὼ εἰπον, Ἐμοὶ μέν, ω̄ Ἰσχόμαχε, δοκεῖ κράτιστον εἶναι παντὸς μετέχειν τοῦ σπόρου. πολὺ γάρ νομίζω κρείττον εἶναι ἀεὶ ἀρκοῦντα σῆτον 35 λαμβάνειν ἢ ποτὲ μὲν πάνυ πολὺν ποτὲ δὲ μηδὲ ἰκανόν.

Καὶ τοῦτο τοίνυν σύγε, ἔφη, ω̄ Σώκρατες,

δμογνωμονεῦς ἐμοὶ ὁ μανθάνων τῷ διδάσκοντι, καὶ
ταῦτα πρόσθεν ἐμοῦ τὴν γνώμην ἀποφαινόμενος.

Τέ γάρ, ἔφην ἐγώ, ἐν τῷ ρίπτειν τὸ σπέρμα της ποικίλη τέχνη ἔνεστι;

Πάντως, ἔφη, ὁ Σώκρατες, ἐπισκεψώμεθα καὶ τοῦτο. ὅτι μὲν γὰρ ἐκ τῆς χειρὸς δεῖ ρίπτεσθαι, τὸ σπέρμα καὶ σύ που οἰσθα, ἔφη.

Καὶ γὰρ ἑώρακα, ἔφην ἐγώ.

‘Ρίπτειν δέ γε, ἔφη, οἱ μὲν ὄμαλῶς δύνανται, οἱ δ’ οὐ.

Οὐκοῦν τοῦτο μέν, ἔφην ἐγώ, ἥδη μελέτης δεῖται, ὁσπερ τοῖς κιθαρισταῖς ἡ χείρ, ὅπως δύνηται ὑπηρετεῖν τῇ γνώμῃ.

Πάνυ μὲν οὖν, ἔφη· ήν δέ γε ἦ, ἔφη, ἡ γῆ ἡ 8 μὲν λεπτοτέρα, ηδὲ παχυτέρα;

Τέ τοῦτο, ἐγὼ ἔφην, λέγεις; ἀρά γε τὴν μὲν λεπτοτέραν ὅπερ ἀσθενεστέραν, τὴν δὲ παχυτέραν ὅπερ ἵσχυροτέραν;

Τοῦτ’, ἔφη, λέγω, καὶ ἐρωτῶ γέ σε πότερον ἵστον ἀνέκατέρᾳ τῇ γῇ σπέρμα διδοίης ἡ ποτέρᾳ ἀν πλεῖν.

Τῷ μὲν οἷνῳ, ἔφην, ἔγωγε νομίζω τῷ ἵσχυρῷ 9 τέρῳ πλείου ἐπιχεῖν ὕδωρ καὶ ἀνθρώπῳ τῷ ἵσχυροτέρῳ πλείου βάρος, ἐὰν δέη τι φέρειν, ἐπιτιθέναι, καν δέη τρέφεσθαι τινας, τοῖς δυνατωτέροις τρέφειν ἀν τοὺς πλείους προστάξαιμι. εἰ δὲ ἡ ἀσθενής γῆ ἵσχυροτέρα, ἔφην ἐγώ, γίγνεται, ήν τις πλείονας καρπὸν αὐτῇ ἐμβάλῃ, ὁσπερ τὰ ὑποξύγια, τοῦτο σύ με δίδασκε.

Καὶ ὁ Ἰσχόμαχος γελάσας εἶπεν, Ἀλλὰ παίζεις 10 μὲν σύγε, ἔφη, ὁ Σώκρατες. εὖ γε μέντοι, ἔφη, ἵσθι,

ἢν μὲν ἐμβαλὼν τὸ σπέρμα τῇ γῇ ἔπειτα ἐν ὧ πολλὴν ἔχει τροφὴν ή γῆ ἀπὸ τοῦ οὐρανοῦ χλόης τῷ γενομένῃσι ἀπὸ τοῦ σπέρματος καταστρέψῃς αὐτὸ πάλιν, τοῦτο γίγνεται σῖτος τῇ γῇ, καὶ ὥσπερ ὑπὸ κόπρου ἴσχυς αὐτῇ ἐγγίγνεται· ἢν μέντοι ἐκτρέφειν ἔᾶς τὴν γῆν διὰ τέλους τὸ σπέρμα εἰς καρπόν, χαλεπὸν τῇ ἀσθενεῖ γῇ ἐσ τέλος πολὺν τοῦ καρπὸν ἐκφέρειν. καὶ συτὸ δὲ ἀσθενεῖ χαλεπὸν πολλοὺς ἀδροὺς χοίρους ἐκτρέφειν.

ii Λέγεις σύ, ἔφην ἐγώ, ὡς Ἰσχόμαχε, τῇ ἀσθενεστέρᾳ γῇ μεῖνον δεῖν τὸ σπέρμα ἐμβαλεῖν;

Ναὶ μὰ Δία, ἔφη, ὡς Σάωκρατες, καὶ σύ γε συνομολογεῖς λέγων, ὅτι νομίζεις τοῖς ἀσθενεστέροις πᾶσι μείω προστάττειν πράγματα.

ii Τοὺς δὲ δὴ σκαλέας, ἔφην ἐγώ, ὡς Ἰσχόμαχε, τίνος ἔνεκα ἐμβάλλετε τῷ σίτῳ;

Οἰσθα δήπου, ἔφη, ὅτι ἐν τῷ χειμῶνι πολλὰ ὕδατα γίγνεται.

Τί γὰρ οὖ; ἔφην ἐγώ.

Οὐκοῦν θῶμεν τοῦ σίτου καὶ κατακρυφθῆναι τινα ὑπ' αὐτῶν ἵλυος ἐπιχυθείσης καὶ ψιλωθῆναι τινας ῥίζας ὑπὸ ρεύματος. καὶ ὅλη δὲ πολλάκις ὑπὸ τῶν ὕδάτων δήπου συνεξορμᾶται σίτῳ καὶ παρέχει πνιγμὸν αὐτῷ.

Πάντα, ἔφην ἐγώ, εἰκὸς ταῦτα γίγνεσθαι.

ii Οὐκοῦν δοκεῖ σοι, ἔφη, ἐνταῦθα ἥδη ἐπικουρίας τινὸς δεῖσθαι δὲ σῖτος;

Πάνυ μὲν οὖν, ἔφην ἐγώ.

Τῷ οὖν κατιλυθέντι τί ἀν ποιοῦντες δοκοῦσιν ἄν σοι ἐπικουρῆσαι;

¹⁰⁰ Ἐπικουφίσαντες, ἔφην ἐγώ, τὴν γῆν.

Τί δέ, ἔφη, τῷ ἐψιλωμένῳ τὰς ρίζας;

¹⁰⁵ Αντιπροσαμησάμενοι τὴν γῆν ἄν, ἔφην ἐγώ.

Τί γάρ, ἔφη, ἡν ὑλη πνίγη συνεξορμῶσα τῷ ¹⁴
στήφι καὶ διαρπάζουσα τοῦ σίτου τὴν τροφήν,
ῶσπερ οἱ κηφῆνες διαρπάζουσιν ἄχρηστοι ὅντες
¹¹⁰ τῶν μελιττῶν ἀν ἐκεῖναι ἐργασάμεναι τροφήν
καταθῶνται;

¹¹⁵ Ἐκκόπτειν ἄν νὴ Δία δέοι τὴν ὑλην, ἔφην
ἐγώ, ὕσπερ τοὺς κηφῆνας ἐκ τῶν σμηνῶν ἀφαι-
ρεῖν.

¹²⁰ Ούκοῦν, ἔφη, εἰκότως σοι δοκοῦμεν ἐμβαλεῖν ¹⁵
τοὺς σκαλέας;

Πάνυ γε ἀτὰρ ἐνθυμοῦμαι, ἔφην ἐγώ, ὡ
¹²⁵ Ισχόμαχε, οἰόν ἐστι τὸ εὗ τὰς εἰκόνας ἐπάγεσθαι.
πάνυ γὰρ σύ με ἐξώργισας πρὸς τὴν ὑλην τοὺς
κηφῆνας εἰπών, πολὺ μᾶλλον ἦ ὅτε περὶ αὐτῆς
τῆς ὑλης ἔλεγες.

¹³⁰ Ἀτὰρ οὖν, ἔφην ἐγώ, ἐκ τούτου ἄρα θερίζειν XVIII
εἰκός. δίδασκε οὖν εἰ τι ἔχεις με καὶ εἰς τοῦτο.

¹³⁵ Ἡν μή γε φανῆς, ἔφη, καὶ εἰς τοῦτο ταῦτα ἐμοὶ
ἐπιστάμενος. ὅτι μὲν οὖν τέμνειν τὸν σῖτον δεῖ,
οἰσθα.

Τί δ' οὐ μέλλω; ἔφην ἐγώ.

Πότερα οὖν τέμνεις, ἔφη, στὰς ἔνθα πνεῖ ἀνεμος
ἡ ἀντίος;

¹⁴⁰ Οὐκ ἀντίος, ἔφην, ἔγωγε· χαλεπὸν γὰρ οἷμαι
καὶ τοῖς ὅμμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον
ἀχύρων καὶ ἀθέρων θερίζειν.

Καὶ ἀκροτομοίης δ' ἄν, ἔφη, ἡ παρὰ γῆν τέμνοις;

* Ήν μὲν βραχὺς ἥδις κάλαμος τοῦ σίτου, ἔγωγ⁹, ἔφην, κάτωθεν ἀν τέμνοιμι, ἵνα ἴκανὰ τὰ ἄχυρα μᾶλλον γύγνηται· ἐὰν δὲ ὑψηλὸς ἥδις, νομίζω ὁρθῶς ¹⁵ ἀν ποιεῖν μεσοτομῶν, ἵνα μήτε οἱ ἀλόσωντες μοχθῶσι περιττὸν πόνον μήτε οἱ λικμῶντες ὡν οὐδὲν προσδέονται. τὸ δὲ ἐν τῇ γῇ λειφθὲν ἥγοῦμαι καὶ κατακαυθὲν συνωφελεῖν ἀν τὴν γῆν καὶ εἰς κόπρον ἐμβληθὲν τὴν κόπρον συμπληθύνειν.

²⁰ 3. 'Ορᾶς, ἔφη, ω̄ Σώκρατες, ώς ἀλίσκῃ ἐπ' αὐτοφώρῳ καὶ περὶ θερισμοῦ εἰδὼς ἅπερ ἔγώ;

Κινδυνεύω, ἔφην ἔγώ, καὶ βούλομαί γε σκέψασθαι εἰ καὶ ἀλοᾶν ἐπίσταμαι.

Οὐκοῦν, ἔφη, τοῦτο μὲν οἰσθα ὅτι ὑποξυγίφ ²⁵ ἀλοῶσι τὸν σῖτον.

4. Τί δὲ οὐκ, ἔφην ἔγώ, οἶδα; καὶ ὑποξύγιά γέ καλούμενα πάντα ὁμοίως, βοῦς, ἡμιόνους, ἵππους.

Οὐκοῦν, ἔφη, ταῦτα μὲν ἥγη τοσοῦτο μόνον εἰδέναι, πατεῖν τὸν σῖτον ἐλαυνόμενα;

³⁰ Τέ γὰρ ἀν ἄλλο, ἔφην ἔγώ, ὑποξύγια εἰδείη;

5. 'Οπως δὲ τὸ δεόμενον κόψουσι καὶ ὁμαλιεῦται ὁ ἀλοητός, τίνι τούτο, ω̄ Σώκρατες; ἔφη.

Δῆλον ὅτι, ἔφην ἔγώ, τοῖς ἐπαλωσταῖς. στρέφοντες γὰρ καὶ ὑπὸ τοὺς πόδας ὑποβάλλοντες ³⁵ τὰ ἄτριπτα ἀεὶ δῆλον ὅτι μάλιστα ὁμαλίζοιεν ἀν τὸν δῖνον καὶ τάχιστα ἀνύτοιεν.

Ταῦτα μὲν τοίνυν, ἔφη, οὐδὲν ἐμοῦ λείπει γιγνώσκων.

6. Οὐκοῦν, ἔφην ἔγώ, ω̄ Ἰσχόμαχε, ἐκ τούτου δὴ ⁴⁰ καθαροῦμεν τὸν σῖτον λικμῶντες.

Καὶ λέξου γέ μοι, ω̄ Σώκρατες, ἔφη ὁ Ἰσχό-

μαχος, η οισθα δτι ην ἐκ του προσηνέμου μέρους τῆς ἄλω ἀρχη, δι' ὅλης τῆς ἄλω οἰστεται σοι τὰ ⁴⁵ ἄχυρα ;

*Ανάγκη γάρ, ἔφην ἐγώ.

Ούκοῦν εἰκὸς καὶ ἐπιπίπτειν, ἔφη, αὐτὰ ἐπὶ τὸν ⁷ σῖτον.

Πολὺ γάρ ἐστιν, ἔφην ἐγώ, τὸ ὑπερενεχθῆναι τὰ ἄχυρα ὑπὲρ τὸν σῖτον εἰς τὸ κενὸν τῆς ἄλω.

*Ην δὲ τις, ἔφη, λικμᾶ ἐκ του ὑπηνέμου ἀρχόμενος ;

Δῆλον, ἔφην ἐγώ, δτι εὐθὺς ἐν τῇ ἄχυροδόκῃ ἐσται τὰ ἄχυρα.

⁵⁵ *Επειδὰν δὲ καθήρης, ἔφη, τὸν σῖτον μέχρι τοῦ ⁸ ήμίσεος τῆς ἄλω, πότερον εὐθὺς οὕτω κεχυμένου τοῦ σίτου λικμήσεις τὰ ἄχυρα τὰ λοιπὰ ή συνώσας τὸν καθαρὸν πρὸς τὸν πόλον ώς εἰς στενώτατον ;

⁶⁰ Συνώσας νὴ Δί', ἔφην ἐγώ, τὸν καθαρὸν σῖτον, ἵν' ὑπερφέρηται μοι τὰ ἄχυρα εἰς τὸ κενὸν τῆς ἄλω καὶ μὴ δὶς ταῦτὰ ἄχυρα δέη λικμᾶν.

Σὺ μὲν δὴ ἄρα, ἔφη, ω Σώκρατες, σῖτόν γε ώς ⁹ ἀν τάχιστα καθαρὸς γένοιτο κανὸν ἄλλον δύναιο ⁶⁵ διδάσκειν.

Ταῦτα τοίνυν, ἔφην ἐγώ, ἐλελήθειν ἐμαυτὸν ἐπιστάμενος. καὶ πάλαι ἐννοῶ, εἰ ἄρα λέληθα καὶ χρυσοχοεῖν καὶ αὐλεῖν καὶ ζωγραφεῖν ἐπιστάμενος. ἐδίδαξε γάρ οὔτε ταῦτά με οὐδεὶς οὔτε ⁷⁰ γεωργεῖν· ὁρῶ δὲ ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας τέχνας ἐργαζομένους ἀνθρώπους.

Ούκοῦν, ἔφη δὲ Ἰσχόμαχος, ἐλεγον ἐγώ σοι ¹⁰

πάλαι, ὅτι καὶ ταύτη εἴη γενναιοτάτη ἡ γεωργικὴ τέχνη, ὅτι καὶ ῥάστη ἐστὶ μαθεῖν.

"Αγε δή, ἔφην ἐγώ, οἶδα, ω̄ Ἰσχόμαχε· τὰ μὲν 75 δὴ ἀμφὶ σπόρου ἐπιστάμενος ἄρα ἐλελήθειν ἐμαυτὸν ἐπιστάμενος.

XIX "Εστιν οὖν, ἔφην ἐγώ, τῆς γεωργικῆς τέχνης καὶ ἡ τῶν δένδρων φυτεία;

"Εστι γάρ οὖν, ἔφη ὁ Ἰσχομαχος.

Πῶς ἀν οὖν, ἔφην ἐγώ, τὰ μὲν ἀμφὶ τὸν σπόρου ἐπισταίμην, τὰ δὲ ἀμφὶ τὴν φυτείαν οὐκ ἐπίσταμαι; 5

2 Οὐ γάρ σύ, ἔφη ὁ Ἰσχόμαχος, ἐπίστασαι;

Πῶς; ἐγὼ ἔφην, ὅστις μήτε ἐν ὅποιᾳ τῇ γῇ δεῖ φυτεύειν οἶδα μήτε ὄπόσον βάθος βοθύνον ὄρύττειν τῷ φυτῷ μήτε ὄπόσον πλάτος, μήτε ὄπόσον μῆκος τὸ φυτὸν ἐμβάλλειν μήτε ὅπως ἀν ἐν τῇ γῇ κεί- 10 μενον τὸ φυτὸν μάλιστ' ἀν βλαστάναι.

3 Ιθι δή, ἔφη ὁ Ἰσχόμαχος, μάνθανε ὅ τι μὴ ἐπίστασαι. βοθύνους μὲν γάρ οἶους ὄρύττουσι τοῖς φυτοῖς, οἷδ' ὅτι ἑώρακας, ἔφη.

Καὶ πολλάκις ἐγωγ', ἔφην.

"Ηδη τινὰ οὖν αὐτῶν εἰδες βαθύτερον τριπόδου;

Οὐδὲ μὰ Δλ' ἐγωγ', ἔφην, πενθημιποδίου.

Τί δὲ τὸ πλάτος ἥδη τινὰ τριπόδου πλέον εἰδες;

4 Οὐδὲ μὰ Δλ', ἔφην ἐγώ, διπόδου.

"Ιθι δή, ἔφη, καὶ τόδε ἀπόκριναί μοι, ἥδη τινὰ 20 εἰδες τὸ βάθος ἐλάττονα ποδιαίου;

Οὐδὲ μὰ Δλ', ἔφην, ἐγωγε τριημιποδίου. καὶ γάρ ἔξορύττοιτο ἀν σκαπτόμενα, ἔφην ἐγώ, τὰ φυτά, εἰ λίαν γε οὕτως ἐπιπολῆς πεφυτευμένα εἴη.

5 Οὐκοῦν τοῦτο μέν, ἔφη, ω̄ Σώκρατες, ἵκανως 25

οἰσθα ὅτι οὔτε βαθύτερον πενθημιποδίου ὁρύτουσιν οὔτε βραχύτερον τριημιποδίου.

Ἄναγκη γάρ, ἔφην ἐγώ, τοῦτο ὁρᾶσθαι οὔτω γε καταφανὲς δν.

30 Τί δέ, ἔφη, ξηροτέραν καὶ ύγροτέραν γῆν γυγνώ-
σκεις ὁρῶν;

Ξηρὰ μὲν γοῦν μοι δοκεῖ, ἔφην ἐγώ, εἶναι δὲ περὶ τὸν Λυκαβηττὸν καὶ δὴ ταύτῃ ὁμοία, ύγρὰ δὲ δὴ ἐν τῷ Φαληρικῷ ἔλει καὶ δὴ ταύτῃ ὁμοία.

35 Πότερα οὖν, ἔφη, ἐν τῇ ξηρᾷ ἀν βαθὺν ὁρύττοις τῷ βόθρον τῷ φυτῷ δὴ ἐν τῇ ύγρᾳ;

Ἐν τῇ ξηρᾳ νὴ Δί, ἔφην ἐγώ· ἐπεὶ τὸν γε τῇ ύγρᾳ ὁρύττων βαθὺν ὕδωρ ἀν εὑρίσκοις καὶ οὐκ ἀν δύναιο ἔτι ἐν ὕδατι φυτεύειν.

40 Καλῶς μοι δοκεῖς, ἔφη, λέγειν. οὐκοῦν ἐπειδὴν ὁρωρυγμένοι ὡσιν οἱ βόθροι, ὅπηνίκα δεῖ τιθέναι ἐν ἑκατέρᾳ τὰ φυτά, ἥδη εἰδεις;

Μάλιστα, ἔφην ἐγώ.

8

45 Σὺ οὖν βουλόμενος ὡς τάχιστα φῦναι αὐτὰ πότερον ύποβαλὼν ἀν τῆς γῆς τῆς εἰργασμένης οἴει τὸν βλαστὸν τοῦ κλήματος θάττον χωρεῖν διὰ τῆς μαλακῆς δὴ διὰ τῆς ἀργοῦ εἰς τὸ σκληρόν;

Δῆλον, ἔφην ἐγώ, ὅτι διὰ τῆς εἰργασμένης θάττον ἀν δὴ διὰ τῆς ἀργοῦ βλαστάνοι.

50 Οὐκοῦν ύποβλητέα ἀν εἴη τῷ φυτῷ γῆ.

Τί δὲ οὐ μέλλει; ἔφην ἐγώ.

9

Πότερα δὲ ὅλον τὸ κλῆμα ὁρθὸν τιθεὶς πρὸς τὸν οὐρανὸν βλέπον ἡγγὶ μᾶλλον ἀν ῥιζοῦσθαι αὐτὸν δὴ καὶ πλάγιόν τι ύπὸ τῇ ύποβεβλημένη γῆ θείης 55 ἄν, ὥστε κεῖσθαι ώσπερ γάμμα ύπτιον;

ιδ. Οὗτῳ νὴ Δίᾳ πλείονες γάρ ἀν οἱ ὄφθαλμοι κατὰ τῆς γῆς εἰεν· ἐκ δὲ τῶν ὄφθαλμῶν καὶ ἄνω ὁρῶ βλαστάνοντα τὰ φυτά· καὶ τοὺς κατὰ τῆς γῆς οὖν ὄφθαλμοὺς ἡγοῦμαι τὸ αὐτὸ τοῦτο ποιεῖν. πολλῶν δὲ φυομένων βλαστῶν κατὰ τῆς γῆς ταχὺ ἀν καὶ ἴσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν.

ii [Κατὰ] ταύτα τοίνυν, ἔφη, καὶ περὶ τούτων γιγνώσκων ἐμοὶ τυγχάνεις. . ἐπαμήσαιο. δ' ἀν μόνου, ἔφη, τὴν γῆν ἡ καὶ σάξαις ἀν εὐ μάλα περὶ τὸ φυτόν;

65

Σάπτοιμ' ἀν, ἔφην, νὴ Δί' ἐγώ. εἰ μὲν γάρ μὴ σεσαγμένον εἴη, ὑπὸ μὲν τοῦ ὕδατος εὐ οἰδ' ὅτι πηλὸς ἀν γίγνοιτο ἡ ἄσακτος γῆ, ὑπὸ δὲ τοῦ ἥλιου ἔηρὰ μέχρι βυθοῦ, ὥστε τὰ φυτὰ κίνδυνος ὑπὸ μὲν τοῦ ὕδατος σήπεσθαι μὲν δι' ὑγρότητα, το αὐταίνεσθαι δὲ διὰ ἔηρότητα, [ἢ γονυ χαυνότητα τῆς γῆς.] θερμαινομένων τῶν ῥίζῶν.

ι2 Καὶ περὶ ἀμπέλων ἄρα σύγε, ἔφη, φυτείας, ὡ Σώκρατες, τὰ αὐτὰ ἐμοὶ πάντα γιγνώσκων τυγχάνεις.

75

Ὦ καὶ συκῆν, ἔφην ἐγώ, οὕτως δεῖ φυτεύειν;

Οἶμαι δ', ἔφη ὁ Ἰσχόμαχος, καὶ τάλλα ἀκρόδρυα πάντα. τῶν γάρ ἐν τῇ τῆς ἀμπέλου φυτείᾳ καλῶς ἔχοντων τί ἀν ἀποδοκιμάσαις εἰς τὰς ἄλλας φυτείας;

80

ι3 Ἐλαίαν δὲ πῶς, ἔφην ἐγώ, φυτεύσομεν, ὡ Ἰσχόμαχε;

Ἄποπειρᾶ μου καὶ τοῦτο, ἔφη, μάλιστα πάντων ἐπιστάμενος. ὁρᾶς μὲν γάρ δὴ ὅτι βαθύτερος ὁρύττεται τῇ ἐλαίᾳ βόθρος· καὶ γάρ παρὰ τὰς 83

όδοις μᾶλιστα ὀρύττεται· ὁρᾶς δ' ὅτι πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστιν· ὁρᾶς δ', ἔφη, τῶν φυτῶν πηλὸν ταῖς κεφαλαῖς πάσαις ἐπικείμενον καὶ πάντων τῶν φυτῶν ἐστεγασμένον τὸ ἄνω.

90 οὐ 'Ορῶ, ἔφην ἐγώ, ταῦτα πάντα.

14

Καὶ ὁρῶν δή, ἔφη, τί αὐτῶν οὐ γιγνώσκεις; ἢ τὸ ὅστρακον ἀγνοεῖς, ἔφη, ὡς Σώκρατες, πῶς ἀν ἐπὶ τοῦ πηλοῦ ἄνω καταθείης;

Μὰ τὸν Δλ', ἔφην ἐγώ, οὐδὲν ὅν εἰπας, ως Ἰσχό-
95 μαχε, ἀγνοῶ, ἀλλὰ πάλιν ἐννοῶ τί ποτε, ὅτε πάλαι ἥρου με συλλήβδην εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφην. .οὐ γάρ ἐδόκουν ἔχειν ἀν εἰπεῖν οὐδέν, ἢ δεῖ φυτεύειν ἐπεὶ δέ με καθ' ἐν ἔκαστον ἐπεχείρησας ἐρωτᾶν, ἀποκρίνομαι σοι, ώς σὺ φήσ, ἅπερ σὺ
100 γιγνώσκεις ὁ δεινὸς λεγόμενος γεωργός. 'Αρα, 15
ἔφην, ως Ἰσχόμαχε, ἡ ἐρώτησις διδασκαλία
ἐστίν; ἄρτι γάρ δή, ἔφην ἐγώ, καταμαυθάνω, ἢ
με ἐπηρώτησας ἔκαστα ἄγων γάρ με δι' ὅν ἐγὼ
ἐπίσταμαι, ὅμοια τούτοις ἐπιδεικνὺς ἢ οὐκ ἐνό-
105 μιζον ἐπίστασθαι ἀναπείθεις οἶμαι, ώς καὶ ταῦτα
ἐπίσταμαι.

'Αρ' οὖν, ἔφη δος Ἰσχόμαχος, καὶ περὶ ἀργυρίου 16
ἐρωτῶν ἄν σε, πότερον καλὸν ἡ οὕ, δυναίμην ἄν
σε πεῖσαι ώς ἐπίστασαι διαδοκιμάζειν τὰ καλὰ
110 καὶ τὰ κίβδηλα ἀργύρια; καὶ περὶ αὐλητῶν ἄν
δυναίμην ἀναπεῖσαι ώς ἐπίστασαι αὐλεῖν, καὶ περὶ
ζωγράφων καὶ περὶ τῶν ἄλλων τῶν τοιούτων;

"Ισως ἄν, ἔφην ἐγώ, ἐπειδὴ καὶ γεωργεῖν ἀνέ-
πεισάς με ώς ἐπιστήμων εἴην, καίπερ εἰδότα ὅτι
115 οὐδεὶς πώποτε ἐδίδαξέ με ταύτην τὴν τέχνην.

- 17 Οὐκ ἔστι ταῦτ', ἔφη, ὁ Σώκρατες· ἀλλ' ἐγὼ καὶ πάλαι σοι ἔλεγον ὅτι ἡ γεωργία οὗτο φιλάνθρωπός ἔστι καὶ πραεῖα τέχνη, ὥστε καὶ ὅρῶντας καὶ ἀκούοντας ἐπιστήμονας εὐθὺς ἑαυτῆς ποιεῖν.
- 18 πολλὰ δ', ἔφη, καὶ αὐτὴ διδάσκει, ὡς ἂν κάλλιστά τις αὐτῇ χρῶτο. αὐτίκα ἄμπελος ἀναβαίνουσα μὲν ἐπὶ τὰ δένδρα, ὅταν ἔχῃ τι πλησίον δένδρον, διδάσκει ἵσταναι αὐτήν περιπεταννύουσα δὲ τὰ οἴναρα, ὅταν ἔτι αὐτῇ ἀπαλὸν οἱ βότρυες ὡσι, διδάσκει σκιάζειν τὰ ἡλιούμενα ταύτην τὴν ὕραν 120
19 ὅταν δὲ καιρὸς ἡ ὑπὸ τοῦ ἡλίου ἡδη γλυκαίνεσθαι τὰς σταφυλάς, φυλλορροοῦσα διδάσκει ἑαυτὴν ψιλοῦν καὶ πεπαίνειν τὴν ὄπώραν, διὰ πολυφορίαν δὲ τοὺς μὲν πέπονας δεικνύουσα βότρυς, τοὺς δὲ ἔτι ωμοτέρους φέρουσα διδάσκει τρυγᾶν ἑαυτήν, 130
ώσπερ τὰ σῦκα συκάζουσι, τὸ ὄργων ἀεί.
- XX Ἐνταῦθα δὴ ἐγὼ εἰπον, Πῶς οὖν, ὁ Ἰσχόμαχε, εἰ οὕτω γε καὶ ράδιά ἔστι μαθεῖν τὰ περὶ τὴν γεωργίαν καὶ πάντες ὁμοίως ἵσασιν ἢ δεῖ ποιεῖν, οὐχὶ καὶ πάντες πράττουσιν ὁμοίως, ἀλλ' οἱ μὲν αὐτῶν ἀφθόνως τε ζῶσι καὶ περιττὰ ἔχουσιν, οἱ δὲ οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι, ἀλλὰ καὶ προσοφείλουσιν;
- 2 Ἐγὼ δὴ σοι λέξω, ὁ Σώκρατες, ἔφη ὁ Ἰσχόμαχος. οὐ γὰρ ἡ ἐπιστήμη οὐδὲ ἡ ἀνεπιστημοσύνη τῶν γεωργῶν ἔστιν ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν, 140
3 τοὺς δὲ ἀπόρους εἶναι οὐδὲ ἀν ἀκούσαις, ἔφη, λόγου οὕτω διαθέοντος, ὅτι διέφθαρται ὁ οἶκος, διότι οὐχ ὁμαλῶς ὁ σπορεὺς ἔσπειρεν οὐδὲ ὅτι οὐκ ὀρθῶς τοὺς ὅρχους ἐφύτευσεν οὐδὲ ὅτι ἀγιοήσας

15 τις τὴν γῆν φέρουσαν ἀμπέλους ἐν ἀφόρῳ ἐφύ-
 τευσεν, οὐδ' ὅτι ἡγνόησέ τις, ὅτι ἀγαθόν ἔστι τῷ
 σπόρῳ νεὸν προεργάζεσθαι, οὐδ' ὅτι ἡγνόησέ τις
 ώς ἀγαθόν ἔστι τῇ γῇ κόπρον μιγνύναι· ἀλλὰ 4
 πολὺ μᾶλλον ἔστιν ἀκοῦσαι, ἀνήρ οὐ λαμβάνει
 20 σῖτον ἐκ τοῦ ἀγροῦ οὐ γὰρ ἐπιμελεῖται ώς αὐτῷ
 σπείρηται ἡ ώς κόπρος γίγνηται. οὐδὲ οἰνον ἔχει
 ἀνήρ· οὐ γὰρ ἐπιμελεῖται, ώς φυτεύσῃ ἀμπέλους,
 οὐδὲ αἱ οὖσαι ὅπως φέρωσιν αὐτῷ. οὐδὲ ἔλαιον
 οὐδὲ σῦκα ἔχει ἀνήρ· οὐ γὰρ ἐπιμελεῖται οὐδὲ
 25 ποιεῖ, ὅπως ταῦτα ἔχῃ. τοιαῦτ', ἔφη, ἔστιν, ω 5
 Σώκρατες, ἂ διαφέροντες ἀλλήλων οἱ γεωργοὶ
 διαφερόντως καὶ πράττουσι πολὺ μᾶλλον ἢ οἱ
 δοκοῦντες σοφόν τι εύρηκέναι εἰς τὰ ἔργα. καὶ οἱ 6
 στρατηγοὶ ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων οὐ
 30 γνώμη διαφέροντες ἀλλήλων οἱ μὲν βελτίονες οἱ
 δὲ χειρούνεις εἰσιν, ἀλλὰ σαφῶς ἐπιμελείφ. ἂ γὰρ
 καὶ οἱ στρατηγοὶ γιγνώσκουσι πάντες καὶ τῶν
 ἴδιωτῶν οἱ πλεῖστοι, ταῦτα οἱ μὲν ποιοῦσι τῶν
 ἀρχόντων οἱ δ' οὐ. οἶνον καὶ τόδε γιγνώσκουσιν 7
 35 ἄπαντες, ὅτι διὰ πολεμίας πορευομένους βέλτιόν
 ἔστι τεταγμένους πορεύεσθαι οὕτως, ώς ἀν ἄριστα
 μάχοιντο, εἰ δέοι. τοῦτο τοίνυν γιγνώσκουτες οἱ
 μὲν ποιοῦσιν οὕτως, οἱ δ' οὐ ποιοῦσι. φυλακὰς 8
 ἄπαντες ἵσασιν ὅτι βέλτιόν ἔστι καθιστάναι καὶ
 40 ἡμερινὰς καὶ νυκτερινὰς πρὸ τοῦ στρατοπέδου.
 ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμελοῦνται ώς ἔχῃ
 οὕτως, οἱ δ' οὐκ ἐπιμελοῦνται. ὅταν τε αὖ διὰ 9
 στενοπόρων ἵωσί που, πάνυ χαλεπὸν εὑρεῖν ὅστις
 οὐ γιγνώσκει, ὅτι προκαταλαμβάνειν τὰ ἐπίκαιρα

ιο κρείττον ἡ μή. ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμελ- 45
 οῦνται οὕτω ποιεῖν, οἱ δὲ οὐ. ἀλλὰ καὶ κόπρου
 λέγουσι μὲν πάντες ὅτι ἄριστον εἰς γεωργίαν ἔστι
 καὶ ὁρῶσι δὲ αὐτομάτην γιγνομένην ὅμως δὲ καὶ
 ἀκριβοῦντες ὡς γίγνεται, καὶ ῥάδιον ὃν πολλὴν
 ποιεῖν, οἱ μὲν καὶ τούτου ἐπιμελοῦνται ὅπως ἀθροί- 50
 11 ζηταὶ, οἱ δὲ παραμελοῦσι. καίτοι ὕδωρ μὲν ἀνωθεν
 ὁ θεὸς παρέχει, τὰ δὲ κοῦλα πάντα τέλματα γίγνε-
 ται, ἡ γῆ δὲ ὑλην παντολαν παρέχει, καθαίρειν δὲ
 δεῖ τὴν γῆν τὸν μέλλοντα σπείρειν ἀ δὲ ἐκποδῶν
 ἀναιρεῖται, ταῦτα εἴ τις ἐμβάλλοι εἰς τὸ ὕδωρ, 55
 ὁ χρόνος ἦδη αὐτὸς ἀν ποιοίη οἵς ἡ γῆ ἥδεται.
 ποία μὲν γὰρ ὑλη, ποία δὲ γῆ ἐν ὕδατι στασίμῳ
 12 οὐ κόπρος γίγνεται; καὶ δόποσα δὲ θεραπείας δεῖ-
 ται ἡ γῆ, ὑγροτέρα γε οὖσα πρὸς τὸν σπόρον
 ἡ ἀλμωδεστέρα πρὸς φυτείαν, καὶ ταῦτα γιγνώ- 60
 σκουσι μὲν πάντες καὶ ὡς τὸ ὕδωρ ἔξαγεται τά-
 φροις καὶ ὡς ἡ ἀλμη κολάζεται μιγνυμένη πᾶσι
 τοῖς ἀνάλμοις [καὶ] ὑγροῖς τε καὶ ξηροῖς· ἀλλὰ
 13 καὶ τούτων ἐπιμελοῦνται οἱ μέν, οἱ δὲ οὐ. εἰ δέ
 τις παντάπασιν ἀγνώστην εἴη, τί δύναται φέρειν ἡ 65
 γῆ, καὶ μήτε ἵδεν ἔχοι καρπὸν μηδὲ φυτὸν αὐτῆς
 μήτε ὅτου ἀκοῦσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχοι,
 οὐ πολὺ μὲν ῥάον γῆς πεῖραν λαμβάνειν παντὶ^τ
 ἀνθρώπῳ ἡ ἵππου, πολὺ δὲ ῥάον ἡ ἀνθρώπου; οὐ
 γὰρ ἔστιν δι τι ἐπὶ ἀπάτῃ δείκνυσιν, ἀλλ' ἀπλῶς τῷ
 ἂ τε δύναται καὶ ἡ μὴ σαφηνίζει τε καὶ ἀληθεύει.
 14 δοκεῖ δέ μοι ἡ γῆ καὶ τοὺς κακούς τε καὶ γαθούς
 τῷ εὐγνωστα καὶ εὐμαθῆ πάντα παρέχειν ἄριστα
 ἔξετάζειν. οὐ γὰρ ὥσπερ τὰς ἄλλας τέχνας

τι τοῖς μὴ ἐργάζομένοις ἔστι προφασίσασθαι δτι οὐκ ἐπίστανται· γῆν δὲ πάντες ἵσασιν ὅτι εὐ πάσχουσα εὐ ποιεῖ ἀλλ' ή ἐν γεωργίᾳ ἀργίᾳ ἔστι 15 σαφῆς ψυχῆς κατήγορος κακῆς. ὡς μὲν γὰρ ἀν δύναιτο ἀνθρωπος ζῆν ἀνευ τῶν ἐπιτηδείων, οὐδεὶς τοῦτο αὐτὸς αὐτὸν πείθει· ὁ δὲ μήτε ἄλλην τέχνην 20 χρηματοποιὸν ἐπιστάμενος μήτε γεωργεῖν ἐθέλων φανερὸν ὅτι κλέπτων ή ἀρπάζων ή προσαιτῶν διανοεῖται βιοτεύειν ή παντάπασιν ἀλόγιστός 25 ἔστι. μέγα δὲ ἕφη διαφέρειν εἰς τὸ λυσιτελεῖν 16 γεωργίαν καὶ μὴ λυσιτελεῖν, ὅταν ὅντων ἐργαστήρων καὶ πλεόνων καὶ μειόνων ὁ μὲν ἔχη τινὰ ἐπιμέλειαν, ὡς τὴν ὥραν αὐτῷ ἐν τῷ ἐργῳ οἱ ἐργάται ὡσιν, ὁ δὲ μὴ ἐπιμελῆται τούτου. ῥᾳδίως γὰρ ἀνὴρ εἴς παρὰ τοὺς δέκα διαφέρει τῷ ἐν ὥρᾳ 30 ἐργάζεσθαι καὶ ἄλλος γε ἀνὴρ διαφέρει τῷ πρὸ τῆς ὥρας ἀπιέναι. τὸ δὲ δὴ ἔαν ῥᾳδιουργεῖν δι' 17 ὅλης τῆς ἡμέρας τοὺς ἀνθρώπους ῥᾳδίως τὸ ἥμισυ διαφέρει τοῦ ἐργου παντός. ὥσπερ καὶ ἐν ταῖς 35 ὁδοιπορίαις παρὰ στάδια διακόσια ἔστιν ὅτε τοῖς ἑκατὸν σταδίοις διήνεγκαν ἄλλήλων ἀνθρωποι τῷ 40 τάχει, ἀμφότεροι καὶ νέοι ὅντες καὶ ὑγιαίνοντες, ὅταν ὁ μὲν πράττῃ ἐφ' φπερ ὥρμηται βαδίζων, ὁ δὲ ῥᾳστωνεύῃ τῇ ψυχῇ καὶ παρὰ κρήναις καὶ ὑπὸ σκιαῖς ἀναπαυόμενός τε καὶ θεώμενος καὶ αὔρας 45 θηρεύων μαλακάς. οὕτω δὲ καὶ ἐν τοῖς ἐργοις 19 πολὺ διαφέρουσιν εἰς τὸ ἀνύτειν οἱ πράττοντες ἐφ' φπερ τεταγμένοι εἰσὶ, καὶ οἱ μὴ πράττοντες ἀλλ' εὐρίσκοντες προφάσεις τοῦ μὴ ἐργάζεσθαι καὶ ἐώμενοι ῥᾳδιουργεῖν. τὸ δὲ δὴ καλῶς καὶ τὸ 50

κακῶς ἐργάζεσθαι ή ἐπιμελεῖσθαι, τοῦτο δὴ τοσοῦ- 205
 τον διαφέρει ὅσον η ὄλως ἐργάζεσθαι η ὄλως ἀργὸν
 εἶναι. οἷον ὅταν, σκαπτόντων ἵνα ὑλῆς καθαρὰὶ αἱ
 ἄμπελοι γένωνται, οὕτω σκάπτωσιν ὥστε πλείω
 καὶ καλλίω τὴν ὑλην γίγνεσθαι, πῶς οὕτως οὐκ
 21 ἀργὸν ἀν φήσαις εἶναι; τὰ οὖν συντρίβοντα τοὺς 210
 οἴκους πολὺ μᾶλλον ταῦτά ἔστιν η αἱ λίαν ἀνε-
 πιστημοσύναι. τὸ γὰρ τὰς μὲν δαπάνας χωρεῖν
 ἐντελεῖς ἐκ τῶν οἰκων, τὰ δὲ ἔργα μὴ τελεῖσθαι
 λυσιτελούντως πρὸς τὴν δαπάνην, ταῦτα οὐκέτι
 δεῖ θαυμάζειν ἐὰν ἀντὶ τῆς περιουσίας ἔνδειαν 215
 22 παρέχηται. τοῖς γε μέντοι ἐπιμελεῖσθαι δυναμέ-
 νοις καὶ συντεταμένως γεωργοῦσιν ἀνυτικωτάτην
 χρημάτισιν ἀπὸ γεωργίας καὶ αὐτὸς ἐπετήδευσε
 καὶ ἐμὲ ἐδίδαξεν ὁ πατήρ. οὐδέποτε γὰρ εἴᾳ
 χῶρον ἔξειργασμένον ὠνεῖσθαι, ἀλλ' ὅστις η δι' 220
 ἀμέλειαν η δι' ἀδυναμίαν τῶν κεκτημένων καὶ
 ἀργὸς καὶ ἀφύτευτος εἴη, τοῦτον ὠνεῖσθαι παρήνει.
 23 τοὺς μὲν γὰρ ἔξειργασμένους ἔφη καὶ πολλοῦ ἀρ-
 γυρίου γίγνεσθαι καὶ ἐπίδοσιν οὐκ ἔχειν· τοὺς δὲ
 μὴ ἔχοντας ἐπίδοσιν οὐδὲ ήδονὰς ὁμοίας ἐνόμιζε 225
 παρέχειν, ἀλλὰ πᾶν κτῆμα καὶ θρέμμα τὸ ἐπὶ τὸ
 βέλτιον ἴὸν τοῦτο καὶ εὐφραίνειν μάλιστα φέτο.
 οὐδὲν οὖν ἔχει πλείονα ἐπίδοσιν η χῶρος ἔξ ἀργοῦ
 24 πάμφορος γυγνόμενος. εὐ γὰρ ἴσθι, ἔφη, ὡ Σώ-
 κρατεῖς, ὅτι τῆς ἀρχαίας τιμῆς πολλοὺς πολλα- 230
 πλασίου χώρους ἀξίους ήμεῖς ηδη ἐποιήσαμεν.
 καὶ τοῦτο, ὡ Σώκρατες, ἔφη, οὕτω μὲν πολλοὺς
 ἀξιον τὸ ἐνθύμημα, οὕτω δὲ καὶ ράδιον μαθεῖν,
 ὥστε νυνὶ ἀκούσας σὺ τοῦτο ἐμοὶ ὁμοίως ἐπιστά-

μενος ἄπει, καὶ ἄλλον διδάξεις, ἐὰν βούλῃ. καὶ ὁ 25
 ἐμὸς δὲ πατὴρ οὔτε ἔμαθε παρ' ἄλλου τοῦτο οὔτε
 μεριμνῶν ηὔρεν, ἀλλὰ διὰ τὴν φιλογεωργίαν καὶ
 φιλοπονίαν ἐπιθυμῆσαι ἔφη τοιούτου χώρου, ὅπως
 ἔχοι ὁ τι ποιοίη ἄμα καὶ ὡφελούμενος ἥδοιτο. ήν 26
 140 γάρ τοι, ἔφη, ὡς Σώκρατες, φύσει, ως ἐμοὶ δοκεῖ,
 φιλογεωργότατος Ἀθηναίων ὁ ἐμὸς πατὴρ.

Καὶ ἐγὼ μέντοι ἀκούσας τοῦτα ἡρόμην αὐτόν·
 Πότερα δέ, ὡς Ἰσχόμαχε, ὅπόσους ἔξειργάσατο
 χώρους ὁ πατὴρ πάντας ἐκέκτητο ή καὶ ἀπεδίδοτο,
 145 εἰ πολὺ ἀργύριον εὑρίσκοι;

Καὶ ἀπεδίδοτο νὴ Δί', ἔφη ὁ Ἰσχόμαχος· ἀλλὰ
 ἄλλον τοι εὐθὺς ἀντεωνεῖτο, ἀργὸν δέ, διὰ τὴν
 φιλεργίαν.

Δέγεις, ἔφην ἐγώ, ὡς Ἰσχόμαχε, τῷ δοντὶ φύσει 27
 150 τὸν πατέρα φιλογέωργον εἶναι οὐδὲν ἡττον ἢ οἱ
 ἐμπόροι φιλόσιτοί εἰσι. καὶ γὰρ οἱ ἐμπόροι διὰ
 τὸ σφόδρα φιλεῖν τὸν σῖτον, ὅπου ἀν ἀκούσωσι
 πλεῖστον εἶναι, ἐκεῖσε πλέουσιν ἐπ' αὐτὸν καὶ
 Αἴγαιον καὶ Εὔξεινον καὶ Σικελικὸν πόντον πε-
 155 ρῶντες· ἔπειτα δὲ λαβόντες ὅπόσουν δύνανται πλεῖ- 28
 στοιν ἄγουσιν αὐτὸν διὰ τῆς θαλάττης, καὶ ταῦτα
 εἰς τὸ πλοῖον ἐνθέμενοι, ἐν φπερ αὐτοὶ πλέουσι.
 καὶ ὅταν δεηθῶσιν ἀργυρίου, οὐκ εἰκῇ αὐτὸν ὅποι
 ἀν τύχωσιν ἀπέβαλον, ἀλλ' ὅπου ἀν ἀκούσωσι
 160 τιμᾶσθαι τε μάλιστα τὸν σῖτον καὶ περὶ πλείστου
 αὐτὸν ποιῶνται οἱ ἄνθρωποι, τούτοις αὐτὸν ἄγοντες
 παραδιδόσι. καὶ ὁ σὸς δὲ πατὴρ οὕτω πως ἔοικε
 φιλογέωργος εἶναι.

Πρὸς ταῦτα δὲ εἶπεν ὁ Ἰσχόμαχος, Σὺ μὲν 29

παλίζεις, ἔφη, ω̄ Σώκρατες· ἐγὼ δὲ καὶ φιλοικοδό- 165
μους νομίζω οὐδὲν ἡττον οἴτινες ἀν ἀποδιδῶνται
ἔξοικοδομοῦντες τὰς οἰκίας, εἰτ' ἄλλας οἰκοδο-
μῶσι.

Nὴ Δία, ἐγὼ δέ γέ σοι, ἔφην, ω̄ Ἰσχόμαχε, ἐπο-
μόσας λέγω ἡ μήν πιστεύειν σοι, φύσει φιλεῖν 170
ταῦτα πάντας, ἀφ' ὃν ἀν ὡφελεῖσθαι νομίζωσιν.

XXI Ἀτὰρ ἐννοῶ γε, ἔφην, ω̄ Ἰσχόμαχε, ώς εὐ τῇ
ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχησαι
νπέθου γὰρ τὴν γεωργικὴν τέχνην πασῶν εἶναι
εὐμαθεστάτην, καὶ νῦν ἐγὼ ἐκ πάντων ὃν εἴρηκας
τοῦθ' οὕτως ἔχειν παντάπασιν ὑπὸ σοῦ ἀναπέ- 5
πεισμαί.

2 Nὴ Δί, ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τόδε τοι, ω̄
Σώκρατες, τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ
γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πο-
λευτικῇ τὸ ἀρχικὸν εἶναι, τοῦτο δὴ συνομολογῶ 10
σοὶ ἐγὼ πολὺ διαφέρειν γνώμη τοὺς ἐτέρους τῶν
3 ἐτέρων· οἷον καὶ ἐν τριήρει, ἔφη, δταν πελαγίζωσι
καὶ δέη περᾶν ἡμερινὸν πλοῦν ἐλαύνοντας, οἱ μὲν
τῶν κελευστῶν δύνανται τοιαῦτα λέγειν καὶ ποιεῖν,
ῶστε ἀκονάν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ 15
ἐθελοντὰς πονεῖν, οἱ δὲ οὕτως ἀγνώμονές εἰσιν,
ῶστε πλεῖον ἡ ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν
ἀνύτουσι πλοῦν. καὶ οἱ μὲν ἰδροῦντες καὶ ἐπαι-
νοῦντες ἀλλήλους, δ τε κελεύων καὶ οἱ πειθόμενοι,
ἐκβαίνουσιν, οἱ δὲ ἀνιδρωτὶ ἥκουσι μισοῦντες τὸν 20
4 ἐπιστάτην καὶ μισούμενοι. καὶ τῶν στρατηγῶν
ταύτη διαφέρουσιν, ἔφη, οἱ ἔτεροι τῶν ἐτέρων οἱ
μὲν γὰρ οὕτε πονεῖν ἐθέλοντας οὕτε κινδυνεύειν

παρέχονται, πείθεσθαι τε οὐκ ἀξιοῦντας οὐδὲ ἐθέ-
 λοντας ὅσου ἀν μὴ ἀνάγκη ἦ, ἀλλὰ καὶ μεγαλυ-
 νομένους ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρχοντι· οἱ δὲ 5
 αὐτοὶ οὗτοι οὐδὲ αἰσχίνεσθαι ἐπισταμένους παρέ-
 χουσιν, ἢν τι τῶν αἰσχρῶν συμβαίνῃ. οἱ δὲ αὐ-
 θεῖοι καὶ ἀγαθοὶ καὶ ἐπιστήμονες ἄρχοντες τοὺς
 30 αὐτοὺς τούτους, πολλάκις δὲ καὶ ἄλλους παρα-
 λαμβάνοντες, αἰσχυνομένους τε ἔχουσιν αἰσχρόν
 τι ποιεῶν καὶ πείθεσθαι οἰομένους βέλτιον εἶναι
 καὶ ἀγαλλομένους τῷ πείθεσθαι ἔνα ἔκαστον καὶ
 σύμπαντας, πονεῖν ὅταν δεήσῃ, οὐκ ἀθύμως πο-
 35 νοῦντας. ἀλλ’ ἂσπερ ἴδιωταις ἔστιν οἵς ἐγγίγνε-
 ται φιλοπονία τις, οὕτω καὶ ὅλῳ τῷ στρατεύματι
 ὑπὸ τῶν ἀγαθῶν ἄρχοντων ἐγγίγνεται καὶ τὸ
 φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι ὁφθῆναι καλόν
 τι ποιοῦντας ὑπὸ τοῦ ἄρχοντος. πρὸς ὅντινα δὲ,
 40 ἀν ἄρχοντα διατεθῶσιν οὕτως οἱ ἐπόμενοι, οὗτοι
 δὴ ἐρρωμένοι γε ἄρχοντες γίγνονται, οὐ μὰ Δί⁶
 οὐχ οὖ ἀν αὐτῶν ἄριστα τὸ σῶμα τῶν στρατιωτῶν
 ἔχωσι καὶ ἀκοντίζωσι καὶ τοξεύωσιν ἄριστα καὶ
 ἵππον ἄριστον ἔχοντες ὡς ἵππικώτατα ἡ πελτα-
 45 στικώτατα προκινδυνεύωσιν, ἀλλ’ οὐ ἀν δύνωνται
 ἐμποιῆσαι τοῖς στρατιώταις ἀκολουθητέον εἶναι
 καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου. τούτους
 δὴ δικαίως ἀν τις καλοίη μεγαλογνώμονας, φῶ ἀν
 ταῦτὰ γυγνώσκοντες πολλοὶ ἔπωνται, καὶ μεγάλῃ
 50 χειρὶ εἰκότως οὗτος λέγοιτο πορεύεσθαι, οὐ ἀν τῇ
 γνώμῃ πολλαὶ χεῖρες ὑπηρετεῖν ἐθέλωσι, καὶ μέγας
 τῷ ὅντι οὗτος ἀνήρ, ὃς ἀν μεγάλα δύνηται γνώμῃ
 διαπράξασθαι μᾶλλον ἡ ρώμῃ. οὕτω δὲ καὶ ἐν,

παίζεις, ἔφη, ω̄ Σώκρατες· ἐγὼ δὲ καὶ φιλοικοδό-¹⁶
μους νομίζω οὐδὲν ἡττον οἵτινες ἀν ἀποδιδῶνται
έξοικοδομοῦντες τὰς οἰκίας, εἴτ' ἄλλας οἰκοδο-
μῶσι.

Νὴ Δία, ἐγὼ δέ γέ σοι, ἔφην, ω̄ Ἰσχόμαχε, ἐπο-
μόσας λέγω η̄ μήν πιστεύειν σοι, φύσει φιλεῖν ¹⁷
ταῦτα πάντας, ἀφ' ὧν ἀν ὠφελεῖσθαι νομίζωσιν.

XXI Ἀτὰρ ἐννοώ γε, ἔφην, ω̄ Ἰσχόμαχε, ώς εὐ τῇ
ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχησαι
ὑπέθου γὰρ τὴν γεωργικὴν τέχνην πασῶν εἶναι
εὔμαθεστάτην, καὶ νῦν ἐγὼ ἐκ πάντων ὃν εἴρηκας
τοῦθ' οὕτως ἔχειν παντάπασιν ὑπὸ σοῦ ἀναπέ-⁵
πεισμαί.

2 Νὴ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τόδε τοι, ω̄
Σώκρατες, τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ
γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πο-
λευτικῇ τὸ ἀρχικὸν εἶναι, τοῦτο δὴ συνομολογῶ ¹⁰
σοὶ ἐγὼ πολὺ διαφέρειν γνώμη τοὺς ἐτέρους τῶν
3 ἐτέρων· οἷον καὶ ἐν τριήρει, ἔφη, δταν πελαγίζωσι
καὶ δέη περᾶν ἡμερινοὺς πλοῦς ἐλαύνοντας, οἱ μὲν
τῶν κελευστῶν δύνανται τοιαῦτα λέγειν καὶ ποιεῖν,
ώστε ἀκονᾶν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ ¹⁵
ἐθελοντὰς πονεῖν, οἱ δὲ οὕτως ἀγνώμονές εἰσιν,
ώστε πλεῖον η̄ ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν
ἀνύτουσι πλοῦν. καὶ οἱ μὲν ἰδροῦντες καὶ ἐπαι-
νοῦντες ἀλλήλους, δτε κελεύων καὶ οἱ πειθόμενοι,
ἐκβαίνουσιν, οἱ δὲ ἀνιδρωτὶ ἥκουσι μισοῦντες τὸν ²⁰
4 ἐπιστάτην καὶ μισούμενοι. καὶ τῶν στρατηγῶν
ταύτη διαφέρουσιν, ἔφη, οἱ ἐτεροι τῶν ἐτέρων οἱ
μὲν γὰρ οὕτε πονεῖν ἐθέλοντας οὕτε κινδυνεύειν

παρέχουνται, πείθεσθαι τε οὐκ ἀξιούντας οὐδὲ ἔθε-
 25 λοντας ὅσον ἀν μὴ ἀνάγκη ἦ, ἀλλὰ καὶ μεγαλυ-
 νομένους ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρχοντι· οἱ δὲ 5
 αὐτὸι οὗτοι οὐδὲ αἰσχύνεσθαι ἐπισταμένους παρέ-
 χουσιν, ἢν τι τῶν αἰσχρῶν συμβαίνῃ. οἱ δὲ αὖ
 θεῖοι καὶ ἀγαθοὶ καὶ ἐπιστήμονες ἄρχοντες τοὺς
 30 αὐτοὺς τούτους, πολλάκις δὲ καὶ ἄλλους παρ-
 λαμβάνοντες, αἰσχυνομένους τε ἔχουσιν αἰσχρόν
 τι ποιεῖν καὶ πείθεσθαι οἰομένους βέλτιον εἶναι
 καὶ ἀγαλλομένους τῷ πείθεσθαι ἔνα ἔκαστον καὶ
 σύμπαντας, πονεῖν ὅταν δεήσῃ, οὐκ ἀθύμως πο-
 35 νοῦντας. ἀλλ’ ἀσπερ ἴδιώταις ἔστιν οἵς ἐγγύγνε- 6
 ται φιλοπονία τις, οὕτω καὶ ὅλῳ τῷ στρατεύματι
 ὑπὸ τῶν ἀγαθῶν ἄρχοντων ἐγγίγνεται καὶ τὸ
 φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι ὁφθῆναι καλόν
 τι ποιοῦντας ὑπὸ τοῦ ἄρχοντος. πρὸς ὅντινα δὲ 7
 40 ὃν ἄρχοντα διατεθώσιν οὕτως οἱ ἐπόμενοι, οὗτοι
 δὴ ἐρρωμένοι γε ἄρχοντες γίγνονται, οὐ μὰ Δί’
 οὐχ οὖλον αὐτῶν ἄριστα τὸ σῶμα τῶν στρατιωτῶν
 ἔχωσι καὶ ἀκοντίζωσι καὶ τοξεύωσιν ἄριστα καὶ
 ἵππον ἄριστον ἔχοντες ως ἵππικώτατα ἡ πελτα-
 45 στικώτατα προκινδυνεύωσιν, ἀλλ’ οὐλὸν ἀν δύνωνται
 ἐμποιῆσαι τοῖς στρατιώταις ἀκολουθητέον εἶναι
 καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου. τούτους 8
 δὴ δικαίως ἀν τις καλοίη μεγαλογνώμονας, φῶτον
 ταῦτα γυγνώσκοντες πολλοὶ ἔπωνται, καὶ μεγάλη
 50 χειρὶ εἰκότως οὗτος λέγοιτο πορεύεσθαι, οὐλὸν τῇ
 γνώμῃ πολλαὶ χεῖρες ὑπηρετεῖν ἐθέλωσι, καὶ μέγας
 τῷ ὅντι οὗτος ἀνήρ, διὸ ἀν μεγάλα δύνηται γνώμῃ
 διαπράξασθαι μᾶλλον ἡ ῥώμῃ. οὕτω δὲ καὶ ἐν,

τοῖς ἴδιοις ἔργοις, ἂν τε ἐπίτροπος γένης ὁ ἐφεστηκὼς
 ἄν τε καὶ ἐπιστάτης, δὸς ἄν δύνηται προθύμους καὶ 55
 ἐντεταμένους παρέχεσθαι εἰς τὸ ἔργον καὶ συν-
 εχεῖν, οὐτοι δὴ οἱ ἀνύτοντές εἰσιν ἐπὶ τάγαθὰ καὶ
 πολλὴν τὴν περιουσίαν ποιοῦντες. τοῦ δὲ δεσπό-
 του ἐπιφανέντος, ὡς Σώκρατες, ἔφη, ἐπὶ τὸ ἔργον,
 ὅστις δύναται καὶ μέγιστα βλάψαι τὸν κακὸν τῶν 60
 ἔργατῶν καὶ μέγιστα τιμῆσαι τὸν πρόθυμον, εἰ
 μηδὲν ἐπίδηλον ποιήσουσιν οἱ ἔργαται, ἐγὼ μὲν
 αὐτὸν οὐκ ἀν ἀγαίμην, ἀλλ᾽ ὃν ἄν ἴδοντες κινη-
 θῶσι καὶ μένος ἐκάστῳ ἐμπέσῃ τῶν ἔργατῶν καὶ
 φιλονεικία πρὸς ἀλλήλους καὶ φιλοτιμία κρατε- 65
 στεῦσαι ἐκάστῳ, τοῦτον ἐγὼ φαίην ἄν ἔχειν τι
 ἥθους βασιλικοῦ. καὶ ἔστι τοῦτο μέγιστον, ὡς
 ἐμοὶ δοκεῖ, ἐν παντὶ ἔργῳ, ὅπου τε δι᾽ ἀνθρώπων
 πράττεται, καὶ ἐν γεωργίᾳ δέ. οὐ μέντοι μὰ Δία
 τοῦτό γε ἔτι ἐγὼ λέγω ἴδοντα μαθεῖν εἶναι οὐδὲ 70
 ἅπαξ ἀκούσαντα, ἀλλὰ καὶ παιδείας δεῦν φημι τῷ
 ταῦτα μέλλοντι δυνήσεσθαι καὶ φύσεως ἀγαθῆς
 ὑπάρξαι καὶ τὸ μέγιστον δὴ θεῖον γενέσθαι. οὐ
 γὰρ πάνυ μοι δοκεῖ ὅλον τουτὸν τὸ ἀγαθὸν ἀνθρώ-
 πινον εἶναι, ἀλλὰ θεῖον, τὸ ἐθελόντων ἀρχειν⁷⁵.
 σαφῶς δὲ δίδοται τοῖς ἀληθινῶς σωφροσύνη τε-
 τελεσμένοις. τὸ δὲ ἀκόντων τυραννεῦν διδόασιν, ὡς
 ἐμοὶ δοκεῖ, οὓς ἄν ἡγῶνται ἀξίους εἶναι βιοτεύειν
 ὥσπερ ὁ Τάνταλος ἐν "Αἰδου λέγεται τὸν ἀεὶ χρό-
 νον διατρίβειν φοβούμενος μὴ δὶς ἀποθάνῃ.

NOTES

N.B. *The References are by Chapter and line, unless otherwise stated.*

ARN. refers to T. K. Arnold's *Greek Grammar*. 2d Edition.
London, 1848.

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XENOPHON'S OECONOMICUS

This Treatise comprises two separate dialogues. The first is between Socrates and Kritobulus (c. 1—c. 6). The second is a recapitulation of one which the Philosopher once held by himself with a friend called Ischomachus (c. 7—c. 21). Socrates is the instructor in the former: in the latter he is the listener, while Ischomachus gives him instruction. The subject of discussion is domestic economy or house-keeping, which is made to include agriculture.

CHAPTER I

*Socrates commences by defining in his usual way of interrogation (μανετική) the term *οἰκονομία*, ‘the art of managing property’. Disquisition on the nature of property, its use and abuse. It depends for efficiency on the merits and faculties of its possessor. If some men lose rather than gain by the use of their property, it is their own fault, because they choose to be the slaves of their bad habits and passions.*

1. § 1. 1. 1. ηγουσα δέ ποτε αὐτοῦ] It is probable that the *οἰκονομικός* (sc. λόγος) or ‘dialogue on the management of a household’ formed originally part of a complete work intended to vindicate the memory of Socrates against his traducers, and especially against the sophist Polycrates, in answer to a treatise by him, which had a certain reputation in the first part of the fourth century B.C., entitled *Κατηγορία Σωκράτους*. This larger work comprised besides the *Oeconomicus* and the *Memorabilia* perhaps the *Symposion* also. This explanation v.¹¹

account for the abrupt commencement of the dialogue and the employment of *αὐτὸν* to indicate Socrates, the present work being a continuation of the *Memoirs*. Cf. the beginning of the Ἀθηναῖων πολιτεῖα and of the Δακεδαιμονίων πολιτεῖα and of the Συμπόσιον. The Κύρου παιδεῖα and the περὶ ἴππικῆς form the only exception to Xenophon's rule of beginning his works without any preface. οἰκονομίας, 'the management of a household and estate'.

2. τοιάδε, 'as follows'; τοιαῦτα would be 'as aforesaid'. **3** Κριτόβουλε] Critonis filius erat Critobulus, patri similis, simplex et bonus; corporis tamen flore quam acumine ingenii commendatior. Divitiis et forma supra modum gaudebat, cf. Oec. II § 1, Symp. III § 7, IV § 10 sqq., non quo propter ista superbiret, sed plane puer exsultaret et lasciviret. Hinc interdum pueriliter petulans paupérem et deformem Socratem cavillatur: cf. Oecon. II § 3, Symp. IV § 19. Non erat ad philosophiam aptus, neque adeo Crito elicere potuit, ut in interiorem Socratis familiaritatem et disciplinam admitteretur: cf. Plat. in Euthydem. p. 306. Uxorem duxerat Symp. II § 3 quam tamen neglegebatur, unde Socrates ad ipsum Oecon. III § 12 ξεστι δὲ ὅτῳ ἐλάσσονα διαλέγῃ ἡ τῷ γυναικὶ; cui ille εἰ δὲ μή, οὐ πολλοῖς γε: et in amore pronior, rem familiarem satis amplam se habere existimans, non curabat. Socrates Oecon. II § 7 δρῶ σε οἱόμενον πλούτειν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ ιηχᾶνάσθαι χρήμata, παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ἀσπέρ ἔξον σοι. Non sine causa igitur Aeschines Socratus eum ἐν τῷ Τηλανγῇ notavit ἐπ' ἀμαθίᾳ καὶ βυταρότητι βλou, Athenae. v c. 62 p. 220. Cliniam, Alcibiadis fratrem patruellem, insano amore deperibat. Exclamat Symp. xv § 12 οὐν γάρ ἐγὼ Κλεινίαν ἥδιον μὲν θεώμαι ἡ τὰλλα πάντα τὰ ἐν ἀνθρώποις καλά· τυφλὸς δὲ τῶν ἀλλων ἀπάντων μᾶλλον δεξαμῆνος εἶναι ἡ Κλεινίου ἐνὸς θντος. ἀχθομαι δὲ καὶ νυκτὶ καὶ ὑπνῳ, ὅτι ἐκεῖνον οὐχ ὄρω, ημέρᾳ δὲ καὶ ἡλίῳ τὴν μεγίστην χάριν οἴδα, ὅτι μοι Κλεινίαν ἀναφαίνουσιν, cf. § 21 sqq. Crito igitur de filio sollicitus Socrati ipsum commisit curandum, ibid. § 24, a quo, cum Cliniam exosculatus esset, monetur et reprehenditur Mem. I 8, cf. Symp. IV § 25. Non sine causa eum potissimum de

amicis deligeridis et conciliandis admonet Socrates Mem. II 6, quippe qui facillime a malis amicis corrumperetur: et de re familiari tuenda et augenda cum eo prae ceteris omnibus in *Oeconomico* disserit, quod sibi bona superesse putaret, neque in aliis quaerendis operam esse ponendam: unde Socrates II § 7 (l. 50) οἰκτείρω σε, μή τι ἀνήκεστον κακὸν πάθης καὶ εἰς πολλὴν ἀπορίαν καταστῆς. Ceterum verus ipsius et constans in Socratem amor (Mem. I 2 § 48) cuius fuit cum patre fideiussor (Plato Apol. p. 38) et quem nec morientem deserere sustinuit, Phaed. p. 59. c. g. COBET in *Prosopographia Xenophontea* pp. 58—59.

3. ἀρά γε] The γε serves to narrow the question: nonne (exclusis ceteris rebus) certe? ‘surely this much at least is true?’

Cf. Arist. Av. 1220 ἀδικεῖς δὲ καὶ νῦν· ἀρά γ' οἰσθα τοῖς ὅτι
δικαιότατ' ἂν ληφθεῖσα πασῶν Ἰρίδων
ἀπέβαντες εἰ τῆς ἀξίας ἐτύγχανες:

Xen. Mem. I 5, 4 ἀρά γε οὐ χρή πάντα ἀνδρα, ἡγησάμενον τὴν δυκράτειαν ἀρετῆς εἶναι κρητίδα, ταῦτην πρώτον ἐν τῇ ψυχῇ κατασκευάσασθαι: where Kühner observes ‘Particula γε interrogativo ἀρά additum indicat orationem vel praetermissis vel enumeratis aliis rebus tandem descendere ad ultimam atque extremam rem, quae tamquam certissima ac firmissima ponitur. Verti potest per nostrum: am Ende, ja gewiss’.

4. χαλκευτική, sc. τέχνη, ars ferraria, ‘the smith’s art’, ‘metallurgy’. On the absence of the article see cr. n. in *Appendix*. 5. τεκτονική, ars fabrilis s. lignaria, ‘carpentry’. Cf. Mem. I 1, 7 τεκτονικὸν ἡ χαλκευτικόν.

6. ἔμοιγε δοκεῖ, sc. ἐπιστήμης τινος δυομα εἶναι η οἰκονομία.

§ 2. 1.7. ἔχοιμεν διν εἴπειν, ‘we could tell’ (if we would); the potential optative, on which see Goodw. M. T. § 52, 2; Gr. § 226, 2 (b). 8. δι τι ἔργον ἔκαστης, sc. ἔστι, ‘what the function of each is’. For the singular in partitive apposition to plural noun τεχνῶν, cf. Thucyd. II 87, 5 θαρσοῦντες καὶ κυβερνήται καὶ γαῦται τὸ καθ’ ἕαυτὸν ἔκαστος ἔπεισθε, Demosth. c. Phil. § 48, p. 54, 59 οἱ δὲ λόγους πλάττοντες ἔκαστος περιερχόμεθα. Cf. G. § 137 Note 2, n. on Xen. Hier. I. 660. 9. δι τι ἔργον αὐτῆς ἔστι] On the αὐτῆς ex abundanti additum for the sake of greater clearness, cf. Mem. II 3, 9 θαυμαστά γε λέγεις, εἰ κύνα μέν, εἰ σοι ην ἐπὶ προβάτοις

ἐπιτήδειος ὡν καὶ τοὺς μὲν ποιμένας ἡσπάζετο σοι δὲ προσίδυτι ἔχαλέπαινεν, ἀμελήσας ἀν τοῦ δρυγίεσθαι ἐπειρῶ εὐ ποιήσας πραῦνειν αὐτόν, ib. I 4, 18, Cyrop. I 8, 15, Hier. VI 15 l. 513. 10. δοκεῖ γοῦν, 'it seems at any rate', if we cannot assign its proper function to it. 11. οἰκεῖν, 'to govern', 'administer'; almost=διοικεῖν. Cf. Mem. I 1, 7 τοὺς μελλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν, I 2, 64 τῆς ἀρετῆς ὡς πόλεις τε καὶ οἴκους εὐ οἰκοῦσι. It is also used reflexively of 'cities administering their own affairs', as in Hell. IV 8, 5, Plato Rep. VIII c. 1 p. 543 A τῇ μελλούσῃ δικρως οἰκεῖν ('to be perfectly governed') πόλει, v p. 462 D, p. 472 E.

§ 3. 1. 12. καὶ τὸν ἄλλον, 'another's also', as opposed to τὴν ἑαυτοῦ.

For the position of δὲ in the fifth place cf. Hell. VI 4, 17 καὶ τοὺς ἐπ' ἀρχαῖς δὲ τότε καταλειφθέντας δικολουθεῖν ἐκέλευνο, de re eq. V 9 καὶ τὴν ὑπὸ γαστέρᾳ δὲ ἄγαν κάθαρσιν, ib. XI 8 ἐπὶ μὲν τοιούτων ἡδη δὲ ἵππαζόμενος ἵππων, where however the reading is doubtful.

εἰ ἐπιτρέποι—εἰ βούλουτο] an instance of a double conditional clause on which see n. on Hiero II 10 l. 261. 14. ὅσπερ καὶ τὸν ἑαυτοῦ] the καὶ will be omitted in translating into English. 16. ὅτιπερ, 'in the same way as', 'precisely as': cf. Hier. XI 14 νόμιζε τοὺς παιᾶς ὅτιπερ τὴν σὴν ψυχὴν. καὶ —γε, et quidem, 'yes and', 'and—too'. The complete construction would be καὶ ὁ οἰκονομικός γ' ἀν ὥσταίτως δύναιτο ἄλλῳ ἐργάζεσθαι, i.e. τὸν ἄλλον οἴκον εὐ οἰκεῖν.

§ 4. 1. 19. Εστιν...τὴν τέχνην ταῦτην ἐπισταμένῳ, 'is it possible for an adept in this art?' 20. καὶ εἰ, etiam si, 'even if he himself should possess no property': the καὶ preceding the supposition marks it as the most unfavourable that can well be conceived, in spite of which the consequence is still believed by the speaker to be certain; εἰ καὶ, et si, 'if even' would represent the condition as one of possible occurrence, which yet will not affect the consequence. 'The apodosis is put in the indicative, as simply conditional, while the protasis is marked by the optative as an assumed possibility'. Madv. § 135, Rem. I (b). Cf. below VIII 15 l. 97. 21. οἰκονομῶντα μισθοφορεῖν, 'to receive wages for managing'. G. § 277,

2. On the use of the accusative for the dative see my note on Hier. II 8 l. 250 *τοῖς ιδιώταις ἔξεστιν ὅπα ἀν βούλωται πορεύεσθαι μηδὲν φοβουμένους*, and cf. Cyp. II 1, 1 *ἔξεστιν ὑμῖν λαβάντας ὅπλα—έμβαλνειν.* 23. *καὶ πολύν γε μισθόν,* ‘and ample pay too’, above l. 16, Hier. VII 8. 24. *φέροι ἄν*, ‘he would earn’. See cr. n. *παραλαβών*, ‘succeeding to the management of’. Hellen. III 1, 13 *ἀς παρέλαβε πόλεις διεφύλαττεν αὐτῷ*, Arist. Ecol. 107 *παραλαβεῖν τῆς πόλεως τὰ πράγματα (administrandum suscipere iem p.)*, ib. 466 *παραλαβούσαι τῆς πόλεως τὰς ἡγεμ.* 25. *τελεῖν ὄσα δεῖ*, ‘to do all that is necessary’. *περιουσίαν*, ‘a surplus’.

§ 5. 1. 27. *οἰκος δὲ δῆ*, ‘ut singulae particulae, sic etiam coniunctae δὲ δῆ ita ponuntur post pronomen aliquod (vel nomen) vel particulam, ut hoc potissimum efferre videantur’. Klotz ad Devar. de particulis, p. 383. *ὅπερ οἰκία*, ‘precisely the same thing as a dwelling-house’, ‘the dwelling-house and no more’. 28. *ὄσα τις κέκτηται*, ‘all he has acquired’, ‘all his possessions’. So Schneider, Schenkl, Dindorf, Sauppe with one ms. The common reading *ἐκέκτητο* would mean ‘what he once possessed but has now parted with’. 30. *καὶ εἰ μηδὲ ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ*, ‘even if they should not be in the same domicile as the proprietor’. For the dative after *τῇ αὐτῇ* see G. § 186 and cf. Sympos. VIII 35 *καὶ μὴ ἐν τῇ αὐτῇ πόλει ἦ τῷ ἔραστῃ*, Hor. ars poet. v. 467 *invitum qui servat, idem facit occidenti.*

§ 6. 1. 34. *καὶ πολλούς γε*] See n. on l. 16. *ἴνιοι*, sc. *κέκτηται*. 37. *μεντάν=μέντοις ἄν*. 38. *τούτου*, sc. *τοῦ τοὺς ἔχοροὺς αὔξειν*.

§ 7. 1. 40. *ὅτι*, ‘I ask the question, because we decided that a man’s house meant all his possessions’. Cf. Cyp. VI 3, 20 *οἱ δὲ Αιγύπτιοι, ἔφη, πῶς εἰσὶ τεταγμένοι; ὅτι εἴπας κτλ.*, ib. IV 5, 11, Plato de rep. I p. 343 A. 42. *γε*] restrictive ‘at least’. 43. *εἴ τι*, i.e. *ὅ τι*, *whatever*: so *siquid* for *quidquid* in Latin. 45. *σὺ δὲ ξοκας*] the adversative δὲ in replies marks an objection. *τὸ ἐκάστῳ ὠφέλιμα*] G. § 185. 47. *πάνυ μὲν οὖν*, ‘no doubt’, ‘certainly’. This and *πάνυ γε*, *καὶ πάνυ γε*, are the common forms used as strong

affirmatives in answer. See n. on Hiero 1 21 l. 122. 54
 γε] These particles when used in continuation of a statement, as here, serve to complete or enforce it; when used by a second speaker in response, they are used in taking exception to or correcting what is said by the previous speaker. ξημαν
 μᾶλλον τὴ χρήματα, 'a nuisance rather than part of his property'. The word *χρήματα* and not *κτήματα* seems to be used intentionally: the former denotes wealth or property which you can use and enjoy directly, which does you direct service; the latter merely 'possessions'. Cf. Aristot. Rhet. I 5 § 7 τὸ πλουτεῖν ἔστιν ἐν τῷ χρῆσθαι μᾶλλον τὴ ἐν τῷ κεκτῆσθαι· καὶ γὰρ τὴ ἐνέργεια ἔστι τῶν τοιούτων καὶ τὴ χρῆσις πλούτος, Isocr. ad Demon. § 28 πειρῶ τὸν πλοῦτον χρήματα καὶ κτήματα κατασκευάζειν' ἔστι δὲ χρήματα μὲν τοῖς ἀπολαύειν ἐπισταμένοις, κτήματα δὲ τοῖς κτᾶσθαι δυναμένοις: Teles ap. Stob. Florileg. Vol. III p. 213 ed. Meineke: διὸ καὶ οἱ ἀρχαῖοι ἐλεγον οὐκ ἀδῶς· ἔφασαν γὰρ ἐκεῖνοι τῶν ἀνθρώπων οὓς μὲν χρήματα ἔχειν οὓς δὲ κτήματα· οὓς μὲν γὰρ χρῆσθαι τοῖς ὑπάρχουσιν οὓς δὲ μόνον κεκτῆσθαι οὔτε ἑαυτοῖς οὔτε ἄλλοις μεταδιδόντας καὶ προϊεμένους.

§ 8. 1. 49. κανάρα γέ τις ἵππον κτλ., 'well and suppose a man buys a horse and does not know how to manage it, but falls off it and gets hurt, is the horse not property to him?'
 καν...γε is for καὶ ἔαν γε, see n. on l. 16. 50. καταπίπτων] Anab. III 2, 19 ol. ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν. 52. εἰπερ—γε, *quandoquidem*, 'since', 'inasmuch as'. τὸ χρήματα ἔστιν ἀγαθόν] On the use of the predicative adjective in the neuter singular, when the subjects, whether masculine, feminine or neuter, express the general notion, see Jelf, Gr. § 881. Cf. Eur. Electr. 1035 μῶρον μὲν αἱ γυναῖκες, Herc. F. I. 1292 αἱ μεταβολαὶ λυπηρόν, Plat. Parmen. p. 260A ταῦτα δὴ ἀδύνατος ἐφάνη, Sophist. p. 252 ε τὸ γε δύο ἀδύνατον εὑρέθη.

3 53. οὐδέ—γε, 'no more', 'and in the same way not'.
 54. ὥστε ξημιωθεῖν ἔργαζόμενος, 'so as to lose by its cultivation'. 56. μέντοι, 'assuredly'. ἀντὶ τοῦ τρέφειν] G. § 141 note 6, § 262, 1. 57. πεινῆν παρασκευάζει, sc. αὐτόν, *efficit ut inopia victus labore*, 'makes him starve', 'brings him

to want', the object infinitive, G. § 260. Cf. v § 15 l. 70, Plat. de rep. 111 c. 14 p. 405 σ ἀμεινον τὸ παρασκευάζειν τὸν βίον αὐτῷ μηδὲν δεῖσθαι νυστάξοντος δικαστοῦ, Xen. de re equestri II 1, 3 ἦν ἐπίστημα τὸ πεινῆν παρασκευάζειν μετ' ἔρημας γλυγνεσθαι τῷ πώλῳ, Aristot. Politic. 8 c. 2 p. 1337^b 12 τὰς τοιαύτας τέχνας ὅσαι τὸ σῶμα παρασκευάζουσι χεῖρον διακεῖσθαι βαναύσους καλούμεν, Meteor. I c. 3 p. 341^a 19 τὸ γλυγνεσθαι τὴν ἀλέαν ίκανή ἔστι παρασκευάζειν καὶ η τοῦ ἥλιου φορὰ μόνον.

§ 9. 1. 59. The repetition of the noun (*προβάτους*) instead of the use of the pronoun of reference (*αὐτοῖς*) is said by Reisig to be a mark of 'Xenophontea simplicitas'. Cf. below l. 107. 60. οὐδὲ τὸ πρόβατα κτλ., ne oves quidem ei facultates essent, 'no more would sheep be property to him'. οὐδὲ =ne-quidem in its sense of *etiam non*; cf. Hier. ll. 315, 374. For the form of the sentence Breitenbach compares Plat. Phaed. p. 68 c: οὐκοῦν καὶ η σωφροσύνη,—ἀρ' οὐ τούτοις μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος δλιγωροῦσι τε καὶ ἐν φιλοσοφίᾳ ἁστιν;

61. οὐκοῦν ἔμοιγε δοκεῖ, 'no, I do not think they would'. Observe the difference between this οὐκοῦν, which is a strong negative, and the οὐκοῦν, *itaque, ergo*, in l. 58, which has no negative force. 62. χρήματα, 'reckon as property'; predicate accusative after *ηγεῖ*, G. § 166. In the following sentence οὐ must be taken closely with *χρήματα* = 'no property'. οὗτως, sc. ταῦτα ἔχει, 'it is as you say', 'just so'. 65. ἄρα, illative, 'then', 'it appears that',

§ 10. 1. 65. ταῦτα—δντα, 'although they are the same', G. § 277, 5. 67. ὡσπερ γε, 'as for instance'. 68. ἀξίως λόγου, i.q. ἀξιολόγως, 'in a manner worth mentioning', 'fairly'. 69. ἀχρηστοι λίθοι, 'useless pebbles'. Cf. de reddit. IV 45 ἀργυρέτιδος κρατήσαντες τι ἀν μᾶλλον η λίθοις ἔχοιεν χρῆσθαι;

§ 11. 1. 70. εἰ μή ἀποδιδοῦτο γε, 'unless indeed he were to sell them'. According to Cobet N. L. p. 647 *τωλεῖν=venditare*, 'to offer for sale'; ἀποδιδοῦται=vendere, 'to find a purchaser'.

71. χρήματα, sc. εἰσί. 73. αὐτοῖς, 'themselves', not = τοῖς αὐλόῖς. 74. διμολογούμενως, 'consistently'. 75. χερεῖ, progresses'. 76. μὴ πωλούμενος, 'if they be not sold'. G. § 283, 4. Plutarch and later writers use μὴ with the participle even where no condition is expressed, but this is contrary to the usage of classical Greek. 77. οὐδὲν χρήσιμοι, 'of no use at all'. G. § 160, 2, note on Hier. ll. 137, 720. Cf. the adverbial use of *nihil* on which see n. to Cic. or. p. Planc. § 71 l. 24, and of the English 'nought' for 'not at all'.

§ 12. 1. 79. ην ἐπίστηται γε πωλεῖν, 'yes, if he (the owner) know how to sell'. On the omission of the indefinite subject see G. § 134, 3 note 1 (b). 80. πρὸς (i.e. δυτιλαμβάνων) τοῦτο φ μὴ ἐπίσταιτο χρῆσθαι, 'in exchange for something which he did not know how to use'. Cf. Menander ap. Zenob. II 12 (fr. 214 ed. Mein.) εἰς τὸ μεσόγειον ἀναβάντες οἱ ἔμποροι ἐκόμιζον ἄλας ἀνθ' ὧν τοὺς οἰκέτας ἐλάμβανον, δθεν καὶ ὁ Κωμικός φησι

Θρᾶξ εὐγενῆς εἶ πρὸς ἄλας ἡγορασμένος.

The old reading πρὸς τοῦτον δις μὴ ἐπ. π. 'to a man who did not know how to make use of it', though good Greek (see Herod. ix 80, Arist. Ach. 722), does not make good sense. On the assimilated optative ἐπίσταιτο see G. § 235, 1. 81. 4 οὐδέ, *ne-quidem*, 'not even'. 83. λέγειν ξοκας, *videris significare*.

§ 13. 1. 85. καὶ σὺ δὲ κτλ., 'and (not only I but) you also'. These particles are frequently so combined in Xenophon: the καὶ has its proper force as an emphatic copula, and the δὲ marks the person or action to which it is subjoined as second only in importance to the subject of the main clause, and thus occasionally in contrast or antithesis to that subject. They are found occasionally even in the tragic poets, notwithstanding the assertion of critics of the Porsonian school to the contrary. οὗτως συνομολογεῖν] The οὗτως must refer to the clause which immediately follows, viz. ἀφ' ὧν—εἴναι, unless with Cobet p. 57 we insert λέγων before ἀφ' ὧν, and make οὗτως refer to what precedes, ὅτι οὐδὲ τὸ ἀργύριον ἔστι χρήματα. Cobet compares c. 17 § 11 in vindication of the reading which he

suggests. 86. χρίματα εἶναι] The subject to εἶναι is the implied antecedent of the relative clause ἀφ' ὧν—τις δύναται. 87. χρῆσθαι, uteretur. For the omission of οὕτω before ὥστε cf. below ll. 97, 107. ὅστε...κάκιον...ἔχοι, ita ut peius se habeat. G. § 75; cf. below xxi 7, οὐ ἀυτῶν ἀριστα τὸ σῶμα ἔχωσι, Cyp. i 8, 18 ἀναδέχομαι.....τὰ σώματα ἀριστα ἔχοντας (τοὺς στρατιώτας) παρασκευάσειν, Mem. iii 12, 1 ἰδιωτικῶς.....τὸ σῶμα ἔχεις, iii 13, 1 τὸ σῶμα κάκιον ἔχοντι. Κάκιον might also be taken as the adjective, cf. Hipp. 7, 3 τὰ σώματα οὐ χειρω ἔχοντες, Cyp. ii 1, 15 τὰ σώματα οὐδὲν ἡμῶν χειρονα ἔχετε where however Dindorf would read χεῖρον. For the attraction of the illative or consecutive clause into the protasis cf. above l. 81, and see Donaldson Gr. p. 594 (d). οἶον, verbi causa, 'say', 'for example'. 88. διὰ τοίτην, 'because of her'. τὸ σῶμα] G. § 160, 1. For the anaphora κάκιον μὲν—κάκιον δέ, see index to Hiero p. 111. 90. ἔπι, 'still', 'any longer'. 91. εἰ μή πέρ γε...φήσομεν, nisi si forte, 'unless indeed we are to say', i.e. it must be so since its not being so implies an absurdity. Cf. c. vii § 17 l. 98, Arist. Nub. 1188 f.

πῶς γάρ; εἰ μή πέρ γ' ἀμα

αὐτὴ γένοιτ' ἀν γραῦς τε καὶ νέα γυνή;

and without γε Lysist. 629

οἷσι πιστὸν οὐδὲν εἰ μή περ λύκῳ κεχηρότι.

τὸν ὄνσκύαμον καλούμενον, 'the so-called henbane', Fr. *jusquiamo*, one of the family of *Solanaceae*, 'nightshade', which contains fifteen kinds, all herbaceous plants; all are poisonous and narcotics. 92. ἀφ' οὐ...παραπλῆγες γίγνονται] ὑπὸ is used as after a passive verb to denote the agent. See n. on Hier. ll. 562, 730. The word παραπλῆγες (παραπλῆξ) does not occur elsewhere in Xen. 93. αὐτὸν is pleonastic, but that is no reason why with Cobet we should omit it. Cf. 3, 10 l. 82, 5, 3 l. 14.

§ 14. l. 94. μὲν δῆ] These particles are of frequent occurrence in closing a statement or dismissing a subject, as in the phrase καὶ ταῦτα μὲν δὴ ταῦτα and ταῦτα μὲν δὴ ταῦτα 'so much then for that', Aeschylus Prom. V. 500. See Ind. to

Hiero p. 122. The *μέν* is usually followed by its correlative *δέ*, so that it is the *δὴ* which serves to connect with the preceding sentence.

95. οὕτω πάρρω ἀπωθεῖσθω κτλ., 'let money be put so far away (out of consideration) that it shall not even be (counted as) property', i.e. 'let it be excluded from our reckoning'. Breitenbach translates by *argentum... longe abiciat*, taking *ἀπωθεῖσθω* for the middle; I agree with Sturz in taking it as passive. The word is altogether omitted from Dindorf's *Stephani Thesaurus*.

96. οἱ δὲ φίλοι—τὶ φήσομεν αὐτὸς εἶναι ;] a very common anacoluthon is that of a period beginning with the nominative and passing afterwards over to another case; to be regular, this sentence should have run thus:—οἱ δὲ φίλοι, τὶ εἰσιν οἱ δοκοῦσιν ἡμῶν εἶναι ; cf. Hiero IV 6 l. 375 ὥσπερ οἱ ἀθληταὶ, οὐχ ὅταν ιδιωτῶν γένωνται κρείττους, τοῦτ' αὐτοὺς εὐφραίνει, ib. VI 15 l. 514 ὥσπερ ἵππος, εἰ ἀγαθὸς μὲν εἴη φοβερὸς δὲ μὴ ἀνήκεστόν τι ποιήσῃ, χαλεπῶς δν τις αὐτὸν ἀποκτείναι διὰ τὴν ἀρετήν. 97. ἀπ' αὐτῶν] see n. on l. 103. 99. χρήματα, sc. φήσομεν αὐτοὺς εἶναι. καὶ—γε] above l. 16 n. 100. ἢν—γε, *tum certe si*, 'if only':

§ 15. l. 102. καὶ οἱ ἔχθροι γε, 'and not only so but even enemies'. ἄρα in its illative sense. 103. ἀπὸ τῶν

ἔχθρῶν ὠφελεῖσθαι, 'to derive benefit from one's enemies'. 'Τπὸ could only be used to denote the beneficial agency exerted in a direct manner. Cf. Cyp. I 1, 2 χαλεπώτερα εἰσιν αἱ ἀγέλαι πᾶσι τοῖς ἀλλοφύλοις ἢ τοῖς ἀρχονσι τε καὶ ὠφελομένοις ἀπ' αὐτῶν. Plutarch has a treatise on the subject πῶς δν τις ὑπ' ἔχθρῶν ὠφελοῖτο, in which he refers to the present passage: δοκεῖ μοι κατ' ἀλλα περὶ ἔχθρῶν τῷ πολιτικῷ διέσκεψθαι προσήκειν καὶ τοῦ Ξενοφῶντος ἀκηκοέναι μὴ παρέργως εἰπόντος, δτι τοῦ νοῦν ἔχοντός ἐστι καὶ ἀπὸ τῶν ἔχθρῶν ὠφελεῖσθαι. Cf. also de audit. p. 135 ὡς γάρ Ξενοφῶν φησι, τοὺς οἰκονομικοὺς καὶ ἀπὸ τῶν φίλων δνίασθαι καὶ ἀπὸ τῶν ἔχθρῶν, οὕτως κτλ.

106. οἰκονόμου ἔστιν ἀγαθοῦ] gen. of the quality, Jelf § 518, 3. G. § 169, 1. 107. χρῆσθαι ὁστε] on the omission of οὗτως cf. above l. 97. ἀπὸ τῶν ἔχθρῶν] cf. note to l. 59.

109. Ισχυρότατά γε, *recte vero, maxime vero*, 'yes, most decidedly'. On the meaning of *Ισχυρῶς*, which corresponds to

the French *fort*, see n. to Hier. I. 187. I cannot find any other instance of its use in an affirmative reply.

According to Cobet there is here a considerable gap in the text. Socrates should explain in the lost portion how one may derive benefit from one's enemies: it is not only in making war upon them that we may do so. 110. *καὶ γάρ δή, etenim iam, nam etiam iam*, 'for the fact is'; cf. Cyr. VII 5, 11. *ὅστι μὲν—ὅστις* 8^o] 1. 89. 111. *ἰδιωτῶν*, 'private persons') (*τυράννων*. See n. on Hier. I. 9. *ἀπὸ τολέμου*] 1. 103 n. 112. *τυράννων*, sc. *οίκοι*.

5 § 16. I. 113. *ἄλλαδ γάρ, sed de hac re nihil addas, satis enim etc.*, 'but enough of this, for etc.' *τὰ μὲν* (*ἐκεῖνο δέ*). On the use of the article for a demonstrative pronoun, see Jelf § 444 5 a, G. § 143, 1. 114. *ἐκεῖνο* refers to what follows. Cf. Hier. II. 96, 607. 116. *ἀφορμάς*, 'means to start upon (*δρυδῶν*)', 'resources': hence it is used 'de omnibus rebus quarum ope aliquid efficere licet, ut in Mem. II 7, 11 *ἔργων ἀφορμή, pecunia ad opus suscipiendum necessaria*' 'capital to carry on a business'. KÜHNER ad loc. It is generally used without the article, especially when it follows the verbs *διδόναι, λαμβάνειν, παρέχειν*. *ἔργαζόμενοι*, absol. 'by exerting themselves'. Cf. Vectig. IV 22 *τῷ σώματι ἔργαζεσθαι*. 117. *ταῦτα ποιεῖν*, 'to do so', i.e. *αἴξειν τοὺς οἴκους*. 119. *οὐσιας*] G. § 280. *τὰς ἐπιστήμας* 'their attainments', G. § 141 note 2. *ἄλλο τι τῇ*] G. § 282, 3. See Ind. to Hiero p. 116 s. v.

121. *τὰ κτήματα* i.q. *αἱ ἀφορμαὶ* I. 116. Translate: 'their talents are not property any more than their goods and chattels', not 'their knowledge is to them neither property nor possession', as if the reading were *κτήματα*.

§ 17. I. 124. *καὶ πάνυ εὐπατριδῶν ἄνεσι γε*, 'some at least of them reputed to be of quite the highest rank'. At Athens in the olden times the population was divided into the *εὐπατρίδαι*, 'the nobles', the *γεωμέτραι* or bourgeois class and small landed proprietors, and the *δημουργοί* or 'artisans'. *Ἐργῶν* is governed by *περὶ* to be repeated from the previous sentence. 125. *οὐδε—, τοὺς μὲν—τοὺς δέ*] On the parti-

tive apposition instead of a partitive genitive see Index to Hier. p. 111^b and cf. Dem. de cor. p. 248 πόλεις Ἑλληνίδας ἃς μὲν ἀναιρών, εἰς ἃς δὲ τοὺς φυγάδας κατάγω.

126. τοὺς μὲν καὶ πολεμικὰς—τοὺς δὲ καὶ εργητικάς] There are so many instances of the use of the cumulative καὶ in partitive phrases as ὁ μὲν καὶ ὁ δὲ καὶ that, although here the first καὶ is omitted in B, the Juntine and many subsequent editions, later editors as Breitenbach and Sauppe following Hertlein *Obs. in Hist. gr.* 2, 16, have restored it to the text. Cf. Hell. IV 1, 15 θῆραι αἱ μὲν καὶ ἐν πειρυμένοις παραδεῖσοις, αἱ δὲ καὶ ἐν ἀναπεπταμένοις τόποις πάγκαλαι, Xen. Anab. IV 1, 14 τὰ μὲν ταὶ καὶ μαχόμενοι τὰ δὲ καὶ ἀναπανόμενοι (where, however, Arnold Hug omits the former καὶ and Rehdantz the latter also), Cyrop. I 5, 8; II 2, 17; III 3, 67; V 4, 8; VII 1, 29, de re equestri 1, 12; Oecon. 14, 4.

128. δι' αὐτὸν τοῦτο ὅτι κτλ., 'for the simple reason that they have no masters to make them work'.

§ 18. I. 130. καὶ πῶς; 'but, pray, how can they be said to have no masters?' 'καὶ πῶς obicientis fere est et contradicentis', Porson ad Eur. Phoeniss. v. 1373. See n. to Hier. I. 6.

131. εὐχόμενοι...Ἐπειτα καλύνονται, 'in spite of all their wishes to be happy...and their desire to do what they will get good from, they are after all prevented from so doing by their rulers'. "Ἐπειτα, tamen, is often so used to mark an antithesis between the participle and the verb. Madv. Gr. Synt. § 175 a. 132. ἔχοιεν] assimilated optative, see above I. 88. 134. καὶ τίνες δῆ; 'but, pray, who are these invisible rulers of theirs?'

§ 19. I. 137. καὶ πάνυ φανεροί, 'very visible indeed'. The καὶ is often used to emphasize adverbs of intensity, when prefixed to them, as κάρτα, λίγη, μάλα, μάλιστα, σφόδρα, cf. Cyp. I 1, 1 καὶ ταχὺ πάμπαν, Hier. I. 267. καὶ δῆτι πονηρότατος γ' εἰτὴν οὐδὲ σὲ λανθάνουσιν, 'and you do not either fail to perceive that they are the very worst rulers'. The personal for the impersonal construction, which would be δῆτι πονηρότατοι εἰσιν οὐδὲ σὲ λανθάνει: cf. Mem. III 5, 24 λανθάνεις με—δῆτι—λέγεις. 138. ἐπει.....γε!] See n. on I 8 I. 52. πονηρίαν...εἶναι...νομίζεις, 'believe to be a vice'. Weiske and Schneider would read πονηράν.

- § 20. I. 141. προσποιούμεναι τίδοναὶ εἶναι, 'pretending to be goddesses of, queens of, pleasure'. κυβεῖαι, 'dice-playing', 'gambling'. See Guhl and Koner's *Life of the Greeks and Romans*, Eng. Tr. p. 270 f. 142. διωφελεῖς—δημάλαι, 'frivolous society'. ἀνωφελεῖς in its ordinary Attic sense, 'hurtful', 'prejudicial'. Cf. Mem. II 6, 4 ἀφεκτέον καὶ τούτου· ἀνωφελῆς γάρ ἀν εἴη τῷ χρωμένῳ, Hell. I 7, 27 ἀναμνήσθητε ὡς ἀλγεωδὸν καὶ ἀνωφελὲς ήδη ἐστι. προϊόντος σε τοῦ χρόνου, 'in process of time'. 143. αὐτοῖς τοῖς ἑκατητριθεῖσι, 'to their dupes themselves'. καταφανεῖς γίγνονται ὅτι] the personal construction again for the impersonal as in I. 137, see G. § 280 note 1. 144. λὴπαι ἄρα ἥσαν, 'after all they are really pains'. This use of *ἄρα* with past tenses and particularly the imperfect of *εἰμὶ* to express the feeling that the state of the case is different from our antecedent notion of it is very familiar in Aristophanes and Plato. 145. περιπεπεμέναι, from περιπέπεσσω, *crusta obduco*, 'to bake hard all over', hence *decoro*, *speciosum aliquid reddo*, 'to crust or gloss over', Arist. Plut. 159 δύματι περιπέττουσι τὴν πονηρίαν, Plato legg. x p. 886 εἰ λόγοισι...ταῦτα εἰ πως ἐστὸ πιθανὸν περιπεπεμένα. The old reading before Weiske was περιπεπλεγμέναι. διακωλύοντις αὐτοὺς ἀπὸ τῶν ὀφελίμων ἔργων, 'prevent them from (engaging in) useful occupations': Cyrop. III 8, 51 τὰς ψυχὰς ἀπὸ τῶν αἰσχρῶν κωλύειν. 146. κρατοῦσαι, ubi *imperium adeptae sunt*. Cicero must have been thinking of this passage when he wrote de off. II 36 *voluptates, blandissimae dominae, maioris partis animos a virtute detorquent et, dolorum cum admoventur faces, praeter modum plerique exterrinentur.*

- § 21. I. 147. ἔργάζεσθαι μὲν κτλ.] The *μὲν* does not correspond to ἀλλὰ καὶ but to δημως δέ, 'although—yet nevertheless'. 148. καὶ πάνυ σφοδρῶς πρὸς τὸ ἔργάζεσθαι ἔχουσι, 'are very earnestly disposed to exert themselves'. Cf. 2, 7 I. 47 ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, 12, 16 πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσιν, Hell. VI 4, 5 ἀθύμως ἔχοντας πρὸς τὸ μάχεσθαι, Mem. II 6, 84 εὐνοϊκῶς ἔχεις πρὸς αὐτὸν. On the use of *ἔχειν* with adverb see Index to Hiero p.

120^b, and on the emphasizing καὶ before πάντα n. to l. 187. 149. μηχανᾶσθαι προσόδους, ‘to contrive (means of raising) an income’. Cf. 2, 7 l. 47 ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, Cyp. I 6, 10 μηχανᾶσθαι προσόδου πόρου. The plural πρόσοδοι is more often used than the singular in this sense. 150. τοὺς οἰκους κατατρίβουσι, ‘fritter away their (respective) properties’, ‘squander their substance’. Cf. Hier. XI 6 l. 787 διὰ πολλῶν οἰκων δαπάνας ποιούμενος i.e. *e multorum re familiari.* 151. ἀμηχανίαι συνέχονται, *inopia premuntur, laborant,* ‘are troubled, distressed, for want of means’.

The verb συνέχειν is only used in the passive in this sense by classical writers: Herod. VI 12, 5 ημὲν γε πρέσσου τὴν μέλλουσαν δουληῖην ὑπομεῖναι...μᾶλλον ή τῇ παρεούσῃ συνέχεσθαι, Plato Theatet. p. 512 Δινάτοις νοσήμασι συνεχόμενος, Sophist. p. 250 Διπόσῃ συνεχόμενος αἴτοις, Arist. Eccles. 1096 ἐνὶ γὰρ ἐνυπέχεσθαι κρείττον ή δυοῖν κακοῖν, Thucyd. III 98 ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ἐνυπέχομενοι, II 40, 5 τῇ διψῃ διπάναστῳ ἐνυπέχομενοι, Aesch. Prom. V. 659 τοιούσδε πάσας εὐφρόνας διερασιν ἐνυπέχομενην, Eur. Heracl. 634 φροντίς τις ἡλθε οἰκεῖος, ή συνεχόμενην, Dem. de f. I. § 177 οἵοις κακοῖς καὶ πράγμασι συνεχόμενην, Isocr. Philip. p. 84 συνέχεσθαι τοῖς κακοῖς τοῖς διὰ τὸ πόλεμον γεγνομένοις.

Xenophon is fond of using plurals of abstract nouns like ἀμηχανίαι in a concrete sense. Thus we find ἀγνωμοσύναι Anab. II 5, 8, ἀθυμίαι Mem. IV 2, 17, ἀναγκαι Anab. IV 5, 15, Mem. I 1, 11, ἀπορίαι Ap. III 1, 26, ἀφορίαι Vect. IV. 9 dub., γεωργίαι Cyp. IV 3, 12, δουλεῖαι Cyp. VI 1, 25 dub., ἐπιμέλειαι Vect. III 16, Hiero I. 650 l. 715, ἔρωται Mem. I 2, 22, ἄλικαιas Hell. VI 1, 5, θάνατοι Ven. XII 13, Ages. I 37, μεγίθη Ven. IV 1, ἡρμαι III 8, 19, ὑποφίαι Ap. II 5, 1, φλυαρίαι Ap. I 8, 18, φέβαι Ap. IV 1, 23. See my n. on Cic. de off. I § 78 l. 3. So Isocrates, the contemporary of Xenophon, uses ἀλήθειαις ἀπορίαι δυναμεῖς ἐνδεῖαις εὐπορίαις εὐτυχίαις πενίαις φθόνοις.

§ 22. l. 152. καὶ οὗτοι, ‘these also’, like those mentioned above l. 136. On the partitive apposition οὗτοι...οἱ μὲν...οἱ δέ see n. on l. 125.

153. δεσποτῶν] ‘inepte hic legitur δεσποτῶν’, says Weiske, ‘scripsi igitur δεσποιῶν’. This unfortunate conjecture is adopted by Reisig, Schneider, Dindorf and others. There is plainly, as Breitenbach points out, an opposition between δοῦλοι and δεσπόται, as in § 18 l. 130; when the names of these ‘masters’ have been given as λαχνεῖαι, λαγνεῖαι etc., they are afterwards, l. 169, referred to as δέσποιναι (*blandissimae dominas* Cic.). It is important also to observe that Philodemus in a passage of his 9th book περὶ κακῶν καὶ τῶν ἀντικειμένων ἀρετῶν (ed. Goettling 1830), where he evidently is referring to the present passage

of Xenophon, read δεσπότας. His words are καὶ δεσπότας ὅχειν τινας τὰς κωλυούστας κακίας καὶ πονηροτάτους, ἀργάν ψυχῆς καὶ ἀμέλειαν καὶ κυβείαν καὶ κακομιλίαν, καὶ τούτους ἐργαζομένους καὶ μηχανωμένους προσόδους, κατατρίβοντας δὲ τοὺς οἴκους ἐνεκα τῆς τῶν δεσπότων λαγνείας καὶ λιχνείας καὶ οἰνοφλυγίας καὶ φιλοτιμίας, οἵς χρὴ μάχεσθαι μᾶλλον η πολεμίοις.

λιχνεῖων (λείχω), 'gluttony', Fr. *gourmandise*. Plato Rep. VII p. 519 B ἐδωδᾶις τε καὶ τοιούτων ἡδόναις τε καὶ λιχνεῖαις. 154. λαγνεῖων, 'lust'. οἰνοφλυγίων (*oīnos*, φλύγειν, 'to boil over'), 'drunkenness'. Hesychius οἰνοφλυγίαι· μέθαι· and οἰνόφλυξ· μέθυσος, ὁ κακεπίθυμος οἴνου, οἰνοφερής, πάροινος. φιλοτιμῶν τινῶν μῶρων καὶ δαπανηρῶν, 'foolish and ruinous extravagance', or simply 'objects of ambition'.

Hesychius φιλοτιμία. δωρεά. κενοδοξία. πλοῦτος. μεγαλοφροσύνη. Φιλοτιμία seems to mean 'ambitious display', involving 'prodigality'. Cf. Aesch. adn. Ktesiph. § 20 p. 58 τὰς πατρῷας οὐσίας εἰς τὴν πρὸς ὑμᾶς φιλοτιμίαν ἀνηλικότας, Dem. de cor. p. 312, 26 μηδεμιᾶς ὑπολείπεσθαι φιλοτιμίας, *a nulla abesse largitione, quae sit gloriae causa in reip. decus atque commodum.*

155. Δοῦτα χαλεπῶς ἄρχει, 'which passions exercise such cruel sway'. The antecedent substantives being all feminine, αἱ should have been used, but a relative in the neuter may be used to refer to a number of inanimate antecedents, even when they are all masculine or feminine. Суг. I 3, 2 ὁρῶν αὐτὸν κεκοσμημένον καὶ δθαλμῶν ὑπογραφῆ καὶ χρώματος ἐντρίψει καὶ κόμαις προσθέτοις, Δοῦτη νόμιμα ἦν Μῆδοις, Isocr. Panath. 217 quoted by Madv. Gr. Synt. § 97. 156. ὁν ἀν ἐπικρατήσωσιν, 'whomsoever they get into their power'.

157. φέρειν Δοῦτοι ἐργάσωνται κτλ., 'to bring (as a tribute) whatever they may gain by their own exertions and to spend it on their own lusts'. Cf. Суг. VIII 1, 18 πολλὰ τελεῖν...εἰς μεγάλην ἄρχην, Hier. I. 764 εἰς τὸ δέον τελεῖσθαι. See also n. on Hier. I. 648. 160. αἴσθωνται ὄντας] G. § 280. 161. ἀπολείπουσι τούτους γηράσκειν, 'leave the victims to a miserable dotage'. The infinitive is used to denote the aim, intent of the action, Madv. Gr. Synt. § 148 a. Cf. Anab. v 2, 1 τὸ ημίσυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον, Plat. Apol. p. 33 в παρέχω ἔμαυτὸν ἐρωτᾶν i.e. *copiam facio me interrogandi*. 162. Δόλοις—δούλοις χρῆσθαι, 'to treat others as slaves', 'to make slaves of others'. G. § 166. So

Symp. VIII 3 τοῖς σεμνοτάτοις θεοῖς φίλοις χρώμενος, Mem. II 1, 12, where Kühner observes that χρῆσθαι τινι πιστῷ φίλῳ is said of one who has a faithful friend, finds a friend faithful, χρῆσθαι τινι ὡς πιστῷ φίλῳ of one who thinks he has a faithful friend, regards him as such.

§ 23. l. 163. πρὸς ταῦτα, i.e. τὰς ἐπιθυμίας, 'against these kind of things'. See above to l. 155: Schneider reads πρὸς ταύτας.

165. σὺν δπλοις, *per arma, ope armorum.*

Σὺν is used of things which belong to or are attached to a person, with which he is furnished, especially in military and naval expressions. Homer Il. V 220 σὺν τεύχεσι πειρηθῆναι i.e. 'in full armour', XI 383; XIII 719 σὺν ἄντεσι δαδαλέοσι μάρναντο, Od. XI 58 ἔφθης πεζὸς ἀνὴρ ἡ ἕγω σὺν τῇ, III 305 ξὺν ἦντον ἐπὶ πόντον πλαζόμενος, Hell. IV 8, 23 ἐκέλευσαν σὺν ταῖς δώδεκα ναυσὶν... περιπλέων, Hell. VII 1, 43 τοὺς βελτίστους σὺν τῷ πλήθει (i.e. adiuvante plebe) ἔξεβαλον, Cyp. VIII 7, 13 ἡ κτῆσις τῶν πιστῶν ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ, Oecon. V 13 l. 68 ἀσφαλέστερόν ἐστι σὺν τοῖς δπλοις τὴν τροφὴν μαστεύειν ἡ σὺν τοῖς γεωργικοῖς δργάνοις, l. 67 ἐπὶ τοὺς πολεμίους σὺν ἀνθρώποις δεῖ ιέναι.

165. καταδουλοῦσθαι, *in servitutem suam redigere.*

πολέμιοι μὲν οὖν] Breitenbach takes μὲν οὖν, for which Dindorf would read γοῦν, in the sense of *immo vero*, 'nay rather'. It is better however, I think, to assign here its proper force to μὲν as introducing the clause in contrast to αἱ δὲ τοιαῦται δέσποιναι κτλ. and to take οὖν as continuative='as far as that goes'.

166. ἥδη, 'ere now'. καλοὶ κάγαθοι] See to vi 12 l. 65. 167. πολλοὺς δῆ, 'very many'. ἡνάγκασαν, *cogere solent*. G. § 205, 2. 168. σωφρονίσαντες, i.e. διὰ κολάσεως σώφρονας ποιήσαντες, 'by bringing them to their senses', 'chastening', 'controlling'. Cf. Dem. c. Aristog. I § 98 p. 798 τοὺς πονηροτάτους... τὰς συμφορὰς σωφρονίζειν λέγουσι, Xen. Cyp. III 1, 20 ἡ τοιαύτη ἥττα σωφρονίζειν ἰκανὴ δοκεῖ εἶναι ἀνθρώπους. βάσον βιοτεύειν) (κακῶς γηράσκειν, *tranquillius vivere*, 'to lead a calmer life', 'to live in greater comfort'. 169. αἱ τοιαῦται] G. § 141 (d). 170. αἰκιζόμεναι—οὔποτε λήγουσιν, 'never cease to harass, plague'. G. § 279, 1. 171. ξεῖν' ἀν δρχωσιν, 'as long as ever they have them in their power'. Mem. I 2, 18 οἴδα κάκειν σωφρονῦντε, ξεῖτε Σωκράτει συνήστην, Anab. III 3, 5 ξεῖτ' ἐν τῇ πολεμίᾳ

ἥτε, ιπ 1, 19 ἔστε αἱ σπουδαὶ ἡσαν, Ογρ. ν 4, 7 ἔστε πάντες ἐναντῖοι ἥλανον, ἐναντίοις καὶ αὐτὸς ἦγε τὴν στρατιάν, ιπ 5, 6 ἔστ' ἀν τολεμίους δεσμωσιν, δε τε εό. κι 9 οὐδεὶς ἀπαγορεύει θεώμενος ἔστ' ἀν περ ἐπιδεικνύηται τὴν λαμπρότητα. Its usual meaning is ‘until’.

CHAPTER II

‘I have no fear’ says Kritobulus ‘of being prevented by the seductions of these tyrannical mistresses, as you call them, from increasing my fortune; I wish therefore to learn how I may do it. But perhaps you think I am rich enough already’. ‘On the contrary’ replies Socrates ‘rich as you are, I think you are worse off than myself, who have not a hundredth part of your estate. I have enough to satisfy my wants; whereas, were your fortune thrice as large as it is, you would still not have enough to keep up your position and to satisfy the demands it entails upon you. You are only a consumer, not a producer, and some time or other you may be reduced to helpless poverty, in which case you would not have friends, as I should, to help you out of your difficulty’. Asked by Kritobulus to teach him the art of managing his estate, Socrates replies that he does not know himself the principles of the science of economy, but he advises him to consult provident and thrifty men of business, who have shown enterprise and capacity for improving their own fortunes.

7 § 1. 1. 1. ἐκ τούτων, *post haec*, ‘after this’, ‘hereupon’. ὅδε πως, ‘somewhat in this way’, ‘to this effect’. 2. On ἀλλὰ in quick answers and objections, like French *mais*, see n. to Hier. 1. 42, l. 659.

ἀρκούντως: adv. from pr. part. of ἀρκεῖν. We have several such adverbs in this treatise ἀρεσκόντως XI 19; διαφερόντως XX 5; διεσκευμένως VII 18; διειλημμένως XI 25; λυσιτελούντως XX 21; συνετενασμένως XI 19; συντεταμένως, τεταγμένως VIII 3, 6; XVII 4. Others that occur elsewhere in Xen. are ἀπονενοημένως, ἐπισταμένως, ἔρρωμένως, ἡδομένως, ἡμελημένως, θαρρούντως, λυσιτελούντως, μεμελετηκότως, πεπλασμένως, πεφυλαγμένως, σεσοφισμένως, ὑφειμένως.

3. δοκῶ—δικηκόνται] G. § 134, 3.

4. ἀπακῶς τῶν τοιούτων ἐγκρατῆ, 'tolerably master of', 'able to resist such things'.

On ἐγκρατής, *abstinent*, ποτὲ οὐδεὶς *indulges*, cf. IX 11; XII 16, Mem. I 2, 1 ἀφροδισίων καὶ γαστρὸς ἐγκρατέστατος, ib. § 3 ὅπερ, ἀφροδισίων ἐγκρατῆ εἶναι, Cug. I 2, 8 διδάσκοντο δὲ καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ, IV 1, 14 τῆς μερίστης ηὔστης ἐγκρατῆ εἶναι, de rep. Iac. 2, 14 αἰδημονόστεροι καὶ ὡς δὲ ἐγκρατέστεροι.

6. δ τι ἀν ποιῶν αἴξοιμι, 'what I should do to increase'. οὐκ ἄν μοι δοκῶ κωλύεσθαι] On δῶ anticipated hyperbolically with δοκῶ οἴμαι and the like see Index to Hiero p. 117^a.

7. ἂν σὺ δεσποιγῶν καλεῖς] a double attraction for ἂς σὺ δεσποιγῶς καλεῖς, not for δεσποιγῶ ἂς σὺ καλεῖς, i.e. The relative is first attracted into the case of its antecedent τούτων and then the predicate accusative into the case of the object accusative. Cf. Plat. Phaedr. p. 247 Ε οὐδὲ οὐκτί που ἔτέρα ἐν ἔτέρῳ οὐσα ὡν ἥμεῖς ρῦν δυτῶν καλούμεν.

8. δὲλλα, 'then'. ἔχεις, sc. συμβουλεύειν, *potes*. 9. κατέγνωκας ἥμῶν ἵκανῶς πλούτεν, 'have you judged of us that we are rich enough?' For the genitive and object infinitive after καταγιγνώσκω see G. § 173, 2 note. Kritobulus is speaking of himself only, although he employs the plural, but Socrates, as a piece of pleasantry, affects to believe that he is speaking of both: hence he says l. 11 εἰ καὶ περὶ ἐμοῦ λέγεις.

καταγιγνώσκειν signifies (1) *deprehendere, animadvertere, in aliquo*, 'to remark, notice', gen. something to one's prejudice, as below § 18, l. 124, (2) *existimare de aliquo, sentire*, 'to judge something of a person', with gen. of pers. and acc. of thing or gen. pers. and infin., as in Plat. Timaeus p. 19 D ἡμαντοῦ...αὐτὸς κατέγνωκα μῆποτ' ἀν δυνατὸς γενέσθαι...ἐγκωμιάσαι, cf. Cug. VI 1, 37 αὐτὸς ἡμαντοῦ κατέγνων μὴ ἀν καρτερῆσαι, Thuc. III 45, 1 οὐδεὶς πω δικτοῦ καταγνοὺς μὴ περιέσσεσθαι τῷ ἐπιβουλεύματι γλίθει ἐς τὸ δεινόν.

10. προσδεῖσθαι χρημάτων, 'to have need of additional property'. Cf. Mem. I 2, 1: III 3, 6; Symp. IV 29 ff.; Hier. IV 3.

§ 2. l. 11. οὐκονν οὐδέν] G. § 283, 9. οὐδὲν adv. = *nequam*, 'not at all', below l. 77. 13. δὲλλ' ἵκανῶς πλούτεν] Socrates defines 'rich' and 'poor' in Mem. IV 2, 37: τοὺς μὲν, οἴμαι, μὴ ἵκανὰ ἔχοντας εἰς ἀ δεῖ τελεῖν πένητας, τοὺς δὲ πλείω τῶν ἵκανῶν πλουσίους (καλῶ). 15. ξστιν δτε καὶ πάνυ

οἰκτείρω σε ἔγω, 'there are times when I (poor as I am) heartily pity you'. ἐστὶν δτε = ἐνιοτε.

§ 3. 1. 17. *ἄν...εύρειν*, 'would fetch'.

For *εὐρίσκειν* in the sense of *reditum præstare, quaestum prædere*, 'to find a purchaser', 'to earn money', 'to bring in', cf. Herod. I 196 οἵκας αὕτη εὐροῦσα πολλὸν χρυσίον πρηθείη, Xen. Hell. III 4, 24 τὰ χρήματα εὐρε ἀβδομήκοντα τάλαντα, de Vectig. IV 25 δοσον τὸ τέλος εὐρίσκει (ἢ πόλις) τῶν ἀνδραπόδων, Isaëus de Cir. her. § 85 οἰκίαν δισχιλίας εὐρίσκοντας μνῶν, Polyb. XXXI 7, 12 τοῦ ἀλλιμενίου εὐρίσκοντος ἕκατὸν μυριάδας δραχμῶν. This usage is to be carefully distinguished from the phrase τοῦ εὐρίσκοντος or εὐρόντος e.g. in Aesch. c. Timarch. c. 39 p. 117, 2 οὐδὲ τῆς ἀξίας ἔκστον τῶν κτημάτων ἀπεδίδοτο ἀλλὰ τοῦ ὥδη εὐρίσκοντος ἀπεδίδοτο i.e. τούτον δε εὔροι 'at the price which gets an article for the buyer', i.e. for what it would fetch, Xen. Mem. II 5, 5 ὅταν τις οἰκέτην πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὐρόντος. This sense of *εὐρίσκω*, except in these kind of phrases, is in Attic almost confined to poetry (*εὐρίσκειν κλέος, δόξαν, δρεπὴν* etc.). See Rutherford's n. to Babrius VI 6.

18. *πωλούμενα*, 'if offered for sale'. This forms the protasis to *ἄν εύρειν*, G. § 226, 1. 20. *καὶ τὰ ὄντα πάντα, omnino omnia quae mihi sunt*; this is the subject of *εύρειν*. Cobet N. L. p. 571 proposes needlessly to read *τὴν οἰκίαν καὶ τὰ ἔνοντα πάντα*, 'my house and all its contents'. See cr. app. πέντε μνᾶς] i.e. rather more than £20, a mina being equivalent to £4. 1s. 3d.

'From this it has been inferred', says Boeckh, 'that prices were extraordinarily low at Athens. It is, however, evident that Sokrates and his family could not have lived upon the proceeds of so small a property; for, however miserable his house may have been, it cannot be estimated at less than 3 minas (=300 drachmas), so that even if the furniture is not taken into consideration, the rest of his effects only amounted to 2 minas, and the income from them, according to the ordinary rate of interest, was only 24 drachmas, from which he could not have provided barley for himself and his wife, not to mention the other necessaries of life and the maintenance of his three children'.

'Shall we then understand the expression 'purchaser' (*ώνητης*) to mean a lessee of his property, and 5 minas to be the annual rent? This way of avoiding the difficulty would be the easiest; but the ancients, as far as I am aware, only use the word 'to buy' (*ώνεισθαι*) instead of 'to let' as applied to the public revenues, the letting of which was a real sale of the dues belonging to the state; for a lease of the land or the whole property (*οἰκος*) of an individual to a tenant, the expression

μισθοῖν is used; and, moreover, a lease of the whole property never occurs, as far as I am aware, except in the case of orphans'.

'In addition to this, the fortune of Kritobulus is valued at more than 500 minas, in the same sense as that of Sokrates is at 5, with the remark that he reduced his means, as he offered munificent sacrifices, entertained guests, feasted and maintained many citizens, kept horses, performed public liturgies, and subjected himself to other expenses besides the maintenance of his wife, things which, with an income of 8½ talents, he would have been undoubtedly able to afford, but not with only a property of that value. We must therefore believe that Xenophon stated the whole property of Sokrates at only 5 minas, but we have equal right to reject as to receive testimony; for the history of the ancient philosophers is so mixed with fables that one seldom treads upon fair ground'.

'But assuming Xenophon's account to be entirely correct, it must be thought that the mother of the young sons maintained herself and her two children either by her labour or out of her dowry, while Lamprokles, his son, supported himself; and that the domestic economy for which Sokrates was so celebrated, consisted in keeping his family at work. He may in that case, indeed, have lived upon his 2½ drachmas, together with some additional contributions from his friends; for his necessary expenses were exceedingly small and no one could live as he did. He lived in the strictest sense upon bread and water, except when he was entertained by his friends; and therefore he may have been much rejoiced, as he is said to have been, at barley being sold at the low price of a quarter obolus the choenix: he wore no under garment, and his upper garment was slight, the same for summer and winter; he generally went bare-footed, and his dress-shoes, which he sometimes wore, probably lasted him his whole life. A walk before his house generally served him instead of ὥψεων for meat; in short no slave lived so poorly as he did.....and as far as his miserable condition is concerned, the representation of Aristophanes is not only not exaggerated but is faithfully copied after life'. *Public Economy of Athens*, c. xx pp. 109–112, ed. 2. Engl. Transl.

21. τὰ μάντοι σα] the contrasted clause should, to be regular, have begun with τὴν μὲν ἐμὴν οἰκιαν οἶμαι. 22. δκριβῶς οἴδα, 'I know exactly'. 23. ἑκατονταπλασίονα τούτου, 'a hundred times as much as this amount', G. § 175 note 1.

§ 4. 1. 24. κἀτα οὕτως ἔγνωκός, i.e. καὶ οὕτως ἔγνωκώς εἴτη, cum ita sentias, tamen. See n. to 1 18 l. 132. ἐπὶ τῇ πενήῃ, 'on the ground of my poverty'. 26. ἵκανά, 'sufficient', i.e. coming up to the right quantity, from the root *փ*ik, whence *come* *vicus*, 'the place where people come and go', *oikos*.

'house', *villa*=*vicula*, 'country house', *vicinus*, English 'wick', etc. 27. *εἰς τὸ σὸν σχῆμα δὲ σὺ περιβέβλησαι*, 'as for the style of living, which you have adopted'. Cf. Eur. *Or.* 433 ἔγώ δὲ τάλλα μακάριος πέφυκ' ἀνήρ, πλὴν ἐσθιούγατέρας.

περιβάλλεσθαι med. is (1) *sibi circumdare aliquid*, 'to throw something around oneself', (2) *suum in usum circumdare, sibi adquirere, affectare, potiri*, 'to aim at', 'compass', 'assume', 'appropriate'; Isochr. p. 95 Σ δύναμιν περιεβάλετο καὶ πεῖσκην καὶ ναυτικήν, p. 47 Ε ἀπαντά περιεβάλοντο τὸν τόπον δινῦν τυγχάνουμεν κατέχοντες, Herod. III 71 ιδίη περιβαλλόμενος ἀντῷ κέρδεα, VIII 8 πολλὰ χρήματα περιεβάλετο, Xen. Cug. I 4, 17 περιβαλομένους ὅπερ τις ἐπιτυγχάνοι, where it is a metaphorical expression borrowed from hunting, as in III 8, 23 περιεβάλοντο πολλὴν καὶ παντοίαν λείαν, Aπαθ. VI 8, 3 πρόβατα πολλὰ περιεβάλλοντο, i.e. *sibi compararunt, abstulerunt* (Kuehner), Hell. IV. 8, 18 καταδραμόντας ἐκέλευσε περιβαλλομένους ἐλαύνειν δι, τι δύναντο, Diod. Sic. XIV 99 τοῦ Θύμβρωνος μετὰ μέρους τῆς δυνάμεως ἐξελθόντος καὶ πολλὴν περιβαλλομένου λείαν, Polyb. I 29, 7 πολὺ πλῆθος λείας τῆς τετράποδος περιεβάλοντο, Diod. Sic. XX c. 40 περιεβάλετο ταῦς ἐλπίστι μείζονα δυναστείαν, XXVIII c. 50 περιβαλλόμενος ταῦς ἐλπίστι τὴν τῶν δῶλων ἡγεμονίαν, Dem. de cor. § 231 p. 304, 24 τῆς φιλανθρωπίας διν τὰ λοιπὰ τῶν πραγμάτων ἐκείνος περιβαλλόμενος ἐπλάττετο i.e. *sibi arrogans*, Isochr. πρὸς Νικοκλέα § 25 p. 20 Α μεγαλόφρονας νόμιζε μὴ τοὺς μείζω περιβαλλομένους ὡν οἵ τ' εἰσι κατασχεῖν.

28. δόξαν, *existimationem*, 'reputation', 'character'. οὐδ' εἰ τρὶς δύστα νῦν κέκτησαι προσγένοιτο σοι, 'not even if you were to have an addition of three times as much as you now possess'.

29. οὐδ' ᾧς, *ne sic quidem*, 'not even in that case'. Ως demonstrative is not used in Attic prose except in the phrases *καὶ ᾧς*, 'even so', and οὐδ' ᾧς or *μηδὲ ᾧς*, 'not even so', and in cases where it is the correlative of *ᾧς* as in Plat. Rep. VII c. 12 p. 530 δ κινδυνεύει, ᾧς πρὸς ἀστρονομίαν δημιατα πέπηγεν, ᾧς πρὸς ἐναρμόνιον φορὰν ὥτα παγῆναι, Protag. p. 326 D. δν...δοκεῖ εἶναι] see above § 11. 6.

30. § 5. 1. 31. πῶς δὴ τοῦτο, sc. δν γένοιτο. 32. ἀπεφήνατο, sc. τὴν γνώμην, 'gave his opinion': but Cobet and Sauppe are probably right in bracketing the words ἀπεφ. δ Σωκράτης as an interpolation.

33. ἀνάγκη—μεγάλα, 'an obligation (not indeed defined by law) for you (as a rich man) to offer large sacrifices fre-

quently'. If he failed to do so, he would (1) not have drawn the protection of the Gods to his country; (2) for that reason and because it was customary to distribute the remainder of the victims amongst the people, he would have made himself unpopular.

34. η = εἰ δὲ μή, 'or else'. See below l. 37, Hier. I. 411 n. στὸν ἀνασχέσθαι, 'would put up with you'. 'Atticis talia non visa sunt kakóphona' v. Anab. VII 5, 10 στρατευσαμην ἀνάγειν Εὐεοφάντος (Breitenbach). 36. καὶ τούτους μεγαλωπρότερος, eosque magnifice, 'and them too in great state'. Cf. Hier. I. 223 with note, Arist. Plut. 546 πιθάκης πλευρὰς ἐρρωγῆν καὶ ταῦτην, Xen. Anab. II 5, 21 παντάπασι ἀπόρων ἔστι καὶ ἀμηχάνων, καὶ τούτων πονηρῶν.

There was a moral obligation on the rich to exercise hospitality towards the citizens of other towns who visited their country, whether on a public mission or solely as private individuals: the title of *πρόξενος* and benefactor of such towns was sometimes conferred, at any rate they got credit with such foreign towns and consequently increased influence in their own country.

37. πολίτας δεῖπνούσιν καὶ εὖ ποιεῖν, 'to feast and (otherwise) benefit your fellow-citizens'.

'The feasting of the tribes (*ἰστίασις*) was a species of *λειτουργία* (see below l. 40). It was provided at the expense of particular persons selected from the tribe (*ἰστιάτορες*), appointed, according to the amount of their property, in some regular succession which is unknown to us (this is φέρειν ἴστιάτορα, Demosth. c. Boeot. de nom. p. 996, 24. The filling of the office is called ἴστιάν τὴν φυλῆν, Dem. c. Mid. p. 585, 10), for no burthen of this description could have been imposed upon a citizen by lot. The banquets, which were provided at this liturgy, were different from the great feastings of the people, the expenses of which were defrayed from the funds of the theoria. Entertainments at the festivals of the tribes (*φυλετικὰ δεῖπνα*) were introduced for sacred objects only, and for the maintenance of a friendly intercourse between the citizens of the tribe and also from motives agreeably to the spirit of democracy. If we reckon 2000 guests, and the cost of each as at least 2 oboli, the expenses of an *ἴστιάσις* may be estimated at nearly 700 drachmas—about £28. 10s. 0d.' Boeckh *Public Economy of Athens*, p. 465 f.

ἡ ἄρημον συμμάχων εἶναι, 'or else to be destitute of supporters'; supply ἀνάγκη ἔστι: cf. Hier. I. 410 ὥσπερ πολέμου δυτος δει ἀναγκάζονται στράτευμα ἔχειν η ἀπολωλέναι. 'When

ἢ in this manner is attached to an impersonal expression denoting necessity or duty with the infinitive, it is also followed by the infinitive (in English we should use the future indicative, or else will), although the same governing term cannot be repeated without alteration'. Madvig Gr. Syn. § 186, etc.

§ 6. 1. 39. ἡδη, 'now', i.e. in time of peace. μεγάλα τελέν, *sumptus magnos facere*, 'to pay heavy contributions'. 40. ιπποτροφίας, 'keeping of horses', i.e. for chariot-races and for the processions and religious festivals. Xen. Hipparch. I § 11 ἀναγκασθήσονται μὲν οἱ νέοι ιπποτροφεῖν διὰ τὰ χρήματα, Isocrat. de big. p. 696 ιπποτροφεῖν δὲ τῶν εὐδαιμονεστάτων ἔργον ἔστιν, φαῦλος δ' οὐδεὶς ἀν ποιήσειν, Plato Lys. p. 205 σ πλούτους τε καὶ ιπποτροφίας.

χορηγίας] At Athens special subscriptions called λειτουργίαι were demanded of the richer citizens for State purposes. The ordinary ones (ἔγκλιαι) were the γυμνασιαρχία, the χορηγίαι and the ἑστίαις: these were compulsory on all who possessed property to the amount of not less than three talents; the extraordinary were the τριηραρχία and the εἰσφορά. A person was not bound to perform ordinary liturgies at the same time with a trierarchy, and he was allowed an exemption from all liturgies for one year after the trierarchy. On the ἀντίδοσις or compulsory exchange of property, when a person fancied himself too highly rated, see Dict. of Antiqq. s. v. The duties of the χορηγοί, of whom there were ten, one for each tribe, consisted in paying the expenses of instruction and costume for the various choruses at the different religious festivals, for the cyclian dancers and flute-players, those for tragedies and comedies and satirical dramas and for the pyrrhic dance. All expenses connected with the representation of plays fell upon them. See n. on Hiero I. 674.

γυμνασιαρχίας] The office of the γυμνασιαρχοί, of whom also there were ten, one for each tribe, was to maintain and pay those who were training for the celebration of certain festivals, especially the torch-race (λαμπαδαρχία, Arist. Pol. v 8) at the Panathenaea, the Bendidea, the Hephaestea and

Promethea. Some consider that their business was to inspect and regulate the several gymnasia or palaestrae which were the centre-points of Greek life, but this is doubtful. See Herm. Pol. Ant. § 152, 3.

41. *προστατελας*, 'presidencies', certain of which, notably that of the *θεωριαι*, called *ἀρχιθεωρία*, were very costly affairs. Others consider that the word refers to the charge (*patrocinium*) of foreign residents at Athens (*μέτοικοι*), each of whom was bound to select some citizen as his *προστάτης*, 'patron' or 'protector', who was responsible for his good conduct and his representative in all private and public transactions. If the *μέτοικος* failed to do so, he was liable to an *ἀπροστασίαν δίκη*. ήν δὲ δὴ πόλεμος γένηται, 'and further should there be an outbreak of war'.

42. *τριηραρχίας*] The *τριηραρχία*, an extraordinary *λειτουργία*, was as ancient as the regular constitution of Athens. It was the most costly and most important of all. The generals (*στρατηγοί*) nominated annually from among the wealthiest citizens as many as were required to act as trierarchs, each of whom was compelled to procure the crew, to equip and keep in repair a ship of war and provide for its management, the State always furnishing in addition the empty vessel and the pay and provision of the crew. The duration of the trierarchy was limited by law to one year. Its cost could not have been much less than 40 minas. See Boeckh l.c. p. 541 ff.

τριηραρχίας [*μισθίον*] Boeckh l.c. p. 579 says : Kritobulus, as mentioned in Xen., had a property of more than 500 minas, which would subject him, in the opinion of Sokrates, to the pay of more than one trierarchy, in case a war should break out; that is to say, he would be forced to perform the syn-trierarchy, which had been introduced about 12 years before the death of Sokrates and which was in existence when Xen. wrote this passage. The word pay (*μισθὸς*) is used because a trierarch, who did not command his own vessel, made a payment to the other trierarch who served in person, which appears to be in strictness a remuneration for services per-

formed. By *τριηραρχίας μισθούς* ‘pay for the sailors’ cannot be meant, because the trierarch was never bound to furnish the pay, and if pay were meant, the expression used must have been *μισθοὺς παντῶν*. Sauppe thinks with Cobet that *μισθοὺς* is meaningless in the context, and accordingly encloses the word in brackets, taking *τριηραρχίας* as a generic plural.

εἰσφορά] The *εἰσφορὰ* was an extraordinary tax on property, expressly intended to meet the exigencies of war. The first instance of its having been levied was, according to Boeckh, in B.C. 428 (Thucyd. III 19) on occasion of the siege of Mytilene, when, the public treasure being exhausted, 200 talents were thus raised: but this is doubtful, as the passage in Thucydides may mean that the amount before collected had never been so great as 200 talents. All persons who were not completely destitute were subject to this impost, even if they were not capable of performing liturgies. Boeckh l.c. p. 471 ff.

43. *ὑποίσταις, tolerabis*, ‘you will bear the burden of’. Cf. [Demosth.] adv. Neaer. § 42 p. 1859, 7 οὐσία οὐκ ὑπῆρχε Στεφάνῳ οὐδὲ Νεαρῷ, ὥστε τὰ καθ’ ἡμέραν ἀναλώματα δύνασθαι ὑποφέρειν. 44. *ὅπου δν*, ‘whenever’, ‘on whatever occasion’. *ἐνδεῶς*, ‘inefficiently’. 45. *οὐδὲν ἡττον ἦ, non secius ac.* 46. *λάβοιεν κλέπτοντα*] G. § 279, 2.

§ 7. 1. 46. *πρὸς τούτοις*, ‘in addition to this’, ‘besides this’. The student must remember to distinguish between this and *πρὸς ταῦτα*, ‘for this reason’, ‘therefore’. 47. *ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα*, ‘being indifferent about making a fortune’. *παιδικοῖς πράγμασι, rebus ludicris, oblectamentis* (Schneider, Zeune, Reisig), *rebus amatoriis* (Breitenbach), Fr. *enfantillages*, ‘childish pursuits’. 49. *ὡσπερ ἔξον σοι*, i.q. *ὡσπερ εἰ ἔξειη σοι*, ‘as if you were at liberty to do so’, G. § 278, 2. *οἰκτεῖρω σε μή*, ‘I pity you for fear you should suffer some irreparable disaster’. The notion of solicitude is implied in *οἰκτεῖρω*, as it sometimes is in *ἐννοοῦμαι, ὑποπτεύω* and other similar verbs. Cf. Anab. III 5, 3 *ἡθύμησαν ἐννοούμενοι, μὴ τὰ ἐπιτήδεια...οὐκ ἔχοιεν ὄπιθεν λαμβάνοιεν*, III 1, 5 *ὑποπτεύσας μή τι πρὸς τῆς*

πόλεως οἱ ὑπαίτιοι εἴη, Hell. vi 2, Cyr. v 2, 9 ὑποπτεύσας μὴ τὴν θυγατέρα λέγοι. G. § 218, Madv. Gr. Synt. § 124 a.

50. ἀνήκεστον (ἀκέομαι), ‘incurable’, ‘irreparable’.

§ 8. 1. 52. εἰ τοῦ καὶ προσδεηθείην, ‘if I should want anything besides’ what I have, 1. 10. 53. ἐπαρκέσιαν] On the preference of the Athenians for the form-endings -ειας, -ειε (-ειεν), -ειαν of the optative mood, see Mr Rutherford’s remarks in *The New Phrynicus* p. 429 ff. πάνυ μικρὰ πορθσάντες κατακλύσειαν ἅντι κτλ., ‘by a very small contribution they would overwhelm my wants with plenty’, ‘drown them in a flood of abundance’.

55. πολὺ ἀρκοῦντα σοῦ μᾶλλον κτλ., i.e. ἔχοντες πολὺ μᾶλλον σοῦ ἀρκοῦντα τῇ ἔαυτῷ κατασκευῇ ἢ σὺ τῇ σῇ, ‘though they have means far more adequate than you to their own style of living’, that is, than you have to yours. πολύ, πάνυ and similar adverbs are frequently separated from the adjectives or adverbs which they qualify for the sake of greater emphasis. Symp. i 4 οἵμασσον πολὺ ἀν τὴν κατασκευήν μοι λαμπροτέραν φαῆται, Cyr. vi 4, 8 ἥξειν αὐτῷ σὲ πολὺ Ἀράσπα ἄνδρα πιστότερον καὶ δμείνοντα, vii 1, 16 οὕτω πολύ μοι δοκῶ ἐν ἀσφαλεστάτῳ εἶναι, Hier. l. 7 οὕτως δύντος σοφοῦ with note.

56. ἢ σὺ τῇ σῇ] added in explanation of σοῦ μᾶλλον, and for the sake of giving greater clearness to the thought. Breitenbach compares Eur. Heracl. l. 298 οὐκ ἔστι τοῦδε παισὶ κάλλιστον γέρας ἢ πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι, Plat. Gorg. p. 500 C οὐ τοῦ ἀν μᾶλλον σπουδάσει τις—ἢ τοῦτο; 57. ὁς ὀφελησόμενοι] The proper future passive ὀφεληθήσομαι is used by Xen. in Mem. II 7, 8, III 3, 15, Cyr. III 2, 20 where however Hertlein reads ὀφελήσεσθαι.

There are many middle futures, especially those of contract verbs, used in a passive sense: δικήσομαι, ἀνιάσομαι, ἀπολάζομαι, αὐξήσομαι, εἰρξομαι, εὑφρανοῦμαι, ζημιέσομαι, ἡγηήσομαι, καταλείψομαι, κινήσομαι, μερτυρήσομαι, οἴσομαι, πληρώσομαι, στερῆσομαι, συνεπικελήσομαι, τιμήσομαι, φθονήσομαι, φοβηήσομαι, φυλάξομαι etc.

57. ἀποβλέποντι] ἀποβλέπειν εἰς or πρός τινα is the usual expression where the sense is ‘to look to some one with some object’ as dependent upon him or expecting help from him. So Plat. Phaedr. p. 239 Β πάντα ἀποβλέπων εἰς τὸν

έραστήν, below xvii 2 πάντες πρὸς τὸν θεὸν ἀποβλέπουσιν, ὅπότε βρέξεις τὴν γῆν ἀφήσει αὐτὸς σπείρειν, Hell. vi 1, 8 ἡ σὴ πατρὶς εἰς σὲ ἀποβλέπει. Cf. Arist. Pax 635 ἔβλεπεν πρὸς τοὺς λέγοντας, Vesp. 613 οὐ σε βλέψαι καὶ τὸν ταμίαν, Hesiod opp. 475 οὐ δὲ πρὸς ἄλλους αὐγάσεαι. In the present passage the clause ὡς παρὰ σοῦ ὠφελησόμενοι (G. § 277 note 2), 'in the hope of receiving benefits at your hands', may be considered as taking the place of the preposition, unless indeed we regard the words as a gloss explanatory of and eventually displacing the original πρὸς σέ.

- § 9. 1. 59. οὐκ ἔχω, nequeo. ὥρα, sc. ἔστι. προστατεύειν ἐμοῦ δπως μή—γένωμαι, 'to be my protector and guardian, and to mind I do not become pitiable in reality'. This is an object sentence, not a final one. On the use of the subjunctive in object sentences annexed by δπως μή, instead of the future indicative, see Madvig Gr. Synt. § 128, G. § 217 note 1 and cf. below xi 8, xv 1, Anab. v 6, 21 Σινωπεῖς Τιμασίωνα κελεύονται προστατεῦσαι δπως ἐκπλεύσῃ ἡ στρατιά, 'to use his influence to effect the withdrawal of the troops'.
 • 63. δτι δλίγφ μὲν πρόσθεν...ἔγέλασας...νῦν δὲ κελεύεις κτλ., 'that, whereas a little while ago you laughed at me, you now desire me etc.' The antithesis, which is coordinated as a main clause in Greek and Latin, is best expressed as a subordinate clause in English. For such instances of parataxis see below viii § 17 l, 108 and my n. to Cic. or. p. Planc. § 41 l. 32.

65. πρότερον οὐκ ἐπάνσω πρίν] In Thucydides and the poets πρίν is used after affirmative as well as after negative sentences; but in Xenophon and the orators it is used only after negative clauses. The indicative is most frequently used by Xen. and by Isocrates, chiefly in οὐ πρότερον ἐπάνσαρ πρίν and similar phrases. In Plato πρίν is dying out before ἦσ. The present infinitive occurs with special frequency in Xen. and the present subjunctive and optative are comparatively more common with him. See *American Journal of Philology*, Vol. iv, p. 89–92.

66. μηδὲ ἑκατοστὸν μέρος τῶν σῶν κεκτήσθαι, 'that I do not possess so much as a hundredth part of your fortune'.
 68. δπως ἀν μή—γένοιο] After verbs like βουλεύομαι, ἐπι-

μελοῦμαι, σκοτῶ, a dependent interrogative sentence with potential optative and ἀν of that which may probably take place may be attached by ὅπως; see Madv. Gr. Synt. § 137 and cf. Xen. Symp. VII 2 νῦν γοῦν σκοτῶ ὅπως ἀν ὁ μὲν παῖς ὅδε ὁ σὸς καὶ ἡ παῖς ἥδε ὡς ῥᾷστα διάγοιεν, ἥμεις δ' αὖ μάλιστ' ἀν εὐφραντομεθα θεώμενοι αὐτούς, Cyr. II 1, 4 βουλευσόμεθα δτῶς ἀν ἄριστα ἀγωνιζομεθα, I 2, 5 ἐπιμέλονται ὡς ἀν βέλτισται εἰεν οἱ πολῖται, I 4, 13; IV 2, 34, VII 5, 78, VIII 1, 14, 47.

§ 10. 1. 70. δρῶ γάρ, 'yes, for', 'the reason is that', 'I see, there is one thing about riches or one particular means of getting wealthy that you know, that is, how to create a surplus'. *πλουτηρὸν ἔργον* = *modus divitias parandi* (Sturz). 72. ἀπ' ἀλιγων, 'with a small income'. 'Απὸ is used to denote the cause, source, means; see below I 3, 3; II 1, 25 ἀπὸ βοσκημάτων πλουτίζεσθαι. περιποιοῦντα, i.q. περιευσταν ποιοῦντα. ἔλπίζω, i.q. νομίζω, 'I suppose'. 73. ἀν... ποιῆσαι] G. § 211.

§ 11. 1. 74. οὔκουν μέμνησα...ὅτε, 'do you not remember...when', the time of the fact being mentioned rather than the fact itself; as in Hell. VI 4, 5 ἀναμνησθήσονται σου ὅτε ἔδήσας, Cyr. I 6, 12 οὐ γάρ μέμνημαι ὅτε πρὸς σὲ ἥλθον ἐπ' ἀργύριον. See Porson's note on Eur. Hec. 112. The reference is to I 9. According to Socrates it is Kritobulus who affirmed of himself all these propositions without allowing Socrates to utter a syllable; whereas really Socrates had made him say what he wished him to say. οὐδ' ἀναγρύζειν, 'not even to open my lips', lit. 'not to mutter so much as γρῦ'; 'Αναγρύζειν = γρῦ ἀποκρίνεσθαι. Arist. Nub. 945 ἦν ἀναγρύξη; Plut. 17 ἀποκρινομένω τὸ παράπαν οὐδὲ γρῦ (where the Schol. says γρῦ: τούτεστιν ἡ φωνὴ τῶν χοίρων, but Hesychius says that γρῦ was properly 'the dirt under the nails', and so any insignificant thing), Dem. de fals. leg. p. 353 περὶ δὲ τῶν ἀλλων ὃν οὐτος ἀπήγγειλεν οὐδὲ γρῦ. 76. οὐκ ἔη] G. § 243. 77. οὐδὲ ἀργύριον] On the absence of the article see n. to I 1, 4. 78. ἐπίσταιτο] G. § 247 note 3. 79. εἰσὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν τοιούτων, 'it is true, indeed, that income is derived from such possessions; but, in my case, how do you

suppose I should know how to use any of them, when I never yet possessed any one of them?' ... 80. ἐπιστηθῆναι] from ἐπίσταμαι: Herod. III 15 εἰ δὲ καὶ ἡ πιστήθη μὴ πολυπραγμοεῖν. 81. τὴν ἀρχὴν οὐδέν, *nihil omnino*, 'nothing at all': used only with a negative in this sense: cf. VIII 2, 2 τὴν ἀρχὴν μηδὲ ζητεῖν, Cyr. I 2, 3, I 6, 16.

§ 12. I. 82. ἔδόκει τῇμῖν] I § 4. καὶ εἰ] n. on I 4 l. 20. 83. εἶναι, 'was possible'. τί—κωλύει καὶ σὲ ἐπίστασθαι; 'what reason is there why you should not have some knowledge of economy', as well as others? Cf. Hier. I. 678. 85. δπερ, 'the very thing' would prevent me, 'which' would prevent, etc. 87. μήτε ἄλλος—μανθάνειν, 'and if no one else gave him the opportunity of learning on his flutes'. Cf. below I. 91, de Vect. IV 12 παρέχει (ἢ πόλις) ἐπὶ ισοτελεῖ τῶν ξένων τῷ βουλομένῳ ἐργάζεσθαι ἐν τοῖς μετάλλοις, above I I. 162.

§ 13. I. 89. σργανα, ὥστε μανθάνειν, 'as an instrument to learn from', as a means of being taught the management of a household. σργανα χρήματα, *opes, quibus uteret ut 10 instrumentis*, Zeune. 91. ἀλλ' ἢ, *nisi*, 'save only', 'except'.

On ἀλλ' ἢ (for ἀλλὰ ἢ, not ἀλλο or ἀλλαχ), which is only used after a negative or quasi-negative in the main construction, see Klotz on Devarius *de part.* II p. 31, Madvig Synt. § 91 R. 2. 'By the ἀλλὰ the exception to the negative which has preceded is stated flatly; the ἢ allows the negative statement to revive, subject to this exception alone'. Riddell *Digest of idioms* p. 175. The full form for *nemo alius nisi* is οὐδεὶς ἄλλος ἀλλ' ἢ, but very frequently the ἄλλος falls away after the negative, so that the form becomes οὐδεὶς ἀλλ' ἢ. Since the full form with οὐδὲν would be οὐδὲν ἄλλο ἀλλ' ἢ, and this might be abridged to οὐδὲν ἀλλ' (ἄλλο) ἢ or οὐδὲν ἀλλ' (ἀλλα) ἢ, it is clear that in some passages it must be uncertain whether the correct reading should be ἀλλ' ἢ or ἀλλ' ἢ. Krüger suggests that ἀλλ' ἢ gives prominence to the excepted notion, ἀλλ' ἢ merely introduces an exception.

92. δήποτε, *utique*, 'of course'. 93. κιθαρίζειν—λύρας] The λύρα and κιθάρα were stringed instruments differing both in shape and material, the latter of more complicated construction, the former most likely of Thracian origin. The latter was introduced by the Ionians from Asia into Greece and used at musical competitions, sacrifices and pageants. The musical education of the youth in Greece began with the

lyre; hence in Arist. Vesp. 959 it is said of an uneducated person *κιθαρίζειν οὐκ ἔπισταται*. Together with the flute it was the instrument most commonly used at festive meals. It appears that *κιθαρίζειν* was the word used for playing on any kind of stringed instrument. λυμανονται, *corrumpunt*, 'spoil'. καλ= 'at the same time'. 94. ἐν τῷ σῷ οἴκῳ, not 'in your house', but 'with your estate to practise on', as above 1. 87. 95. καταλυμηνάμην ἀν, 'I should completely spoil, utterly ruin'. Cf. below vi 5 l. 27, Polyb. v 9, 3 πυρὶ κατελυμήναντο τὰς δροφάς. The first ἀν is intended to give emphasis to *ἰσως=fortassis*, 'probably'. οὐκ τὸν οἴκον] The genitive of a pronoun personal, belonging to a subsequent substantive, often serves as a *dativus commodi* or *incommodi*, as well as a possessive genitive. See Buttmann Gr. Gr. § 133 obs. 4, Index to Plat. Meno etc. p. 233 s. v. *Genitivus*, note on Dem. Mid. § 7 c, d.

§ 14. 1. 97. ἀποφέύγειν μοι περὶ μηδέν με σωτισθῆσαι, 'you are trying your best to avoid, as far as I am concerned, giving me any assistance'. On the expletive *μοι* see G. § 184, 3 note 6, and cf. n. on Hier. I. 612, Mem. II 10, 1 quoted below in note on III § 4 l. 30. 98. εἰς τὸ ὑποφίραν] cf. iv 1 l. 8, Anab. III 2, 27 αὐταὶ γάρ (αἱ σκηναὶ) σωτισθεῖσαι οὐδὲν εἰς τὸ μάχεσθαι. 100. οὐκ ἔγωγε, sc. ἀποφεύγειν περιώμαι. 101. Εχω, *possum*, sc. ἔξηγεισθαι. καὶ πάνυ] see on i § 19 l. 137.

§ 15. 1. 102. οἶμαι δ' ἀν—οὐκ ἀν ἁμέμφον, 'you would not, I fancy, have found fault with me, supposing you had come to me for fire, and I, having none, had directed you to some other place, from which you could get it; or again, if you had come to me for water and, not having any myself, I had taken you to some other place for it as for the fire, I am sure you would not have blamed me for this either'. On the repetition of *ἀν* in a long apodosis see G. § 212, 2.

εἰ—εἰ] Cobet brackets the first *εἰ*, Schenkl suspects the genuineness of the second rather. Breitenbach compares a similar form of anacoluthon in Anab. III 2, 35 οὐκ ἀν οὐν θαυμάζομι, *εἰ* οἱ τολέμεοι, ὥστερ οἱ δεῖλοι κίνει φεύγουσιν, *εἰ* καὶ οὗτοι ἀπακολουθοῦσιν. A triple *εἰ* is found in Dem. adv. Aristog. I p. 791 *εἰ* τούτην τις ὀφείλειν των' γῆται

χρήματα, δέ δέ ήμενοτο, εἰ μὲν ὅφαινοντο αἱ τε συνθῆκαι κείμεναι καὶ οἱ τεθέντες
ὅροι ἀστηκότες, τὸν ἀρνούμενον ἥγεισθ' ἀν διαιδή δῆλον δτι, εἰ δέ ἀνηρημένα
ταῦτα, τὸν ἄγκαλούντα.

ἐπὶ πῦρ, *ad ignem petendum*, ‘to fetch fire’. Сугр. I 6,
12 ἡλθον ἐπ’ ἀργύριον, Anab. VII 6, 2 ἐπὶ τὸ στράτευμα ἤκουσι
i.e. *ad exercitum arcessendum*, II 3, 8 ἐλθεῖν ἐπὶ τὰ ἔπιστήδεια i.e.
ad petenda cibaria. 103. μὴ δντος, sc. πυρός. παρ'
ἔμοι, *apud me*, ‘in my house’. 104. εἴη, *liceret*. οὐκ
ἀν ἔμέμφου] G. § 222. 105. αἰτούντι σοι—μὴ ξχων] G. § 184, 3.

106. καὶ ἐπὶ τοῦτο, ‘for this also’, i.e. the
water as well as the fire. οὐδέ’ ἀν τοῦτο μοι ἔμέμφου, ‘you
would not have found fault with me for this any more than the
other’. 107. βουλομένου—σου—σοι] cf. below VIII 1 1.
6, Anab. II 4, 24 διαβαῖνονταν ὁ Γλοῦς αὐτοῖς ἐπεφάνη. A
genitive absolute is sometimes followed by the subject in a
different case; Dissen Dem. de cor. p. 272, ‘duobus membris
factis pro uno oppositio nervosior existit’, Madv. § 181 Rem. 6.

108. δεινοτέρους περὶ μουσικήν] cf. Plat. Rep. p. 284 ο οὔτε
ἄλλον τινα τὸν περὶ τὰς πράξεις ἐπιστήμονα, below XII 20 τῶν
δεινῶν τινα ἀμφ’ ἵππους δοκούντων εἶναι. Elsewhere the simple
accusative without any prepos. is used. 109. καὶ σοι
χάριν ἀν εἰδότας εἰ κτλ.=καὶ οἱ σοι χάριν ἀν εἰδεῖσθε εἰ κτλ.,
‘and who would be thankful to you, if you would take lessons of
them’, G. § 211. 110. τί ἀν ἔτι...μέμφοιο; ‘pray, what
fault would you have to find with me after that for so doing?’
Cf. I 13 πῶς ἀν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; Mem. II 6,
20 εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζουσι περὶ τοῦ πρωτεύειν,
...τίνες ἔτι φίλοι ἔσονται; 112. οὐδὲν ἀν, sc. σοὶ μεμφοίμην.

§ 16. I. 114. πολὺ—δεινοτέρους] cf. above § 8 I. 55 n.
115. ταῦτα] the demonstrative for the simple pronoun of refer-
ence, cf. VII 33 ἀν τούτων ἐκάστη εἰσφέρη, οἴδε τε καὶ σώζει
ταῦτα. ὅμολογῷ μεμεληκέναι μοι, οἵτινες κτλ., ‘I confess that
it has been a matter of interest to me to observe, who in the
city are most knowing in their several pursuits’. For the acc.
after the verbal adjective ἐπιστημονέστατοι cf. Сугр. III 3, 9
ἐπιστήμονες ἥσαν τὰ προσήκοντα τῇ ἑαυτῶν ἐκαστοι ὀπτλίσει,
Mem. I 2, 19 οὐδὲ ἄλλο οὐδέν, ἀν μάθησις ἔστιν, δέ μαθὼν
ἀνεπιστήμων ἀν ποτε γένοιτο, Plat. Epin. p. 979 δέ ταῦτ’
ἐπιστήμων Madv. § 81 b.

§ 17. l. 117. ἐπὸ τῶν αὐτῶν ἔργων, 'with, by means of, the same occupations'; see Hier. l. 611. 119. ἀπεθαύμασα, *vehementer demiratus sum*, 'I wondered greatly', one of the poetical words used by Xen. 120. δ τι is probably the adverbial accusative=δι' ὅτι, though it may also be taken 11 as the subject of εἴη='what was (the meaning of) this'. 121. πάνυ οἰκεῖως, *omnino naturae convenienter*, 'quite naturally'.

§ 18. l. 122. ταῦτα, sc. τὰ ἔργα. [ημιουρένους ἄραν] G. § 279, 2. 123. γνώμῃ συντεταμένῃ, 'with earnest purpose'. συντεταμένος, lit. 'on the stretch', is perf. part. pass. from συντείνω. Cf. below xx 22, where also some mss have συντεταγμένως, as in this passage some have συντεταγμένη. 124. κατέγνων, *probe intellexi*, 'I observed particularly'. Cf. Cyr. VIII 4, 9 ἔστιν ὁ τι—οὐχ ἡδομένως πράττοντά με κατέγνως; The usual construction of καταγιγνώσκειν is with the genitive when it mostly signifies 'to judge of another to his prejudice', 'think badly of him'; as in Cyr. VI 1, 36 αὐτὸς ἐμαυτοῦ κατέγνων μὴ δὲ καρτερῆσαι, Thuc. III 45 καταγνοὺς ἐαυτοῦ μὴ περιέσθαι, but not always, as above § 11. 9 we have κατέγνωκας ἡμῶν ἵκανῶς πλούτεων. 125. ὁν ἀν] the ὁ, which is subsequently repeated, belongs of course to γενέσθαι. See Index to Hiero p. 117^a l. 10. εἰ βούλοιο, sc. μαθεῖν. On the double εἰ see note above l. 102. 127. δεινὸν χρηματιστήν, 'a shrewd man of business'.

CHAPTER III

Kritobulus still presses Socrates to fulfil his promise of instructing him how to improve his property: whereupon Socrates advises him to study the life and conduct of those who have managed their affairs properly and with success or contrariwise. 'You will find' he says 'some who build bad houses at great cost, others convenient ones at little expense; some who, for want of method and order in their domestic arrangements, cannot use the necessaries which they actually have in abundance, much to their own inconvenience and the annoyance of their household; while others, with the same or even more limited

means, have what they require always ready for use. Some householders cannot keep their slaves: others retain them without using constraint; some complain that they lose by farming, others manage to get from their farming plenty to supply their necessary wants. One man keeps horses and makes it pay: another does so and is ruined by it. One man finds a fellow-helper in his wife in improving his fortunes, another man does not assign to his wife her proper position in his establishment, but treats her as a mere cipher. And I could show you, if you please, the same difference between one man and another in all branches of industry'.

§ 1. l. 2. οὐκέτι—πρὶν ἀν] οὐκ—πρὶν ἀν would have sufficed: similarly we have οὐ πρότερον πρὶν, οὐ πρόσθεν πρὶν. On πρὶν ἀν see G. § 240, 2. 3. & ὑπέσχησα, sc. ἀποδεικνύαι, 'what you have undertaken to show me'. Cf. Symp. iv 1 οὐκοῦν λοιπὸν ἀν εἴη ημῖν ἀ ἔκαστος ὑπέσχετο ἀποδεικνύαι, ὡς πολλοῦ ἀξιά ἔστιν. Weiske remarks that there were usually present at Socrates' dialogues some who took no part in them, but were merely listeners. 5. τι...ῆν, quid si, 'what do you say if', 'what if?' 6. ἀποδεικνύω, ostendam, exemplis allatis comprobem. 'Αποδεικνύαι is 'to demonstrate', 'prove'; ἔπιδεικνύαι 'to exhibit', 'give as a specimen'. πρῶτον μὲν should properly have been followed by ἔπειτα δέ. τοὺς μέν] G. § 143, 1. απὸ πολλοῦ ἀργυρίου] II 117, cf. Anab. II 6, 5 ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, Hier. I. 761 ἀπὸ τῶν ἰδίων κτημάτων δαπανᾶν. 9. τῇ δόξῳ ἐν τι—ἔπιδεικνύαι, 'should you think that in this I was giving you one particular specimen of the matters which concern household management?' G. § 166 note 2. ἐν τι=unum, qualecumque sit. So I 21 μηδέν τι=ne unum quidem, qualecumque sit, i.e. prouersus nihil.

§ 2. l. 11. καὶ πάνυ γε, 'yes, most certainly'. See on I § 7 l. 47. τὸ τούτου ἀκόλουθον, 'what is of a piece with this', G. § 180. Cf. Arist. Ach. 438 τὰκόλουθα τῶν φακῶν, 'what sorts with the tatters'. 13. ἔπιπλα, supellectilem, 'goods and chattels', 'furniture'. 14. καὶ, et tamen, l. 64. μὴ ἔχοντας, 'unable'. 15. εἰ σᾶ ἔστιν αὐτοῖς,

'whether they have them safe'. The Attic form appears to have been *σῶς* not *σῶος* or *σῷος*, v. Cobet N. L. p. 418. 16. πολλὰ μὲν—πολλὰ δέ] See n. to Hier. l. 193. 18. κεκτημένους, 'though they possess'. ἔχοντας ἔτοιμα δτων δν δέσσονται χρῆσθαι, 'having, whatever they require, ready for use'. For the infinitive after *ἔτοιμα* see G. § 261, 1.

§ 3. 1. 20. δλλὰ τί οὖν—ἢ, 'well, what (else) but?' Cf. below ix § 1 l. 4, Cyr. i 4, 13 τι δέ, ἐφη, εἰ μὴ μαστιγώσας ... ἐξ ἀρχῆς χρήσομαι; 21. δποι ἔτυχεν, 'wherever it chanced', 'anywhere at random'. 22. ἐν χάρᾳ, *suo loco, destinato loco*, 'in their proper place'. VIII 18 l. 117 χώραν ἐκδοτοις εὑρεῖν, Cyr. iv 5, 87 ἀν δσύντακτα ḡ, ἀναγκή ταῦτα ἀει πράγματα παρέχειν, ἔως δν χώραν λάβῃ. 23.

12 καὶ—γε, 'yes, and', i § 3 l. 16. ἐν χάρᾳ ἐν γῇ ἔτυχεν κτλ., 'in the first place that chanced, but where it is proper they should be arranged'. 24. ἔτυχεν, sc. οὐσα or κειμένη. προσῆκει, sc. αὐτὰ διατετάχθαι. 26. τι—τῶν οἰκονομικῶν, 'an element in the knowledge of husbandry'.

§ 4. 1. 29. ἕνθα μὲν—ἕνθα δέ, 'at one place'—'at another place'. πάντας ὡς εἰπεῖν=fere omnes, 'all so to speak', 'one might say all', XII 43. G. § 268. 29. καὶ τούτους, eosque, 'and those too', 'albeit they'. See n. to II l. 36. 30. θαμινά, a poetical word, neut. pl. of θαμινός, *creber*, used adverbially=θάμα 'often' (Mem. II 1, 22). It occurs also Mem. III 11, 15 εἰσιθι θαμινὰ i.e. *ventita in domum meam*, Anab. IV 1, 16 θαμινὰ παρήγγειλεν, Cyneg. 3, 7 θαμινὰ σκοποῦσα, de re eq. 10, 7. ἀποδιδράσκοντας, 'trying to abscond'. Mem. II 10, 1 εἰπέ μοι,...ἄν τις σοι τῶν οἰκετῶν ἀποδρᾷ, ἐπιμελῆ, δτως ἀνακομίσῃ; On the difference between ἀποδιδράσκειν and ἀποφεύγειν see Anab. I 4, 8. 31. ἔθελοντάς τε ἔργαζεσθαι for ἔθελοντας ἔργαζεσθαι τε. Cf. Mem. III 5, 3 προτρέποντας τε ἀρετῆς ἐπιμελεῖσθαι καὶ δλκιμοι γενέσθαι, IV 2, 40. ἐξηγεῖτο δ τε ἐνόμιζεν εἰδέναι δειν καὶ ἐπιτηδεύειν for ἀ ἐνόμιζεν εἰδέναι τε δειν καὶ ἐπιτηδεύειν. Cf. below l. 73. 34. καὶ σφόδρα γε, above I § 3 l. 16.

§ 5. 1. 36. ἦν—παραπλησίους γεωργίας γεωργοῦντας, sc. ἐπιδεικνύω, 'cultivating similar farms', i.e. farms of a like soil

and with like opportunities. γεωργοῦντας, τοὺς μὲν—τὸν δὲ] see note on I § 171. 125. 37. ἀπολαλέναι—ὅτιδε γεωργός, ‘that they have been ruined by farming’. ‘Τιδε is very common with the gen. of cause or occasion after a neuter verb with passive meaning, or after expressions like *τραύματα ἔχειν*, πληγὰς λαβεῖν which convey a passive notion; see above I 92, below III 59. 41. ἀναλίσκουσιν οὐκ εἰς δὲ δεῖ=εἰς ταῦτα εἰς αἱ; for the omission of the demonstrative and of the preposition which should be repeated before the relative, see Madv. Gr. Synt. § 102, and on the use of *eis* after *ἀναλίσκουσιν* see below I. 44. εἰς δὲ βλάβην φέρει=εἰς ταῦτα δὲ βλάβην φέρει. It sometimes happens that a neuter relative, which ought to stand in the nominative (coincident in form with the accusative), passes by attraction into the accusative, dative or genitive, Madv. Synt. § 103 R. 2. 42. αὐτῷ καὶ τῷ οἴκῳ ‘to house and master’. *Abrós*, like *ipse*, is frequently used in this sense. There is no necessity for Cobet’s alteration into *aὐτοῖς*, such transitions from plural to singular being very common. See n. on XII 12 and Index to Hier. p. 114^b s. v. ‘plural’. Cf. de Rep. Lac. v 4 πῶς δὲ τις ηὔπολος λιχνεῖας ηὐοφλυγίας αὐτὸν ηὔοικον διαφθείρει; Mem. III 8, 10 with Kühner’s note.

§ 6. I. 44. οὐδὲ εἰς τάναγκαλα ἔχοντι δαπανᾶν, ‘have not even money for necessary expenditure’.

Cf. Hier. x 8 δαπανῶν εἰς τούτους, Mem. I 8, 11 πολλὰ δαπανῶν εἰς βλαβερὰς ηδονάς, Cyp. VIII 3, 44 πολλὰ δαπανῶν εἰς θεοὺς καὶ εἰς φίλους καὶ εἰς ξένους. ‘Αμφὶ also is used, as in Anab. I 1, 8 ἀμφὶ τὰ στρατεύματα δαπανᾶν, Vectig. IV 8 οἱ ἀνδρες ἀμφὶ ὅπλα τε καλέ καὶ ἵππους ἀγαθούς... βούλονται δαπανᾶν. This use of *ἔχειν*=δύνασθαι is common in the best authors, but generally in the same connexion of ‘paying’: e.g. Plut. Pericl. 22 οὐκ ἔχων ἕκτοις, ‘not being able to pay in full’, Cat. mai. 15 (multtam) ην οὐκ ἔχων ἕκεινος ἀπολύσασθαι καὶ κινδυνεύων δεθῆναι μόλις ἐπικλήσει τῶν δημάρχων ἀφείθη, Lucian Cronos. 15 καὶ τὸ ἐνοίκιον, οἵτινες δὲν καὶ τοῦτο διείλοντες καταβαλεῖν μὴ ἔχωσι, Diodor. Sic. Tom. II p. 530 ed. Wesseling, ἐνστάντος δὲ τοῦ ὄρισθέντος καὶ μὴ ἔχων ἀποδούντας, πολὺς ἔταξε λαγμῶν προθεσμίαν, St Matt. xviii. 25 μὴ ἔχοντος αὐτοῦ διποδούνται. See F. Field *Oratione Norvicenae* Part III p. 10.

45. γεωργεῖν φάσκοντες, ‘while professing to farm’. 47. ἤτι τούτους, ‘to see these men’.

§ 7. 1. 50. θεάμενον σαυτοῦ ἀποπεράσθαι εἰ γνώσῃ, 'to make a trial of yourself, whether you will learn, by being a spectator'.

51. ἐγώ σε σύνοιδα—ἀνιστάμενον] 'when the object of σύνοιδα is not the same person as the subject, the participle and substantive are either in the dative as σύνοιδά σοι εὐ ποιήσαρτι, or both in acc., as σύνοιδά σε εὖ ποιήσαρτα, or, where an infinitive follows, the subst. in dative and participle in acc., where the dative depends upon σὺν and the acc. on οἴδα'. Jelf § 682, 2, Madv. § 178 Rem. 7. Schneider Breitenbach Schenkl adopt the emendation of Camerarius...ἀποσταμένῳ...βαδίζοντι ἀναπειθούντι against the authority of all the mss: Cobet retains the mss reading with the alteration however of ἐγώ σοι σύνοιδα into ἐγώ σε οἴδα. I have adopted Sauppe's reading. νῦν δέ,

18 'as it is', 'at present'. 53. ἡμὲς ἀναπειθούντα προθύμως συνθέσθαι, 'doing all you can to induce me to go with you to the exhibition'. 54. τοιοῦτον, 'such as I am now speaking of': 56. φαίνομαι εἶναι, video esse; φαίνομαι ᾖν or simply φαίνομαι, aperte, manifesto, sum.

§ 8. 1. 59: ἀφ' ἵππικῆς] The words are placed at the head of the bimembral sentence τοὺς μὲν...τοὺς δὲ and serve for the regimen of the verbs in either: so that διὰ τὴν ἵππικην is probably to be considered an interpolation. 61. καὶ πάνυ] See n. to i § 19 l. 137. 62. ἀγαλλομένους ἐπὶ τῷ κέρδει] Hier. i § 5 l. 26 n. 63. τούτους μέν] On μὲν solitarium see n. on Hiero i § 7 l. 36. καὶ ἐγώ, i.e. I as well as yourself. ἑκατέρους, men of either kind. 64. καὶ, 'and yet', above l. 14. οὐδέν τι μᾶλλον, 'not one bit the more'. Cf. below § 10 l. 76, Hier. ii § 18 l. 303 with note. So Ter. Andr. i 1, 63 *nil quicquam*. τῶν κερδαινόντων, sc. τις. G. § 169, 1, Madv. § 51 c.

§ 9. 1. 66. θεῷ γάρ κτλ., 'no, for you look at them, as you look at actors', πι l. 70. ὥπερ, sicuti, 'as', ix l. 7. 67. οἴομαι, like credo, is used ironically. 68. ἡσθῆς, oblecteris, aor. 1 subj. from ἡδομαι. ταῦτα—οὕτως ὅρθως ἔχει, 'this is rightly so'.

70. ἵππικῇ ἀναγκαζόμενος χρῆσθαι, 'since you are obliged to keep horses'. 71. δπως...ἴσῃ] G. § 217.

ἱδιωτῆς, rudit, 'unskilled in': see n. to Hiero

1. 375. 72. τούτου τοῦ ἔργου, 'this business', sc. ιππικῆς. 73. ἀγαθῶν εἰς τε τὴν χρῆσιν...] trajectio for ἀγαθῶν τε εἰς τὴν χρῆσιν : see n. to l. 31.

§ 10. 1. 75. πωλοδαμνεῖν (*πῶλος*, *δαμάω*), 'to be a colt-breaker'. 76. οὐδέν τι μᾶλλον, i.e. πωλοδαμνεῖν σε κελεύων. ἐκ παιδίων, *inde a pueris*, 'from boyhood', lit. 'from boys'. Cf. Сур. II 3, 9, Mem. II 2, 8 ἐκ παιδίου. 77. κατασκευάζειν, *docere*, *adsuefacere*, 'to train'; cf. Сур. VIII 1, 43 οὐς κατεσκεύαζειν τὸ δουλεύειν. 79. ἐπὶ τὸ βέλτιον ἐπιδιδόσασιν, *in melius proficiunt*, 'keep on improving'. Mem. III 9, 3 ἐπιμελεῖσθαι πολὺ ἐπιδιδόντας, Plat. Protag. p. 318 A ἀεὶ ἐπὶ τὸ βέλτιον ἐπιδιδόντας, Hier. IX 7 I. 691. 88. οἱ οἰκλεῖστοι λυμαίνονται, sc. τοὺς οἴκους, *uxoribus suis ea ratione utuntur*, *qua plerique*, *qui ita faciunt*, *labem rei familiari contrahunt*, 'treat their wives in a way in which most of them who do so bring ruin on their households'. See cr. n.

- 14 § 11. 1. 84. τούτου—αἰτιάσθαι] G. § 173, 2. πότερα—ἢ, *utrum—an.* 86. ὡς ἐπὶ τὸ πολύ, *fere*, *plerumque*, 'as a rule'. 87. κακῶς ἔχει, *male se habeat*, 'be in ill condition'. 88. ήν κακούργη, 'if he be vicious, do mischief'. Cf. de re eq. VI 5 ἔξεστι τῷ ἵππῳ καθ' ὅπτερ' ἀν βούληται τῶν πλαγίων κακούργειν. 89. τῆς δὲ γυναικός, *quod attinet ad uxorem*, 'as regards a wife'.

We have a similar loose use of the genitive, placed at the beginning of a construction, for the sake of premising mention of it without any grammatical justification of the genitive, in Plat. Phaedo p. 78 D τί δέ; τῶν πολλῶν καλών, οἷον μνήμων ἢ ἴππων, ἀρά κατὰ ταῦτα ἔχει; Charmides p. 165 Β φωστής δὲ καὶ τῶν ἄλλων τεχνῶν, de rep. V p. 470 A τί δέ; γῆς τε τρήσεως καὶ οἰκιῶν ἐμπρήσεως, ποίον τί σοι δράσουσιν οἱ στρατιῶται πρὸς τοὺς πολεμίους; p. 578 D ἀλλ' εὐδαιμονίας τε αὐτοῦ καὶ ἀθλιότητος, ὥστατις ἢ ἄλλως κρίνεται; Gorg. p. 509 D τί δὲ δὴ τοῦ ἀδικεῖν; πότερον...ἢ καὶ κτλ. See Riddell, p. 126, Madv. § 53 Rem.

διδασκομένη—τάγαθά] G. § 164. τάγαθά by erasis for τὰ ἀγαθά. 90. κακοποιεῖ, *peccat*, i.e. rem familiarem non recte administrat (Sturz). Schaefer would read κακοποιοῖ. The mss have κακοποιεῖν. ίσως, *profecto*, is here, as often, used to soften a positive assertion. δικαίως ἀν—τὴν αἰτίαν ἔχει, 'would deserve to bear the blame'. 91.

διδάσκων, sc. αὐτήν. εἰ...δυνατότερον...χρώτο, sc. αὐτῇ οὖσῃ, 'if he should find her ignorant'. See n. to Hiero I. 441. τούτων] G. § 180, 1 Note 1.

§ 12. I. 93. πάντας δ'...ἀπαληθεύσαι, 'at any rate, under any circumstances, speak the whole truth'. For ἀπαληθεύσαι, the inf. aor. 1 act. (used as an imperative G. § 269, cf. Plat. Cratyl. p. 426 b, Lys. p. 211 b) of ἀπαληθεύειν, H. Estienne reads ἀπαληθεύσαι aor. 1 mid. imper., but it is doubtful whether the middle is used, as stated in Liddell-Scott s. v.

95. Εστιν δτρ φ=ξστιν ἄλλος τις ϕ, Madv. § 105 b. τῶν σπουδαίων, 'important matters', partitive gen. after πλείω. G. § 168. 99. εἰ δὲ μή, i.e. 'if it is not true to say that there is no one with whom I have fewer discussions than with my wife, at any rate there are not many', 'few, if any'.

§ 13. I. 100. νέαν, sc. οὐσαν, cf. above § 11 I. 92. ὡς ἔβδυντο ἐλάχιστα ἐμρακυῖαν, 'when she had seen as little of the world as possible'. 102. μάλιστα, 'yes, certainly'. Cf. n. to Hiero I § 21 I. 122. 103. θαυμαστότερον, sc. ἐστὶ or ἀν εἴη.

§ 14. I. 106. η, interrogative. 107. οὐδὲν οἷον τὸ ἐπισκοπεῖσθαι, i.e. οὐδὲν τοιοῦτόν εστιν οἷον τὸ ἐπισκοπεῖσθαι, 'there is nothing like looking into it', *praestat, optimum fuerit, considerare, nihil melius est quam*, Fr. *il n'y a rien de tel que d'examiner*, Ital. *non ci è tal cosa, come*. So Plat. Gorg. p. 447 οὐδὲν οἷον τὸ αὐτὸν ἐρωτᾶν, p. 481 b, Demosth. adv. Mid. p. 529, 11 οὐδὲν οἷον ἀκούειν αὐτοῦ τοῦ γέμου, Arist. Av. 967 οὐδὲν οἶν έστ' ἀκοῦσαι τῶν ἐπῶν, Lys. 185 οὐδὲν γὰρ οἷον sc. τοῦτο. συστήσω...σοι...'Ασπασίαν, 'I will introduce Aspasia to you'.

Συνιστάναι is *consociare, concollare*, 'to bring together as friends'. Cf. Xen. Symp. IV 63 καὶ πρὸς ἑμὲ ἐπαινῶν τὸν Ἡρακλεώτην ξένον, ἐπει με ἴστοίσας ἐπιθυμεῖν αὐτοῦ, συνιστῆσαί μοι αὐτόν, Philodemus de vit. et virt. 42, 8 ed. Goettling refers to this passage: προσάπτειν δ' ἐτέρῳ, εἰς 'Ασπασίᾳ καὶ Ἰσχομάχῳ Σωκράτης, as the passage is read by Cobet orat. *de arte interpretandi* p. 102.

108. 'Ασπασίαν] Aspasia, the celebrated native of Miletus, who by her beauty and high mental accomplishments

acquired such ascendancy over Pericles, that, after separating from his wife by mutual consent, he attached himself to her for the rest of his life; since the Athenian law forbade marriage between a citizen and a foreign woman. The son whom she bore him was legitimated by a special decree of the people and took his father's name. Aspasia's home was the centre of the literary and philosophical society of Athens, though the story of her having been the teacher of Socrates is doubtful because of the apparent irony of the passages of Xen. and Plato, wherein such statement is found. Qobet *Prosopographia Xen.* p. 73 ff.

ἐπιστημονίστερον, peritius, 'more knowingly'.

§ 15. l. 110. *οὐσαν]* G. § 226, 1. *ἀντίρροτον, paris momenti*, 'equivalent to', lit. 'counterpoising', from *ρέπω* which is properly said of the descending scale, whence *ἀντιρρέπω*, 'to balance'. 118. *ὡς ἐν τῷ πολύ, § 11 l. 86 n.*

15 114. *τοῖτων, sc. τῶν δαπανημάτων καὶ ταμιευμάτων.*

§ 16. l. 117, *ἄξιος λόγου, i.e. ἀξιολόγως* § l. 68. 118. *ἴχεν ἄν]* G. § 211.

CHAPTER IV

Kritobulus expresses a wish that his instruction in the arts and sciences may be limited to those which are best worth cultivating; and Socrates approves of his wish, objecting to the mechanical arts on the ground that they entail sedentary and indoor occupations and therefore enfeeble a man's mind and body, while they divorce a man from attention to the interests of the public and those of his friends. Hence in some states the practice of them is actually interdicted. The only pursuits desirable for Kritobulus are those which the King of Persia justly admires and encourages, viz. agriculture and the art of war.

Digression on the administration of the Persian Empire, on Cyrus the elder, on the qualities which distinguished Cyrus the younger. Anecdote of an interview between that prince and Lysander.

§ 1. 1. 1. ἐπιδεικνύναι] see n. on π. I. 6. 3. φάδιον, sc. ἔστι. οἵους δεῖ, sc. εἶναι οἱ κτήσασθαι. 4. αὐτῶν, sc. τῶν τεχνῶν. οἴόν τε, sc. ἔστι. καὶ ἡμοὶ πρέποι ἀν—ἐπιμελομένω, sc. ὡν or αὐτῶν, 'and which it would be most suitable for me to engage in'.

For the omission of the relative in the second clause, where the construction differs from that of the first, cf. Anab. III 2, 5 Ἀριαῖος δὲ ήμεις ηθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ κτλ. for φέδωκαμεν καὶ παρ' οὐ ἐλάβομεν, ib. III 1, 17 with Kühner's note, IV 7, 2, Cyl. III 1, 38, Sympos. VIII 17. On the use of the participle where we use the infinitive, cf. Plat. Phaed. c. 63 p. 114 δ τοῦτο πρέπει μοι δοκεῖ οἰομένῳ οὐτως ἔχειν, i.e. 'it becomes me to hold this opinion', Soph. Oed. T. 318

φεῦ φεῦ φρονεῖν ὡς δεινὸν ἐνθα μὴ τέλη
λύει φρονοῦντι,
i.e. 'where it does not pay to be wise'.

7. αὐτάς, ipsas. καὶ αὐτός δὲ, 'and yourself too'. This combination of καὶ and δὲ is very common in Xen.: the καὶ serves to connect the clauses and δὲ=δὴ in the sense of adeo. Others regard δὲ as the simple conjunction and take καὶ in the sense of 'also': see to I. 85. 8. συν-
αφέλει, sc. ἐμέ: cf. II § 14 I. 98.

§ 2. 1. 11. αἱ γε βαναυσικαὶ καλούμεναι, sc. τέχναι, artes sordidae et sellulariae, 'the so-called mechanical arts'. In Aristot. Pol. IV 3, 2 ὁ βαναυσικὸς δῆμος is opposed to ὁ γεωργικός.

'Plerumque eas tantum per tēchnas βαναυσικὰ significantur artes, quae ad ignem exercentur. Quare Vulcanus apud Lucian Iov. confut. p. 121 appellatur βάναυσος τις καὶ πυρίτης τὴν τέχνην, ubi scholiastes bene, ὁ διὰ πυρὸς τεχνῆτης ἐργαζόμενος. Etym. Magn. βάναυσος: κυρίως πᾶς τεχνῆτης διὰ πυρὸς ἐργαζόμενος· βάννος γὰρ ἡ κάμινος εἰρητά· καταβέθηκε δὲ ἡ λέξις εἰς πάντα χειροτέχνην'. REISIG

ἐπιρρητοί, i. q. ἐπιβόητοι, 'exclaimed against', 'infamous', a word not elsewhere used by Xen. and belonging to later Greek. 12. καὶ εἰκότας μέντοι ἀδόξούνται, 'and besides they are, as they deserve to be, held in disrepute'. καὶ—μέντοι introduces some additional fact that is to be noted, and differs only from καὶ δὲ in that the μέντοι is stronger than the δὲ, and that the two particles are not necessarily separated by the intervention of other words. Cf. x 63, xi 17, Riddell Platonic

idioms p. 174. ἀδοξοῦνται, see n. on Hier. vii 10 l. 577.
14. τῶν ἐπιμελομένων, 'overseers', G. § 276, 2. ἀναγκά-
 γονται] G. § 277, 2. 15. καθῆσθαι καὶ σκιατραφεῖσθαι,
inertem et umbratilem vitam ducere, 'to lead a sedentary and
 indoor life', as opp. to ἐν ἡλίῳ καθαρῷ τεθράφθαι (Plat. Phaedr.
 p. 239 c), intolerance of heat being considered by the Greeks a
 mark of effeminacy. Thus we have in Plato Rep. viii p.
 556 ν the πλούσιος ἐσκιατραφηκώς (intrans.) contrasted with
 the πένης ἡλιωμένος, who bears the heat of the day. Cf. Eur.
 Bacch. 456. 16. πρὸς πῦρ θμερέαν, 'to spend the whole
 day by the fire'. Cf. Arist. Pax 1131 πρὸς πῦρ διέλκειν.

§ 3. 1. 18. *ἀσχολίας ἔχουσι*, 'are subject to lets and hindrances, which prevent them from attending at the same time to the interests of their friends or those of the public'. So ἀγανάκτησις, αἰτία, Ελεον, φθόνος, φύβον ἔχειν are used in the sense of being the subject of indignation, blame, pity, jealousy, fear. See my n. to Plutarch Themist. xxix 2. 19. *συνεπι-
 μελεῖσθαι*] G. § 261, 1. 20: *οἱ τοιοῦτοι*, i. e. those who are engaged in such arts. Cf. Hier. ii 15 l. 288. *κακοὶ φίλοις χρήσθαι*, the order is *καὶ φίλοις εἶναι κακοὶ χρῆσθαι*, 'bad for friends to deal with', i.e. 'bad friends'. On the use of the infinitive as an accusative of specification, see Madv. Gr. S., § 150 a, G. § 261, 2 and cf. Hier. ii 4, below vi 9 *μαθεῖν βάστη*, v 18 *ἀδύνατα προνοῆσαι*, xvii 11 *γῆ σκληρὰ κυρεῖν*, Mem. i 6, 5 *χαλεπώτερά πορίσασθαι*. 21. *ἀλεξητῆρες*, repeat *κακοὶ*. 22. *ἐν ἐνίαις τῶν πόλεων*, especially at Sparta. 23. *εὐπο-
 λέμοις δοκεύσαis εἶναι*] G. § 136 note 3 (b), Madv. § 20 Rem. 2. *τῶν πολιτῶν*, this of course does not apply to slaves.

16 **§ 4.** 1. 27. *ἄρα μὴ αἰσχυνθῶμεν, numquid pudeat nos?* 'Ar' οὐκ like the Latin *nonne* expects an answer in the affirmative, *ἄρα μή*, like *numne*, in the negative, 'can it be that we should be ashamed?' Cf. Aesch. S. c. Th. 208, Soph. Electr. 446, Antig. 632. The use of the moods after *μή* is the same as that of indirect questions after *μή*. *τὸν Περσῶν βασιλέα*] When a gen. follows *βασιλεύς*, it is generally used with the article, as Anab. ii 4, 4, iii 4, 12, Hell. iii 5, 13, vi. 1, 12,

vii 1, 37, Ages. 1, 6, 30. γεωργίαν] The article is generally omitted with the names of arts and sciences. Cf. below vi 8 l. 38, Anab. i 9, 5, Сур. i 34, 3, Heinr. ad Plat. Soph. § 109, p. 442, Plat. legg. 17 p. 813 c. 31. ἵσχυρῶς, 'heartily'. See n. to Hier. i 33 l. 187, and cf. below xi 56, XII 5 φυλάττει ἵσχυρῶς.

§ 5. 1. 36. ὡςε, 'in this light', 'in the way which I am going to tell you of', followed by γὰρ 'namely'. Cf. Hier. III 7 l. 331. ἐπισκοποῦντες] G. § 226, 1. 38. τῶν μέν] There is no δὲ to correspond to the μέν. πολεμικῶν ἔργων, i 2 τῆς οἰκουμένης ἔργον, Сур. i 6, 13 στρατηγικὰ ἔργα, Symp. iv 5 ἔργα τοῦ μαστροπού, Mem. iv 2, 5 ιατρικὸν ἔργον λαβεῖν (munus medici publici accipere). 40. ὀπόσωντερ —ἐκάστῳ] cf. Anab. i 1, 6 ὀπέστας εἰχε φυλακάς, παρήγγειλε τοὺς φρουράρχους ἐκάστοις. 41. εἰς ὀπόστους] cf. above III § 6 l. 44. 42. γέρροφόρος, troops that used wicker shields (γέρρα) covered with ox-hide, 'targeteers', 44. κρατεῖν, 'to keep in subjection'.

§ 6. 1. 45. φυλακάς, *custodias, praesidia*, 'garrisons' from φυλακή: so Cobet and Hirschig for the vulgate φύλακας from φύλαξ, *custos*: φρουροὶ are the soldiers, *praesidiarii milites*, who compose the garrison under the command of a φρούραρχος. 48. κατ' ἑνιαντόν, 'year by year'. 49. ὀπλίσθαι, 'to be under arms'. Cyrop. VIII 6, 15. 51. ἔνθα δ σύλλογος καλεῖται, 'where the so-called muster of forces is'. Cf. Hell. v 1, 10 ἡ Τριπυργία καλεῖται, i.e. ubi est quae Tripyrgia dicitur, Soph. Oed. T. 1406 ἔνθα κλῆγεται οὐμὸς Κιθαιρών, 'where is that Cithaeron titled to be mine', Plat. Phaed. p. 107 c τοῦ χρόνου τούτου ἐν φ καλοῦμεν τὸ γῆρ i.e. in quo id est quod 'vivere' vocamus. τοὺς ἀμφὶ τὴν ἑνιαντοῦ οἰκησιν, 'the household troops'. 53. πέμπει ἐπισκοπεῖν, 'he sends to inspect'. G. § 265. Cobet and Hirschig follow Schneider in reading πέμπων ἐπισκοπεῖ but cf. Anab. v 2, 12 τοὺς ἐπιτηδείους ἐπεμψετούτων ἐπιμεληθῆναι, VII 4, 2 τὴν λεῖαν ἀπέκεμψε διατίθεσθαι Ἡρακλεῖδην εἰς Πέρινθον, Hell. III 1, 7 πέμποντες οἱ ἔφοροι αὐτὸν στρατεύεσθαι ἐπὶ Καρίαν, III 2, 22.

17 § 7. 1. 55. χιλιάρχων, 'field officers', corresponding to

our 'colonels'. Both these and garrison officers were subject to the *σατραπιά*. Darius I. divided his kingdom into 20 satrapies, Herod. III 89. 56. οὐκ πλεων, predicate adjective, 'complete', 'with their proper complements of men'. G. § 188 Remark.

[τούτοις] to be referred to τὸν ἀριθμὸν 'the number of men'. See n. on § 81. 20. δοκίμους, 'approved', 'excellent'. So Sauppe and most recent editors: the old reading was δοκίμους, used proleptically.

57. παρέχωσται, 'exhibit, represent'. 58. τούτους τοὺς ἀρχοντας must mean, if allowed to stand, 'the satraps in these provinces'. But Cobet considers τοὺς ἀρχοντας and τῶν ἀρχόντων as interpolations. ταῖς τηρίαις, *notis illis honoribus*, de quibus cf. Cyr. VIII 2, 8 et VIII 6, 11. Weiske. 60. καταμελοῦντας τῇ κατακερδαίνοντας, 'taking no care of them (G. § 171, 2) or making unjust gain out of them'. Cobet N. L. p. 574 would omit φρουραρχῶν, taking καταμελοῦντας absolutely in the sense of *officii negligentes*.

The prep. κατά, as Cobet points out p. 574, in composition frequently adds to the simple verb the notion of neglect of duty or breach of trust. Thus καταχαρίζεσθαι means χαρίζεσθαι *contra officium et fidem, praetor aequum et bonum, contra rem publicam*, as when judges are said καταχαρίζεσθαι τὰ δίκαια. In the same way κατελεῖν is said of one who is merciful to a culprit to the neglect of his duty. Cf. καταβλακεύειν, καταγοητεύειν, καταραθυμεῖν, καταδειλιάν, καταδωροδοκεῖν, καταπροδόντας.

61. τούτους] to complete the parallelism of the clauses we should have expected τούτους δὲ to correspond to τούτους μὲν l. 58 as below l. 74, Hier. IX 2 l. 662, but cf. Anab. III 1 § 43 δύτεσοι μέν—οὗτοι μέν—όπτεσοι δέ—τούτους δρῶ κτλ. 62. παύων τῆς ἀρχῆς, 'deposing them from their post', G. § 174. δόλους ἐπιμελητὰς καθίστησι] XII 47; G. § 166. 63. μὲν δῆ] I § 14 l. 94 n. 64. ἀναμφιλόγως, *sine controversia*, 'unquestionably'.

§ 8. l. 64. διπόσην τῆς χώρας, i. q. διπόσην χώραν. Cf. Cyr. III 2, 2 πολλὴν τῆς χώρας, Arist. Vesp. 199 πολλοὺς τῶν λιθῶν, Plut. 694 τῆς ἀθάρης πολλήν, Pac. 167 τῆς γῆς πολλήν, ib. 1196 τῶν λαγών πολλά. 67. ἐπισκοπέσται, 'inspects' not 'gets inspected'. 68. συνοικουμένην,

'thickly peopled'. Cf. Plat. Critia p. 117. εἰ τοῦτο πᾶν συνηρ-
κεῖτο ὑπὸ πολλῶν καὶ πυκνῶν οἰκήσεων. 69. ἐνεργόν,
cultam, fruges ferentem, 'well tilled', 'productive') (ἀργόν. Cf.
Cyr. III 2, 19 τί βούλοιο ἄν σοι τὴν νῦν ἀργόν οὐσαν χώραν
ἐνεργὸν γενέσθαι; v 4, 25. 70. καρπῶν, 'cereals'. 71.
κοσμέτ, sc. αὐτούς. 72. ἔδραις ἐντίμοις, 'places of
honour', e.g. at the royal banquets. ἀργόν, 'unproduc-
tive'. 74. χαλεπότητα, 'harsh treatment of the people'.
οὐς μὲν—τούτοις μὲν...οἰς δὲ....τούτους δέ] see above I. 61 n.

§ 9. 1. 76. ἐπιμελεῖσθαι δπωα...ἴσται] G. § 217. 77.
ἐνεργός ξῆται ὑπὸ τῶν κατοικούντων] see n. to I § 13 l. 92.
78. φυλάξεται] see n. to II l. 56. 79. ἐφ' ἐκάτερον, 'for
either purpose'. 81. τῶν ἐργατῶν, *operarum*, 'labourers'.

§ 10. 1. 83. ὁ φρούραρχος, 'the commander of the gar-
rison'. 84. ὁ τῶν ἐνοικούντων ἀρχων, 'the civil governor',
18 G. § 276, 2. .86. διὰ τὴν ἀφυλαξίαν, 'for their want
of proper protection', Hier. vi § 4. 88. ὁ ἀρχων, 'the
civil governor'. 89. αὖ, 'in his turn'.

§ 11. 1. 90. σχεδόν τι, *fere*. 92. τοὺς δασμούς
(δατέομαι), 'the required tribute'. 93. ἀμφοτέρων τούτων]
i.e. the payment of tribute to the king and the payment of
troops in the garrisons. 'We infer from this that the satrap
is not the same as the officer described as ἀρχων in § 5, and
therefore he differs in some respects from the satrap whose
duties are specified in Cyr. VIII 6, 1; also that there was in
every province an ἀρχων or governor-general, but not in every
province a satrap'. Breitenbach.

§ 12. 1. 95. ἐκ τούτων, 'after this', 'hereupon'. 96. μὲν
δῆ] See n. to I § 14 l. 94. οὐδὲν ἤττον] III 63, 76 n.

§ 13. 1. 100. εἰς ὅπος εἰπιστρέφεται, 'whatever places
he visits, goes backwards and forwards to'. 102. παρά-
δεισοι] a Persian word, Armenian *pardez*. See on these
παράδεισοι A. Gell. N. A. II 10, Plin. N. H. VIII 25, Quint. Curt.
VIII 1, 11. 103. ὅσα ή γῆ φύει ἐθέλει, quae terra sponte
gignit, or ἐθέλει may here mean simply 'is wont', as in Hier.
l. 171. 104. μή—ξειργῇ, 'does not prevent'.

§ 14. I. 106. ἀνάγκη sc. ἔστι, Buttmann Gr. Gr. § 129, 12.
 107. ἐνθα i.q. ἐν οἷς. αὐτός, *ipse*, i.e. 'the king', III 42, G.
 § 145, 1. καὶ ἐπιμελεῖσθαι, 'to take care at the same time'.
 ὡς κάλλιστα κατεσκευασμένοι δένδρεστ, 'ornamented as beau-
 tifully as possible with trees'. For ὡς prefixed to superla-
 tives, like Latin *quam*, to denote the highest possible degree,
 see Madv. Gr. Synt. § 96. 109. ἐπιμελεῖσθαι] The subject
 of the infin. is indefinite: see G. § 134, 3 note 1 (a), Buttm.
 Gr. § 129, 11 obs. 6. καλοῖς, 'choice products'.

§ 15. I. 113. εἰσκαλεῖν, *intro vocare e vestibulo*. Cf. Cyr.
 VIII 3, 1 εἰσκαλέσας πρὸς αὐτὸν τοὺς τὰς ἀρχὰς ἔχοντας, Dem.
 c. Aph. II p. 837 εἰσκαλέσαντας μάρτυρας, Ar. Vesp. 936.
 τοὺς—ἀγαθοὺς γεγονότας, 'those who have proved themselves
 brave'. 114. οὐδὲν δῆλος, sc. ἔστιν or ἀντί την, IV 114.
 οἱ ἀρήσοντες, 'men to defend it'. 'To denote a person as one
 'who can, shall, will' do something, the article is usually put
 to the future participle, both adjectively and substantively:
 Xen. Anab. II 4, 22 ἡ χώρα πολλὴ καὶ ἀγαθὴ ἦν καὶ ἐνῆσαν οἱ
 ἐργασόμενοι, i.e. 'people to till it', ib. 4, 5 ἡ γησόμενος
 οὐδεὶς ἔσται. Madv. Gr. Synt. § 180 b) Rem. 1. Cf. Soph.
 Antig. 261 οὐδ' ὁ κωλύσων παρῆν, El. 1197 οὐδ' ὁ κωλύσων
 19 τάρα; 115. κατασκευάζοντας ἀριστα, 'cultivating best',
 'keeping in the best order', cf. Anab. I 9, 19 εἴ τινα ὄρφη δεινὸν
 δυτα οἰκόνομον ἐκ τοῦ δικαλον κατασκευάζοντα ἡς ἀρχοι χώρας,
 where Kühner with Hutchinson understands the word to mean
 'stocking', 'furnishing with all appliances and laying out'.
 Cf. above I. 108. 116. ἐνεργούσι] I. 69 n. 117. ἀλκι-
 μον, a poetical word. οἱ ἐργαζόμενοι, 'cultivators of the
 soil', above I. 84.

§ 16. I. 118. Κῦρος] Cyrus the younger, well known
 from Xenophon's *Anabasis*. He did not arrive at the throne
 (having fallen at the battle of Cunaxa in B.C. 401 in his
 attempt to oust his brother the king with the help of 10,000
 Greeks); therefore βασιλεὺς must here be used in the sense of
 'prince', enjoying royal honours in the provinces. εὖδοκι-
 μάταρος δὴ γεγένηται, 'has shown himself a most glorious prince'.
 Δὴ with superlative expresses that the highest stage has been

reached. 119. ἐπὶ τῷ δῶρῳ, 'for', 'to receive' 'their rewards'. 120. τὰ ἀμφοτέρων δῶρα, 'the prizes awarded to both', i.e. the successful farmers and the valiant soldiers.

§ 17. l. 124. τοίνυν, 'why then', 'well then'. On μέν *solitarium* see III 63, Hier. 36 l. 543. 125. καὶ ἐπηγάλλετο, 'even prided himself upon it', so far from thinking it beneath him. καὶ=adeo, as in Cyr. vi 1, 45 ὁ δὲ νῦν βασιλεύων καὶ ἐπεχειρησέ ποτε ἐμὲ καὶ τὸν ἄνδρα διασπάσαι ἀπ' ἀλλήλων. ἐπηγάλλετο is the almost certain correction of H. Estienne for ἐπηγγέλλετο of the mss. οὐδὲν φίττον] see n. l. 96. 127. ἐπὶ τῷ πολεμικῷ εἶναι] G. § 136 note 3, § 141 note 6, Madv. § 155.

§ 18. l. 128. καὶ—γε] see n. to l. 16. 129. ἐβίστεν] a very unusual form, belonging to later Greek; the aor. 2 ἐβίω was the form in use in Attic; Cobet would read εἰ ἐπεβίω, 'if he had lived on'. See cr. n. ἀν δοκεῖ...γενέσθαι, 'he would, I think, have shown himself', G. § 211. On the position of δν see n. to Hier. x 3 l. 727. 130. παρέσχηται, *praebevit*. Cf. xxi 1. 2. 132. μαχούμενος] G. § 277, 3. αὐτομολῆσαι, 'to desert'. For the fact see Anab. i 9, 29, 134. πρὸς Κύρου, sc. λέγονται αὐτομολῆσαι.

§ 19. l. 135. δρεγῆς, 'merit'. φ ἀν=ξάν τινι or ξάν αὐτῷ. Cf. xxi 42. 136. παραμένειν] III § 4 l. 31. 138. ἀποδανόντι συναπέθανον, G. § 187.

§ 20. l. 141. τοίνυν, resumptive. Δυσάνδρῳ...δόλα τε φιλοφρονεῖσθαι, 'showed him other marks of civility'. Cf. Cyr. III 1, 8 δόλο μέν οὐδὲν ἐφιλοφρονήσατο αὐτῷ, εἴπε δὲ κτλ. Madvig § 27 a. Lysander was the great commander who won the battle of Aegospotamos in B.C. 405 against the **20** Athenians. 145. ἐπιδεικνύει...αὐτόν, 'that he showed him over it in person'.

§ 21. l. 146. αὐτόν, sc. τὸν παράδεισον. θαύμαζεν αὐτὸν...ὡς καλὸ...τὰ δένδρα εἴη, the more usual construction would be θαύμαζε τὰ δένδρα αὐτοῦ, ὡς καλὸ εἴη. See on xvii 7. 147. δι' ίσου πεφυτευμένα, 'planted at equal intervals'. Breitenbach retains the reading of the mss τὰ πεφυτευμένα, which he understands of various kinds of plants. But φυτεύει is

applied chiefly to planting trees and vines. 148.
εὐγένια, 'with regular angles'. *Angulis invicem congruentibus, arboribus in quincuncem directis.* (Brodaeus).

Cia. de Senect. § 59 repeats this story :

*Multas ad res perutiles Xenophontis libri sunt, quos legit quaeque studiose, ut facitis. Quam copios ab eo agri cultura laudatur in eo libro qui est de tuenda re familiari, qui *Oeconomicus* inscribitur! Aique, ut intellegatis nihil ei tam regale videri quam studium agri colendi, Socrates in eo libro loquitur cum Critobulo Cyrus minorem Perearum regem, praestantem ingenio atque imperi gloria, cum Lysander Lacedaemonius, vir summas virtutis, venisset ad eum Sardis eique dona a sociis attulisset, et ceteris in rebus communem erga Lysandrum aliquis humanum fuisse et ei quendam conseaustum agrum diligenter oonsitum ostendisse. Cum autem admiraretur Lysander et proceritates arborum et directos in quincuncem ordines et humum subactam atque puram et suavitatem odorum qui afflarentur ex floribus, tum etiam dixisse mirari se non modo diligentiam sed etiam sollertialem eius a quo essent illa dimensa atque discripta; et Cyrus respondisse 'atqui ego ista sum omnia dimensus, mel sunt ordines, mea discriptio; multae etiam istarum arborum mea manu sunt satae'. Tum Lysandrum, intuentem purpuram eius et nitorem corporis ornatumque Persicum multo auro multisque gemmis, dixisse 'recte vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna coniuncta est'.*

152. ἐπὶ τῷ καλλεῖ, 'because of their beauty'. 'Επὶ with dat. denotes that which is close by us as a suggesting cause, accompaniment, motive or condition. See n. to Hier. i 1. 26. πολὺ μᾶλλον ἀγαματοῦ καταμετρήσαντός σοι, 'I feel far greater admiration for the man who measured them out for you'.

The usual construction of this verb is as follows :—

- (1) ἀγασθαί τινά τίνος 'to admire one for a thing'.
- (2) ἀγασθαί τί τίνος 'to admire something in another'.
- (3) ἀγασθαί τίνος either thing, as Ar. Av. 1746 ἀγαματοῦ λόγων, or person as in the present passage, Plat. Hipp. mai. p. 100 B καὶ νῆ τὴν 'Ηρας ἀγαματοῦ σοῦ'.
- (4) ἀγασθαί τίνος with gen. participle 'to wonder at one's doing' or with ὅτι (διότε).
- (5) ἀγασθαί τίνος 'to be delighted with a person or thing'. Cyr. II 4, 9 ὅταν τινὶ ἀγασθῷ τῶν στρατιωτῶν.
- (6) ἀγασθαί τοι τινά, XXI 63.

§ 22. l. 156. οὐτε δ' αὐτῶν ἀ, 'and some of them', like Latin *sunt quae eorum*. Madv. Gr. Synt. § 102 b).

§ 23. l. 159. τῆς δομῆς, i.e. τῶν ιματίων. 160. τὸ καλλος, if allowed to stand, must be governed by *ἰδὼν* to be repeated from previous clause, notwithstanding the interposition of *ἀσθόμενος*. 161. εἰπεῖν—φάναι] On the pleonastic use of *ἔφη*, *φάναι*, *εἶπε*, *εἰπεῖν*, etc. see note on viii 8, Hier. l. 73.

§ 24. l. 164. δμνυμι τὸν Μίθρην, 'I swear by Mithras'. G. § 158 note 2. Mithras was the Persian Sun-God, Cyp. vii 5, 53, Strab. xv. p. 221 τιμῶσι δὲ καὶ ἡλιον δὲ καλοῦσι Μίθρην. His worship was established at Rome early during the imperial period, and thence spread extensively. 165. μηπάττοτε δειπνήσαι, 'that I never yet sat down to dinner without first putting myself into a perspiration by practising etc.' 167. οὐ γέ τι φιλοτιμούμενος, 'pursuing some one object of ambition', Herod. iii 83, 2 ἄνδρες στασιώται, δῆλα γάρ δὴ ὅτι δεῖ οὐ γέ τινα ἡμέων βασιλέα γενέσθαι. Cf. Hell. i 6, 5 πρὸς ἀ ἔγω φιλοτιμοῦματι.

§ 25. l. 169. δεξιώσασθαι αὐτὸν, 'seized him by the hand'.

CHAPTER V

Socrates continues his eulogy of agriculture, the pursuit of which he says attracts even the wealthiest men. It is a source of pleasure as well as profit, braces and disciplines the mind and body, because it cannot succeed without due exertion, while it makes a man fitter and more ready, because in defence of his own possessions, to protect his country against enemies, whether he serve in the cavalry or the infantry. It gives also facilities for hunting and athletic exercises. No occupation pays better for the labour bestowed upon it, or offers a better return to those engaged in it or a more generous welcome to strangers. The country offers the most comfortable retreat both in winter and in summer, a country life and its occupations is the most delightful of all to a man's family and friends, while it enables a man to

make the most acceptable offerings to the gods. It familiarises a man with the sense of justice, as the highest prizes of the land are given to those who serve it best.

Agriculture also is useful in teaching men the necessity of mutual aid, the agriculturist must have ready and willing labourers, as the general must have ready and willing soldiers: he must encourage his men also and reward or punish them according to their deserts as a general does his soldiers.

Agriculture is well said to be the mother and nurse of all the other arts, for, when it thrives, the other arts prosper.

Kritobulus makes some remarks on the various casualties to which agricultural occupations are exposed, that cannot be foreseen, such as hail, frost, drought, excessive rains, mildew and cattle disease.

In reply Socrates says that in agriculture as in warlike enterprises the gods are the disposers of events and therefore they must first of all be propitiated, in order to secure success.

§ 1. 1. 2. οἱ πάντες μακάριοι, 'the very wealthy'. So *beatus* in Latin is used for *dives*: Juv. Sat. 1, 67 qui se lautum atque beatum *Exiguus tabulis et gemma fecerat uda.* Hor. C. II 21 18, 14 *satis beatus Sabinis.* 4. ἡθυπάθεα τις, 'a luxury'.

5. εἰς τὸ δύνασθαι κτλ., 'so that they (the bodies) have strength to do all that becomes a free man'. Reisig compares Cato de agricultura Praef. § 4 *ex agricolis et viri fortissimi et milites strenuissimi gignuntur, maximeque pius quaestus stabilissimusque consequitur minimeque invidiosus, minimeque male cogitantes sunt qui in eo studio occupati sunt.*

§ 2. 1. 8. καὶ—τοίνυν, 'and withal'. Cf. x 5, n. to Hier. I 1 209. προστειφέρει, 'it yields in addition'. See n. to XIII 4.

§ 3. 1. 9. δέσμοις κοσμοῦσι βωμούς, 'altar decorations'. The MSS read δέσμοι, a few δέσμα which Sauppe adopts. 11. ὄψη, any articles of food eaten with bread, e.g. meat, fish or vegetables. See n. on Plutarch Themist. 29, 5. 12. φύει refers to vegetables: τρέφει to animals. 13. προβατευτική τέχνη, *ars pecuaria*, 'the art of cattle-breeding'. 13. συνήπτει

(συάπτω) coniuncta est, cohaeret, np. dum pabula terrae præbet (Sturz). 14. ἔχειν, posse, indef. subject. See on iv l. 109. ἀξαρίσκεσθαι, i. q. ιλάσκεσθαι, 'to win the favour of'. Translate: 'so that men have enough to appease the gods by sacrificing to them, as well as for their own use'.

§ 4. l. 15. παρέχουσα] G. § 277, 5. ἀφθονώτατα, 'most ungrudgingly', G. § 75. It may also be taken as a predicate adjective. 16. μετὰ μαλακίας, 'with remissness', 'languidly')(καρτερία, Ages. v 2 ἡγεῖτο ἄρχοντι προσήκειν οὐ μαλακίᾳ δὲ καρτερίᾳ τῶν ἰδιωτῶν περιεῖναι. 17. θητα, assuefacit. Cf. Milton Comus v. 764 Impostor, do not charge most innocent Nature, As if she would her children should be riotous With her abundance. She, good cateress, Means her provision only to the good, That live according to her sober laws. 18. διὰ τῶν χειρῶν, 'by their manual labour'. 19. τῇ ἐπιμελείᾳ, 'by their supervision' of the work done by labourers. 20. ἀνδρίζει, fortem reddit. 21. σφοδρῶς, acriter, studiose, 'actively', 'zealously'. 22. καὶ ἐν τῷ χώρῳ καὶ ἐν τῷ δόσται κτλ., 'in the country as well as in the town the most important operations are always at a fixed and proper time', i.e. cannot be postponed. Cf. xv 65 τὰ ἐπικαιριάτατα ἡς ἁκαστος ἔχει τέχνης. The first καὶ is not to be taken with γάρ, but with the noun: cf. vii 15 l. 88, Meineke on Menander Reliq. p. 343 n. On χῶρος see n. to xi l. 108.

§ 5. l. 23. σὺν ἵππῳ, 'on horseback'. Cf. Cyr. viii 1. 8 ἐφοτων ἐπὶ τὰς θύρας σὺν τοῖς ἵπποις, i.e. equis vecti, n. to l. 164. 24. ἀρήγειν τῇ πόλει, which was the duty of every Athenian citizen, whether in the cavalry or infantry. Ικανοτάτη, sc. ἐστι. 25. συντρέψειν, insuper alere, i.e. praeter fructus. σφοδρόν, firmum, validum; Hesych. σφοδρόν· ἐντανον, ισχυρόν, στιβαρόν. 26. θύραις ἐπιφιλοπονεῖσθαι συνεπάρει τι, 'helps to a certain extent to give an additional interest in hunting'. ἐπιφιλοπονεῖσθαι is classed by Sauppe *Lexil. Xen.* among the *dubia et suspecta vocabula*. Schaefer Ind. graec. to Gregorius Corinthius p. 1040 for η γη reads τῇ γῃ which he translates: 'ut venationibus operam demus, (agricultura) una cum regionis natura nos aliquantum (τι) pelliciat, dum et

canibus facilem victum praebet et feras tamquam parasitantes una alit'. παρατρέφειν, he says, *to feed at the expense of another*, is used of men and animals that are not worth their keep. Plut. Mor. I p. 46 δταν δὲ μὴ ὑβρίζωνται, τότε ὑβρίζεσθαι δοκοῦντες, ὅτι μάτην παρατρέφονται (οἱ κόλακες), Thomas Mag. p. 690 τοὺς ἐν ταῖς τῶν πλουσίων τραπέζαις παρατρεφομένους κόλακας, Liban. T. IV p. 828 ὥσπερ κηφῆνες ὁντες, ἐκ τῶν ἀλλοτρίων πόνων παρατρεφόμενοι. 27. εὐπέτειαν, *facilitatem, copiam*, a poetical word, which occurs only once in Xen. Cf. XII 75.

- § 6. 1. 29. *ἀπό*] see n. to Hier. I. 102. 30. ἀντωφελούστη, *vicissim praesunt*, Mem. II 10, 3 αἰσχύνοντο ἄν, *ei* ὠφελούμενος ὑπὸ σοῦ μὴ ἀντωφελοὶη σε. 31. τὸν κηδομενον, 'the person interested', 'his master', G. § 276, 2. *εἰς* τὴν ἐπιμέλειαν, *ad inspectionem operis*. 32. ἔξουσίαν—
 22 *ἀπιέναι*] G. § 261, 1. 33. λέμης, 'destruction': another poetical word. 34. τῇ ἐρημίᾳ τὴν ἀσφάλειαν συμπαρέχουσα, 'by helping to provide the necessary safety for desert tracts'. On *ἐρημία* as opp. to *ἄγρος* see Rutherford on Babrius XII 1.

§ 7. 1. 35. παρορμᾶ τι, 'stimulates in some degree'. The simple infinitive is sometimes used after παρορμᾶν, as in Cyr. VIII 1, 43. 36. σὸν δπλοις, *armatos*. Cf. I 164 n. Anab. III 2, 7 διαγοούμεθα σὺν τοῖς δπλοις (*per bellum*) ὡν πεποιήκασι δίκην ἐπιθένται αὐτοῖς, Hell. VII 4, 35 μὴ λέναι σὺν δπλοις (*hostiliter*) *εἰς* τὴν Ἀρκαδίαν *εἰ* μὴ τι καλοῖεν, Thucyd. V 50, 3 δέος ἦν μὴ ξὺν δπλοις ἐλθωσιν. καὶ ή γῆ] the repetition of the *καὶ* is due perhaps to the collocation of words. The order is δὲ *καὶ ή γῆ παρορμᾶ τι* τοὺς γεωργοὺς *εἰς* τὸ ἀρήγειν τῇ χώρᾳ κτλ. ἐν τῷ μέσῳ, *in medio*, 'open (unprotected) for the strongest to take'. For the use of the infinitive after the adjective or adverb (*ἐν τῷ μέσῳ* implying the notion προχείρους) see G. § 261, 2 and cf. above IV 3 I. 20 κακοὶ χρῆσθαι, and below VI 9 I. 40 μαθεῖν ῥάστη.

- § 8. 1. 38. βαλεῖν, 'to throw'. 39. γεωργ[as] G. § 175, 1. 40. πλείω—ἀντιχαρίζεται, 'makes greater returns' for their labour; 'elegans prosopopoeia' (Sturz).

41. ηδιον—δέχεται, 'welcomes more gladly'. προτελ-
νουσα—λαβεῖν] G. § 265, Madv. § 148 b. 42. δ τι χρῆσα,
sc. λαβεῖν. 43. ἀφθονώτερον, 'more ungrudgingly'. See
n. to l. 15.

§ 9. 1. 43. χειμάσαι, 'to pass the winter', Ar. Av. 1098
χειμάζω δ' ἐν κοῦλοις ἄντροις. πυρ] dative of accom-
paniment, G. § 188, 5. 44. εύμάρεια, sc. ἔστι, 'facility and
convenience'. 45. ἐν χώρῳ, *ruri*, as below xi 18 ἀπὸ^τ
χώρου. Sauppe has ἐν χώρῳ τῷ, *in praedio aliquo*. For this
sense of χῶρος cf. below xi 108, xx 138, Vectig. iv 50 καὶ οἱ γε
χῶροι οὐδὲν ἀν μείονος ἀξιοι τοῖς κεκτημένοις ἐνταῦθα η τοῖς περὶ^τ
τὸ δόστυ. See cr. n. ηδιον, sc. ἔστι. θερέσαι, 'to
pass the summer'. ηδασι] above, l. 43. 46. πνεύ-
μασι, *suavibus auris*, 'soft breezes'. 48. ἀποδεικνύει,
praestat, parat; cf. vii 39, xv 8.

§ 10. 1. 48. προσφιλεστέρα, sc. ἔστι. 50. εὐχαριτω-
τέρα, 'more agreeable', see cr. n.

§ 11. 1. 50. ἐμοὶ μέν] see n. to Hier. l. 36. 52. ἐπι-
μέλειαν, 'pursuit'. ὡφελιμωτέραν εἰς τὸν βίον, 'more
conducive to the means of life'. Cf. Mem. II 2, 5 δσα ἀν οἴηται
συνοίσειν πρὸς τὸν βίον, 6 ἀγαθὰ πρὸς τὸν βίον, 7, 7 τὰ
χρήσιμα πρὸς τὸν βίον, III 12, 4 παισὶ καλλίους ἀφορμὰς εἰς τὸν
βίον καταλείπουσιν.

§ 12. 1. 54. θελουσα, *libenter, benebole*, 'kindly'. Virgil
Georg. II 500 *quos rami fructus, quos ipsa volentia rura*
sponte tulere sua. 55. δικαιοσύνην διδάσκει] Cf. xx 14,
15, Aristot. Oec. II 2 p. 1343^a 26 η δὲ γεωργικὴ μᾶλιστα (κατὰ
φύσιν ἔστιν) δτι δικαία, οὐ γὰρ ἀπὸ ἀνθρώπων οὕθ' ἐκβντων
οὔτ' ἀκβντων. τοὺς—θεραπεύοντας—ἀγαθδ. ἀντιπολεῖ]
x 56, G. § 165.

§ 13. 1. 56. έὰν ἀρα—τῶν ἔργων στερηθῶσιν, 'if they
should happen to be kept from their occupations'. 58. οἱ
ἀναστρεφόμενοι καὶ παιδεύομενοι, 'those who are employed in
agriculture and are trained to vigorous and manly exercise'.
60. οὗτοι] on the emphatic repetition of the anaphoric pro-
noun, see G. § 152 n. 3, Hier. l. 103. τὰς ψυχὰς] accusative

of specification, G. § 160, 1. 62. *εἰς τὸν τῶν διποκελεύονταν*, sc. χώρας. 63. *ἀφ' ἣν θρέψονται*, 'booty on which they will subsist'. 64. *σὺν τοῖς δηλοίσι*] see n. on 164. *μαστεύειν*, an Ionic and poetical word for *ξηρεῖν*. 65. *συρταίδειν*, *condocefacit*, 'educates at the same time'. The word does not occur elsewhere in Xen. In the Orators it means 'to teach with others'. See n. on XIII 4.

§ 14. 1. 66. εἰς τὸ ἐπαρκεῖν δλῆλοις, ‘for giving mutual aid’. Stobaeus has εἰς τὸ ἀρχεῖν, Schenkl conjectures εἰς τὸ ἀρχεῖν ἄλλων. 67. σὺν ἀνθρώποις] n. to i l. 164. 68. ἔργαστα] vi 38.

§ 15. 1. 69. τοὺς ἐργαστήρας προθύμους παρασκευάζειν, 'to make his labourers zealous and ready to obey'. Cf. Mem. III. 4, 8 τὸ μὲν τοὺς ἀρχομένους κατηκούς τε καὶ εὐπειθεῖς ἕαντοῖς παρασκευάζειν ἀμφοτέρων (sc. τῶν οἰκονόμων καὶ τῶν στρατηγῶν) ἔστιν ἔργον. For the meaning of παρασκευάζειν see n. to Hier. I. 106. 71. ἀγοντα] absolute, as often, without στρατόν, 'leading' (as a general). ταῦτα=τὰ αὐτά, eadem. 72. δωρούμενον τοὺς ποιοῦστιν κτλ., 'making presents to those who act as brave men ought to act'. Mem. ib. καὶ μὴ καὶ τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφοτέροις οἷμαι προσήκειν.

§ 16. 1. 74. οὐδὲν τίττον] II 45, IV 96. 76. Διπλῶν,
'prospects'. 78. μένειν, 'to stay with their masters'. Cf.
IV 136 παραμένειν.

§ 17. 1. 80. εὐ φερομένης, 'while it goes on well, succeeds'.
 So Thuc. II 60, 3 καλῶς φερόμενος) (κακοτυχῶν; ib. v 16, 2 πλεῖστα τῶν τότε εὐ φερόμενος ἐν στρατηγίαις, Xen. Ages. I § 35 αἰτιον τοῦ κακῶς φέρεσθαι τὰ ἑαυτοῦ, Hell. III 4, 25.
 81. Εὔρωνται (δύνημι), *vigent, florent*, lit. 'have become strong'. Cf. Jelf Gr. Gr. § 899, 1 b obs. 2, Madv. Gr. Synt. § 112 Rem. 2. 82. χερστεῖν, 'to lie waste'. 83. σχεδόν τι, *fere*, 'almost'.

§ 18. 1. 87. ὅτι δὲ—προνοήσαι] See cr. n. Breitenbach quotes two other passages in Xenophon, where the apodosis is to be supplied mentally, viz. Anab. vii 7, 15, Cyr. v 2, 17.

τῆς γεωργικῆς, sc. τέχνης, 'agriculture', partitive genitive after τὰ πλεῖστα, G. § 168. ἐστὶν ἀνθρώπῳ ἀδύνατα προνοῆσαι, *ab homine provideri non possunt*, 'are beyond man's foresight', the personal for the impersonal construction, see n. to Hier. l. 515 and for the infin. after adjective, G. § 261, 2, Rem. Cf. XII § 13 ἀδύνατοι διδαχθῆναι, § 15 ἀδύνατοι παιδεύεσθαι, Thuc. I 1 τὰ γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εὑρεῖν διὰ χρόνου πλῆθος ἀδύνατα ἦν. 89. δμβροι ἔξαλσιοι, *pimii, in-tempestivi imbræ*, 'excessive rains'. Cf. Hell. V 4, 17 ἀνέμος ἔξαλσιος, Herod. III 26, 3 νότον μέγαν τε καὶ ἔξαλσιον, Plat. Timaeus p. 22 εἰ χείμων ἔξαλσιος ἡ καῦμα, Arist. de mundo c. 6, Lucian Alcyon. c. 4 ἀνέμων ἔξαλσια μεγέθη. [ἔρυσιβας] ἔρυσιβη = *robigo*, 'mildew', 'the red blight'. 90. τὰ καλῶς ἔγνωσμένα, *bene provisa*, 'what has been excellently devised'. Cf. Vect. IV 37 κατά γε μὴν τὸ δύνατον περαίνοντες τὰ μὲν καλῶς γνωσθέντα καὶ αὐθις ἄν ἀνύαιμεν. 91. ἀφαιροῦνται, *corrumpunt*, 'destroy'. 92. κάλλιστα τεθραμμένα, *optime nutrita*, 'when they have been reared with the greatest care' (G. § 75), or, if taken as proleptic predicate (XII 27, Arnold § 643) G. § 166 note 3, 'when they have been reared to perfection'. 93. ἀπώλεσεν] gnomic aorist, I 167, G. § 205, 2.

24 § 19. 1. 96. κύριοι, 'lords and masters'. 97. τοὺς ἐν τῷ πολέμῳ, sc. δυτας, 'those who are engaged in war'. 99. ἔξαρεσκομένους] see on § 3 l. 14. ἐπερωτῶντας, 'consulting them'. Cf. Mem. I 1, 9 εἰ τις ἐπερωτώη (τοὺς θεοὺς μαντευόμενος), ib. IV 8, 12, Symp. IV 47 πᾶσαι αἱ πόλεις διὰ μαντικῆς ἐπερωτῶσι τοὺς θεούς, Hipparch. IX 9. 100. οἰωνοῖς, 'by means of omens' drawn from birds, G. § 188, 1. μή, sc. ποιεῖν.

§ 20. 1. 103. ὑγρῶν καὶ ἔηρῶν καρπῶν, 'succulent and dry fruits', i.e. grapes and olives, wheat and other cereals. 104. καὶ ὑπὲρ πάντων γε δῆ, 'aye and with a view to the preservation of all in short that they possess'. On the meaning of ὑπὲρ see n. to Hier. I. 361. 'καὶ—δῆ seriem aliquam claudit cum vi' BUTTMANN, *Ind. Plat. Dial.* IV p. 212. 105. θεραπεύουστι, *colunt*, 'do service to', 'worship'.

CHAPTER VI

Kritobulus admits that the advice of Socrates is excellent, not to undertake any work without first propitiating the gods, and begs him to continue the subject. Socrates then recapitulates his preceding conclusions in praise of agriculture, adding some fresh observations to the points on which they are agreed. Kritobulus expresses his desire to learn the way to success in agriculture, which, as Socrates admits, many fail to obtain. Socrates replies that the best way to satisfy him on this point will be to recount a conversation he once held with Ischomachus, who was pronounced by all to be a type of καλοκἀγαθία.

§ 1. 1. 2. *σὺν τοῖς θεοῖς, divino auxilio s. beneficio.* The phrases *σὺν τοῖς θεοῖς*, *σὺν θεοῖς*, *σὺν τῷ θεῷ* and *σὺν θεῷ* are common in Xen. Cf. x 65. 3. *ὡς—ὄντων]* subjectively, ‘because, as you say, they are’, G. § 277 note 2. 4. *οὐδὲν ἔττον]* see II 45, v 74. 6. *Ἐνθεν...ἀπέλιπες*, i.e. by attraction for *ἐντεῦθεν*, *Ἐνθα ἀπέλιπες*, ‘from where you left off’, i.e. returning to the point at which you left off speaking (Madv. Gr. Synt. § 103 note). So Plato Euthyd. § 41 *ὅθεν τὸ πρότερον ἀπέλιπον*, *τὸ ἐξῆς τούτοις πειράσομαι—διελθεῖν*, Phaed. p. 78 *βούθεν ἀπελιπομεν*, *ἐπανέλθωμεν*, Gorg. p. 497 c *ὅθεν...ἀπέλιπες, ἀποκρίνου*. 7. *τὰ τούτων ἔχόμενα, quae eo pertinent*, ‘what is connected with this subject’. *καὶ νῦν, nunc quoque*, ‘even now’. 8. *μᾶλλον τι διορᾶν*, ‘to see somewhat more clearly than before’. 9. *οὐ τι χρὴ ποιοῦντα βιοτένειν*, ‘what I must do to increase my means of living’, not ‘how I ought to act in life’, although *βιοτεύειν* may mean either ‘to live’ or to ‘gain a livelihood’. Hesychius *βιοῦν μὲν τὸ διάγειν, τὸ ζῆν, βιοτεύειν δὲ τὸ πορίζειν τὰ πρὸς τὸν βίον*. Cyp. III 2, 25 *εἰθισμένοι ἀπὸ πολέμου βιοτεύειν*, below xx 15 *κλέπτων ἡ προσαιτῶν βιοτεύειν*, I 69, xv 24, ix 76, x 84. With regard to the use of the participle see Madv. § 176 b and cf. VIII 141, XIII 53.

§ 2. 1. 10. *τι οὖν...ἄρα, εἰ κτλ.,* ‘what say you, then, if?’ *πρῶτον μὲν* without *ἔπειτα δὲ οὐ δεύτερον δὲ* or some equivalent

following is of very common occurrence. *ἄρα=ibus ita comparatis, igitur*, 'under the circumstances', 'then'. 11. *Σεληνήθαμεν, percensuimus*, 'we have gone over'. 12. *τὴν πώς δινώμεθα* may mean 'to try whether we can', so that *ἴνα περαθῶμεν* may be, as Cobet suggests, only a gloss explanatory of the deliberative *ἔάπερ πώς*, concerning which see Madvig Gr. Synt. 194 a Rem. 2. *οὗτος* is explained by *συνομολογοῦντες*. 13. *Θεέτεναι*, sc. *λόγῳ*, xvi 4.

§ 3. 1. 14. *γοῦν*. The particle emphasizes the single word, marking that the assertion holds good with respect to it at least, i 10, xiii 35. *ἄπερ καὶ—οὗτος καὶ*] In correlative clauses, when complete, the idiom of the Greek language prefers, if it does not require, a *καὶ* in each. Cf. Mem. i 6, 8, iii 5, 13, Sympos. viii 15, Plat. Phaed. p. 64 c *σκέψαι δὴ—έὰν ἄρα καὶ σοι ξυδοκῆ ἄπερ καὶ ἐμοί*, Apolog. c. 8 p. 22 D *ταῦτόν μοι ἔδοξαν ἔχειν ἀμάρτημα, ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημοουργοί*. 15. *χρημάτων κοινωνήσαντας, quibus pecuniae sunt communes*, 'when men are partners in business'. *ἀναμφιλόγως διελθεῖν, sc. τὸν λόγον, sine controversia computare rationes*, 'to go through their accounts without disagreement'.

§ 4. 1. 18. *ἐπιστήμης*] see i §§ 1, 5, 7, 9, iv § 1 ff. 20. 25 *ἔφαντο* sc. *οὖσα*, 'was seen to be'. The omission of *ῶν* is the usual practice with *φαίνομαι*, see Madv. § 177 b, Rem. 1. *ἥτινα*] that science 'by means of which', the demonstrative antecedent being omitted. 21. *ὅπερ, id quod*, 'precisely what', 'identical with'. 24. *διπόσοις τις ἐπιστάμενος χρῆσθαι*, 'all that a person knew how to use'. For the optative see i 132, G. § 247.

§ 5. 1. 25. *οὔτε—τε* correspond to each other as the Latin *neque—et*. *οἶόν τε, sc. εἰναι.* 26. *συναποδοκιμάζειν τὰς πόλεσι, sc. δεῖν, acque ac civitates improbare oportere*, 'that we should join with states in condemning'. Sauppe quotes a precisely similar instance of brachylogy through the ellipse of *δεῖν* in Anab. vii 2, 28 *οὐκ ἔφησθα οἶόν τε εἰναι, ἀλλὰ εἰς Πέριθον ἐλθόντας διαβαλνεῖν εἰς τὴν Ἀσίαν*. The reading given by Stobaeus is *συναπεδοκιμάζομεν* which is preferred by

Schneider, Heindorf, Cobet, Hirschig and Schenkl. 28. κα-
ταγνύουσι, *debilitant*, 'enervate', explained by iv 16.

§ 6. 1. 30. ἔφαμεν] There is nothing said about this in iv 2, whence it has been inferred that there is a gap to be supplied there. εἰς τὴν χώραν] see n. to Hier. I. 257, I. 262. διακαθίσας, 'making them sit apart'. 33. ἀφε-
μένους τῆς γῆς, 'giving up the open country'. Cf. I. 85 and
see n. to Hiero I. 586.

§ 7. 1. 33. οὕτως, 'in that case'. The γάρ refers to τεκ-
μήριον, IV 38, XIII 56, Madv. § 196 a, Rem. 34. τοὺς—
ἀμφὶ γῆν ἔχοντας, *agricultura occupatos*. Anab. VI 4, 1 οἱ πο-
λέμοι εἰχον ἀμφὶ τὰ ἐαυτῶν, VII 2, 16, Hier. I. 64 οὐ μάλα
ἀμφὶ θεωρίας ἔχονται, where see my note. ἀν ψηφί-
ζεσθαι] G. § 211. The protasis is implied in οὕτως, see n.
to Hier. I. 16. 35. μη μάχεσθαι, sc. ψηφίζεσθαι ἀν.
36. ὅπερ πεπαθεύνται, 'as they have been brought up to do',
VII 6, IX 12, Cyp. I 6, 20 σὺ γάρ με εὐθὺς τοῦτο ἐκ παιδίου
ἐπαλδευες. καθῆσθαι, *otiosos esse, desidere*, 'to sit still',
VII 1, X 10, 13.

§ 8. 1. 37. ἔδοκιμάσαμεν, *disputando effecimus, demon-
stravimus*, 'we came to the conclusion'. 38. ἀνδρὶ καλῷ
καγαθῷ, 'the true gentleman': see § 15. 'The term *kalokagathos* implies that combination of breeding (*ἀγαθός*) and culture
(*καλός*) which we require in our own aristocracy'. Mahaffy,
Social Life in Greece, p. 275, ed. 3. ἔργασίαν, 'employ-
ment'. See Index s. v. ἐπιστήμην κρατίστην] IV § 4.
'A superlative with a predicative noun, or a superlative stand-
ing alone as the predicate, never takes the article in Greek;
nor does it stand with a substantive and 'the superlative of
eminence' (denoting only a very high degree, and therefore
not distinguishing any particular object as belonging to the
highest degree of all)'. Madv. § 8, Rem. 3.

§ 9. 1. 40. μαθεῖν—ῥάστη] G. § 261, 2. Up to the present
not a word has been said about its being a science easy to
acquire. 43. παρέχεσθαι, *reddere, facere*. See Index.
ηκιστα ἀσχολίαν παρέχειν—συνεπιμελεῖσθαι, 'to be very far

from leaving their thoughts no leisure to attend to the interests of friends and country withal'. Cf. iv l. 19.

§ 10. 1. 47. *τοῖς ἐργαζομένοις*] The mss have *τὸς ἐργαζομένοις*, which must depend on *συμπαροξύνειν*. The intermediate clause *ἔξω—τρέφουσα* contains the reason why *ἡ γεωργία συμπαροξύνει κτλ.* *φύουσα* sc. *fruges*, *τρέφουσα* sc. *pecudes*, cf. v 12. Schneider compares Aristotle Oecon. i 2 p. 1343^b *πρὸς δὲ τούτοις καὶ πρὸς ἀνδρίαν συμβάλλεται μεγάλα (ἡ γεωργία)*: οὐ γὰρ ὥσπερ αἱ βάνανσοι τὰ σώματα ἀχρεῖα ποιοῦσιν, ἀλλὰ δυνάμενα θυραυλεῖν καὶ πονεῖν, ἔτι δὲ δυνάμενα κινδυνεύειν πρὸς τὸν πολεμόν: μόνων γὰρ τούτων τὰ κτήματα ἔξω τῶν ἐρυμάτων ἔστιν. 48. *διὰ ταῦτα* refers to what precedes as well as what follows. *εὐδοξοτάτη—πρὸς τῶν πόλεων*] *πρὸς* is used to denote the person from whom some word or opinion proceeds: Xen. Hipparch. i 22 *ὅτι πολύ ἔστι πρὸς τῆς πόλεως εὐδοξότερον κτλ.*, Thucyd. i 71, 3 *δόκικον οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων*, Herod. viii 139 *γνώμην ἐπιφθανον πρὸς τῶν πλεόνων* i.e. *sententiam odio habitam a plerisque*, Xen. Anab. vii 6, 33 *ἔχων ἔπαινον πολὺν πρὸς ὑμῶν*.

Observe that the agent is expressed (1) usually by *ὑπό*, (2) sometimes by *ἐξ*, indicating the source (xiii 32), (3) by *παρά*, (4) by *πρός* (vi l. 88), (5) by *ἀπό*.

26 49. *βιοτέλα, vitae ratio*, 'mode of life', a late Greek word, occurring once in Polybius. 50. *εὐνουστάτους τῷ κοινῷ*, 'best affected towards the commonwealth'. G. § 185. With this use of *τῷ κοινῷ* cf. Cic. or. in Verr. iii c. 38 *commune Milyadum*.

§ 11. 1. 52. *καλλιστον*, sc. *ἔστι*. 54. *ἴφησθα καταμαθεῖν*] Madv. § 147. 55. *τῆς γεωργίας*, 'their farming', i 119. 57. *ὡς* for *ὥσπερ*, to express a natural consequence, 'so that'; cf. Hier. l. 718, Anab. iii 5, 7 *οἱ ποταμοὶ τοιοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βαθούς*. See Madv. § 166 c Rem. 2. 58. *ἄν δοκῶ—ἀκούειν*] see n. on ii 6, iv 129, Madv. § 173, Rem. 1.

§ 12. 1. 61. *τῇ οὖν...ἥν*] above § 21. 10. 63. *εἶναι—τούτων*] G. § 168 note 2, Madv. § 51 c. 64. *ἐφ' οἷς*, 'in whose

case'. Cf. Plato Thaet. p. 158 δ ὁμοίως ἐφ' ἑκατέροις διῆσχυριόμεθα. δ καλεῖται] καλεῖν ὄνομα is the Greek for 'to call by a name', like Latin *nomen appellare*: so you may say καλοῦσι με τὸ ὄνομα καλὸς κάγαθὸς with double accusative, as in vii 8, l. 19, Mem. II 2, 1; and, as either of the two object accusatives may become the subject nominative in the passive, you can either say τὸ ὄνομα καλεῖται καλὸς κάγαθός, where τὸ ὄνομα is the subject, or καλεῖται τὸ ὄνομα καλὸς κάγαθός, where τὸ ὄνομα is the accusative. 66. πάνυ ἀν—βουλούμην ἀν] see on II 102. 67. οὕτως, 'as you say'. οὕτως ad antecedentia referendum, ως ut respondeat' (*d'autant plus que*) (Sauppe). Schenkl after Hertlein would read τοῦτο σου ἀκούειν, comp. I. 58, VII 29, 59, and in I. 66 πάνυ οὖν for πάνυ ἀν. ως, quoniam.

§ 13. I. 60. ως, quomodo. 70. ἐπὶ τὴν σκέψιν αὐτοῦ, 'to the consideration of it', not, as Dindorf takes it, *ad invicendum hominem illum*. 72. τὰλλα τὰ τοιαῦτα, 'everything else of the kind'. Cf. Dem. Philipp. I c. 3 § 3 p. 42 κατέπτηξε ταῦτα πόντα where likewise the reference is to persons. On δ τοιοῦτος see note to XIII 3. 73. ίκανὸς] Breitenbach reads ίκανῶς after Rost, the MSS have ίκανὸς ίκανῶς. The construction is χρόνος ἐγένετο ίκανὸς περιελθεῖν τε τοὺς ἀγαθοὺς τέκτονας κτλ. καὶ θεάσασθαι ἔργα τὰ δεδοκιμασμένα αὐτοῖς (for ὑπ' αὐτῶν) εἶναι καλά, i.e. *opera quae certissimum esset ipsis pulchra esse*. The dative αὐτοῖς may also be taken for the possessive genitive, see G. § 184, 3 note 4. In that case τὰ δεδοκιμασμένα would mean 'which have been popularly esteemed'.

§ 14. I. 76. τὸ καλός τε κάγαθός] Cf. de rep. Lac. IX 4 ἐπίκλησιν μόνον ἔχει κακὸς εἶναι, Plat. Apol. 23 Λ ὄνομα δὲ τοῦτο λέγεσθαι σοφὸς εἶναι. 77. τί ποτ' ἔργαζόμενοι τοῦτ' δίξιοντο καλεῖσθαι, 'what ever they did to have a claim to the name'. See above n. to I. 64, and for the use of the participle note to VI 9, VII 12.

27 § 15. I. 79. δτι] causal. προσέκειτο, 'was added'. Cf. Eur. Alc. 1039 δλγος δλγει προσκειμενον, Isocr. Antid. § 210 ταῦτα ἐκείνοις προσκεισθω τοῖς πρότερον ειρημένοις. On the

use of *κεῖμαι* for the perf. passive of *τιθημι* see my note to Plutarch Them. xviii § 1 l. 18, and for *πρός* below xiii 4. τὸ καλός, 'the word καλός', considered in itself as an object; so Plat. Protag. p. 345 περὶ ἑαυτοῦ λέγει τοῦτο τὸ ἔκών. 80. ὄντινα ἔδοιμι] G. § 225. καλόν, 'beautiful to look at'.

προστήνειν] 'veteres dicebant ἔρχομαι, sed ἡα (brevi post aetate Menandri ἡειν) non ἥρχόμην, et εἴμι non ἐλεύσομαι, deinde ἥλθον et ἐλῆλυθα in simplici verbo et in compositis omnibus. Praeterea nemo ἔρχον dicebat aut ἀπέρχον, προσέρχον, εἰσέρχον sed constanter omnes θι, ἀπιθι, πρόσιθι, εἰσιθι et eodem modo οἴμι, ἴω, ἵέναι ιών, numquam ἔρχόμενος aut ἔρχεσθαι aut quicquam eiusmodi. Itaque ιέναι, ἴξεναι, κατιέναι habent pro re nata aut praesentis aut futuri temporis significationem et usum, sicuti et participium ἔξιών, ἀπιών, κατιών, παριών caet. pro quibus Graeculi ὁδῶται dicebant ἔξερχόμενος, et ἔξελενσόμενος et similiter in caeteris ad unum omnibus'. COBET variae lectiones p. 307. The old forms of the imperfect were ἡα, ἡεισθα, ἡει (before a vowel ἡει), ἥμεν, ἥτε and ἥσαν.

81. εἴ που ἔδοιμι. 'to try if haply I might see'. See n. on 12.

82. προσητηρημένον (*προσαρτᾶν*), 'having been attached to', 'belonging to'. τῷ καλῷ, 'beauty'. οὐκ ἄρα εἶχεν οὕτως, 'it was not so after all, as I expected'. Madv. § 257 c.

84. τῶν καλῶν τὰς μορφὰς] G. § 160, 1. μοχθηρόν, *improbos*, 'depraved'. 85. ἀφέμενον] cf. above 1. 33.

86. ἐπ' αὐτῶν τίνα] ἐπί with persons in the meaning 'towards', 'in quest of', is rare and almost confined to the Iliad.

§ 17. 1. 87. τὸν Ἰσχόμαχον] 'Erat ille Ischomachus vir praestantissimus, animi dotibus et virtutibus dignissimus, qui a Socrate in exemplar proponeretur illius, qui patris familias muneribus egregie fungeretur, nec boni civis et veri amici officiis deesset. Cf. Oecon. vii et xi. Huic adeo contigit, ut prae ceteris καλοῦ κάγαθοῦ cognomine ab omnibus decoraretur, Oec. vi § 17, xi § 20, xii § 2 et merito quidem, ipso Socrate iudice, vi § 12. Erat in eo animus lenis et liberalis, aequi iustique tenax, diligentia insignis, singularis rerum ad rem familarem pertinentium peritia et sollertia. Cf. omnino c. xi. Quas laudes augebant vera erga Deos pietas et reverentia, cf. Oec. vii § 7, xi § 8, xxi § 12 et alibi; magnopere

etiam ornabant candor et modestia, vii § 3, xi § 2. Quamvis a reipublicae administratione alienus, tamen opibus, quas habebat amplissimas (xi § 20) patriae praesidio et decori esse studebat, xi § 9, cf. vii § 3, neque dicendi imperitus (xi § 23) sycophantarum, quos divitiae in ipsum excitabant, calumnias ipse diluebat, xi § 21 sq. Neque amicis deerat quorum inopiam sublevare amabat xi § 9 sq.' COBET *Prosopographia Xenophontea*, p. 72.

CHAPTER VII

Socrates relates how he first fell in with Ischomachus; and repeats the conversation he held with him on the occasion concerning his occupations and mode of life; how Ischomachus enjoined, as the first step in the formation of a domestic establishment, the acquisition of a virtuous and sensible wife; and how he then described the mode in which he had trained his own, at the time when he espoused her, an inexperienced girl of fourteen, to the duties of her position.

§ 1. 1. 1. τοῦ Διὸς τοῦ Ἐλευθερίου] The porch belonging to the temple of Zeus Eleutherios or 'the Releaser' (built by freedmen (*οἱ ἔξελεύθεροι*) according to a statement of Hyperides quoted by Harpocration) being in the forum, was conveniently situated for Socrates to discourse in; thus Plato makes it the scene of the dialogue with Theages. The Scholiast on Aristoph. Plutus v. 1176 identifies the god with Ζεὺς σωτῆρ: ἐν ἀστει Σωτῆρα Δια τιμῶσιν, ἔνθα καὶ Σωτῆρος Διός ἔστιν λεπόν· τὸν αὐτὸν δὲ ἔνιοι καὶ Ἐλευθέριόν φασιν.
 4. κάθησαι] vi 7 l. 36. 5. τὰ πλεῖστα, *plerumque*, 'in general', G. § 160, 2. οὐ πάνυ σχολάζοντα, 'not sitting quite idle'. See my n. to Plutarch's Them. iv 2 l. 19 on the meaning of οὐ πάνυ.

§ 2. 1. 7. οὐδέ—γε νῦν, *ne nunc quidem*, 'no, nor now either', cf. i 53 n. 8. ἔώρας] G. § 222. συνεθέμην, 'I agreed', 'promised', is usually followed by the fut. inf.

Hence some would read *ἀναμενεῖν* here; but see Madv. § 171, Rem. 2. 12. *τι ποτε πράττων—κέκλησαι*, ‘what it is you do that you are called’. On this use of the participle see Madv. § 176 b, G. § 141 note 7, and cf. vi 77, viii 141, xiii 53. 13. *οὐκ ἔνδον γε διατρίβεις*, ‘you do not pass life indoors’, ‘are not a stay-at-home’. The *γε* serves to call attention to the word it follows without intensifying its meaning. 14. *τοιαύτη*, like that of one who does lead a sedentary life, i.e. you look too healthy for that. *ἔγις*, *habitus*, ‘habit of body’.

§ 3. l. 16. *ἐπὶ τῷ τι κέκλησαι*, ‘at my (question) “what do you do that they call you gentleman”’. See above l. 12, and on the use of the article with a set of connected words

- 28 Madv. Gr. Synt. § 152. 19. *καλοῦσί με τοῦτο τὸ δνομα]*
See n. to vi l. 64. 20. *ὅταν γέ με εἰς ἀντίδοσιν*
καλῶνται τριηραρχίας, ‘whenever they challenge me to an exchange for (a public burden such as) a trierarchy’. There was a law at Athens that if any citizen charged with a *λειτουργία* or *εἰσφορά* could point out a richer person than himself who had been passed over, he might challenge such party either to an exchange of their respective properties or to discharge the disputed liturgy himself. Cf. above ii § 6 l. 39, l. 42, Demosth. c. Mid. c. 23, Wolff Proleg. ad Leptin. p. 123. 21. *χορηγίας*] See n. to ii 40. 23. *πατρόθεν*, ‘by my father’s name Ischomachus’, or, as others take it, *addito patris nomine*, so that he would be called *Ισχόμαχος Φιλοστράτου*.

In official acts it was the custom to designate a person by his own name and that of his father together with that of his deme, e.g. *Δημοσθένης Δημοσθένους Παιανίεν*. Cf. Hom. Il. x 68, Thucyd. VII 64, 3 *τῶν τριηράρχων ἓνα ἄκαστον ἀνεκάλει πατρόθεν τε ἐπονομάζων καὶ αὐτοὺς δνομαστὶ καὶ φυλήν*, Herod. IV 1, 7, VIII 90, 6 *ἀνέγραφον πατρόθεν τὸν τριηράρχον*, VI 14, 3 *ἐν στήλῃ ἀναγραφῆναι πατρόθεν*, Plat. legg. VI c. 2 p. 753 *β εἰς πιώκιον γράψαντα τοῦνομα πατρόθεν καὶ φυλῆς καὶ δῆμου*.

προσκαλοῦνται, ‘challenge’, ‘summon’. 24. *δ με ἐπίτρον*, ‘as regards the question you put to me’, ‘the thing you asked me’, cf. xv 38, Madv. § 195 a. 26. *καὶ αὐτῇ*, ‘even alone’, without my help.

§ 5. l. 33. καὶ τῇ πι 46 n. ἐπισταμένην] § 2 l. 12 n., vi 9. 35. ἔγη ὑπὸ πολλῆς ἐπιμελείας, 'lived under strict surveillance'. ὑπὸ denotes the agency or cause under the accompaniment or co-operation of which anything is done. On Greek education generally see Mahaffy's *Social Life in Greece*, p. 330 ff., and on the position of women, p. 274 ff. 36. ὅπως—ὅψιοτο] not a final, but an object clause after ἐπιμελείας, see G. § 217, Madv. § 123. ὡς ἐλάχιστα, 'as little as possible', iv 107, Madv. § 26. 37. ἔροιη, loqueretur, fut. opt. of εἴρω. So Sauppe reads with Cobet. The common reading is ἔροιτο, interrogaret, which, as Cobet observes, 'et forma et significazione ab hoc loco alienum est'. Cf. Cyr. πι 1, 14 ἐπεθύμει αὐτοῦ ἀκοῦσαι ὅ τι ποτὲ ἔροιη.

§ 6. l. 38. ἀγαπήτὸν εἰ, 'a thing to be acquiesced in', 'one must be content that'. Dem. c. Timocr. § 95 p. 730, 19. 39. Χρια παραλαβούσα] Cf. de rep. Lac. i 3 ὥσπερ δὲ οἱ πολλοὶ τῶν τὰς τέχνας ἔχοντων ἐδρᾶνοι εἰσιν, οὗτω καὶ τὰς κόρας οἱ ἄλλοι 'Ελληνες ἡρεμιζούσας ἐριουργεῖν ἀξιοῦσι. ἀποδεῖξαι, prae-stare, 'to produce', 'make', xv 8. 40. ἐωρακυῖα ὡς, 'having observed how', xvii 1. ἔργα ταλάσια, pensa lanae, 'the spinning tasks'. διδοται, 'are apportioned'. 41. τὰ διμφι γαστέρα—πεπαιδευμένη, 'as to what concerns the appetite, having been extremely well brought up' (G. § 160, 1), 'with a well regulated appetite', not, as Brodæus translates, *rei culinariae perita*, 'skilled in matters of cookery', though he is followed by Prof. Mahaffy, *Social Life in Greece* p. 276.

Γαστὴρ means (1) *venter*, 'the belly'; (2) *cibus*, 'food' as opposed to 'drink'. Oecon. ix 63 ἐγκρατεστάτη καὶ γαστρὸς καὶ οἶνον, Mem. I 5, 1 ἡττων γαστρὸς τὴν οἶνον, Cyr. I 2, 8 διδάσκουσι δὲ καὶ ἐγκρατεῖς εἰναι γαστρὸς καὶ ποτοῦ, ib. ἀπίστας γαστρὸς ἐνεκα i.e. *cibi capiendi causa*, ib. IV 8, 45 γαστρὸς κρείσσους. (3) *edēndi cupido*, 'craving for food', 'hunger', 'appetite': Mem. I 6, 8 δουλεύειν γαστρὶ, Oecon. xiii 48 τὴν γαστρὶ—προσχαριζόμενος, Mem. II 6, 1 ζητητέον δοτις δρχει γαστρὸς τε καὶ φιλοποσίας, Mem. II 1, 4 τούτων (sc. τῶν ζώνων) τὰ μὲν γαστρὶ δελεαζόμενα ... ἀλίσκεται, τὰ δὲ ποτῷ ἐνεδρεύεται, de rep. Lac. II 1 σίτου... αὐτοῖς γαστέρα μέτρον νομίζουσιν.

42. διπερ] Madv. § 98 b. 43. παίδευμα, 'thing taught', 'point of instruction'. δινδρὶ] G. § 184, 3, Madv. § 34.

§ 7. 1. 45. ὡστε] Madv. § 166, G. § 266, 1. ὡν
προσήκει] G. § 153, Madv. § 103. 47. οὐ πρὶν γε ἔθυσα] G. § 240, 1. In Xen., the Orators and Plato, *πρὶν* with the indic. is used only after negative clauses (except Aesch. contr. Timarch. § 64), and never takes a particle except in
29 this one passage. 49. μανθάνουσαν, sc. τυγχάνειν,
Madv. § 177 b.

§ 8. 1. 51. σοι συνέθυε] xiii 4 n., G. § 187. 52. ταῦτα
ταῦτα, eadem haec. 53. καὶ μάλα γε, 'yes, surely'. Other
affirmative forms of answer are μάλιστα—πάνυ μὲν οὖν—πάνυ γε
—ἔστι ταῦτα—ναι—δῆλα δή—ἀληθῆ λέγεις—τι μήν; παντὸς μᾶλλον.
Cf. i 47 n. πολλὰ ὑποσχόμενη πρὸς τοῖς θεοὺς γενέσθαι
κτλ., *testibus diis studiose promittens se futuram etc.*, 'solemnly
vowing before heaven to do her duty'. See cr. n.

It is doubtful whether verba of promising and hoping can be
constructed with the aorist as well as the present and future of the
infinitive, as Jelf (Gr. Gr. § 405, 3 *obs.* 3) asserts. In the passages from
Xenophon, Anab. I 2, 2 ὑποσχόμενος αὐτοῖς μὴ πρόσθεν παύσασθαι
Arnold Hug reads παύσεσθαι, as also in II 3, 27 he reads πορεύσεσθαι
for the vulgate πορεύσασθαι, and in VI 5, 17 δέξεσθαι for δέξασθαι.
On the other hand we find in Eur. Iph. Taur. 1016 ἀπίζω λαβεῖν, and
Herc. F. 746 ἥλπισιν παθεῖν. See Stallbaum on Plat. Rep. II a. 10
p. 369 A, Elmsley on Eur. Med. 750.

54. οἷαν δεῖ, sc. γενέσθαι, l. 234 n. 55. εἴδηλος ἦν δτι
οὐκ ἀμελήσα] The more usual construction would be οὐκ ἀμελή-
σουσα, see G. § 280 note 1. On the personal for the im-
personal construction see i 137, xii 70, n. to Hiero I. 515.

§ 9. 1. 57. τι πρῶτον] the direct for the indirectly inter-
rogative pronoun δτι (Madv. § 198 b). Cicero (apud Donatum
in Terent. Phorm. II 3, 4) translates: *quid igitur, pro deum
immortalium fidem, primum eam docebas?* 58. ἤρχου,
incipiebas. 59. Δν ηδιον—ἀκούοιμι, 'I should be more
pleased to hear', xi 10.

§ 10. 1. 61. τι δέ;—ἡρόμην, i. q. τι δέ, εἰ μὴ—ἡρόμην; cf.
ix 4. 62. χειροήθης, *mansuetus*, 'used to my hand'. Cf.
Dem. Olynth. III § 31 p. 87, 9 τιθασεύοντις ὑμᾶς χειροήθεις
αὐτοῖς ποιοῦντες. ἐτετιθέσεντο] plup. pass., 'she had been
tamed'. 'I feel quite at a loss' says Prof. Mahaffy I. c. p. 276,

'to render in English the forcible and affecting expressions of the original. Xen. speaks of the young creature as of a scared wild animal, which only grew tame after some period of confinement and of kind treatment. This is the prose side to the fine writing of the poets about Hymenaeus, and about the joys of the nuptial state'. ἐτετιθάσευτο is Schaefer's emendation for the vulgate ἐτιθασεύτητο. 63. ὡστε διαλέγεσθαι, 'so as to carry on a conversation'. See above l. 45, iii 98. 65. τίνος ποτὲ ἔνεκα, 'what ever could be the reason that?' 66. [Θοσαν] G. § 122 note 1.

§ 11. l. 67. μεθ' ὅτου διλλου] Madv. § 105. ἐκαθεύδομεν διν, 'we (either of us) might have lived in wedlock', if we pleased. On the suppression of the protasis see G. § 266, 2 (b). καὶ σοι, 'to you as well as to me'. 69. τίνα] l. 57. 72. ὃς δοκιστιν, for ως ξοικε, the personal for the impersonal construction, above l. 55. ἐκ τῶν δυνατῶν, not *e divitibus*, *potentibus*, as Heiland and Kerst explain it, comparing xi 10, or *ex iis quos poterant*, 'out of those who were possible objects of choice', as it has been rendered, but *pro eo atque licuit*, *quantum in ipsis fuit*, 'according as they could'. Cf. the phrases ἐκ τῶν ἐνόντων, ἐκ τῶν παρόντων, ἐκ τῶν ὑπαρχόντων.

§ 12. l. 74. διτι βέλτιστα, 'in the best possible manner' (l. 95), or it may be the adjective used proleptically for ὡστε βέλτιστα γενέσθαι. Cf. n. on iv 7. 75. συμμάχων] Cf. Psalm cxxvii 7 'Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate'. 76. γηροβοσκῶν] The Greeks had a strong feeling of the duty of children to tend their parents when their powers failed them in old age, in return for their own nursing when children. Cf. Soph. Ajax 567 ff., Eur. Suppl. 918 ff.

§ 13. l. 77. νῦν δὲ δῆ, 'at present, you know, here is a common house and home for us', Madv. § 11 Rem. 1. 78. εἰς τὸ κοινὸν ἀποφαίνω, 'I produce and put into the common stock (from time to time)'. Dem. adv. Lept. p. 480, 11 ἐκατὸν τάλαρτ' ἀπέφηνεν ἀπὸ τῶν πολεμίων, ib. 481, 9, c. Aphob. 1

§ 19 p. 819, 16 ἐπτὰ ἔτη τῶν ἀνδραπόδων ἐπιμεληθεὶς ἑνδεκα μῆνας τοῦ ἐναιστοῦ ἀπέφηνε. Cf. Plutarch praec. coniug. c. xxxiv δεῖ δέ, ὅσπερ οἱ φυσικοὶ τῶν ὑγρῶν λέγουσι δι' ὄλων γενέσθαι τὴν κράσιν, οὕτω τῶν γαμούντων καὶ σώματα καὶ χρήματα καὶ φίλους **30** καὶ οἰκείους ἀναμιχθῆναι δι' ἀλλήλων. 79. **κατέθηκας**, 'you put' (once and for all). Cobet reads ἐπηγέγκω, *dotem attulisti*, comparing Lysias xix 14, Aesch. Ctesiph. § 172. 80. **πότερος**—**ήμων**] G. § 168. **ἀριθμῷ πλείω**] G. § 188, note 1. 81. **συμβέβληται**, 'has contributed'. **ἐκένο**, *illud*, referring to what follows, 1 114. **εἰδέναι**, sc. δεῖ. 82. **κοινωνός**, 'partner in household management'.

§ 14. 1. 86. **ἐν σοί**, *penes te*, 'in your power', 'dependent upon you', cf. Cyr. viii 7, 11 **ὅσον** ἐν **ἔμοι**. The expression is a poetical one, see Soph. Oed. R. 314, Oed. Col. 247, Philoct. 950, Eur. Med. 228. 87. **ἔργον**, 'duty', 'business'.

§ 15. 1. 88. **καὶ γάρ ἔμοι**] The **καὶ** belongs to **ἔμοι**. See n. on v 21, Kühner on Mem. II 1, 3. **ἄλλα—τοι**, at *profecto, at sane*, 'but surely'; **τοι** expresses a restricted affirmation, generally qualifying a preceding statement. 89. **σωφρόνων** **ἴστι**, 'it is the part of discreet people, husband as well as wife', G. § 169, 1. 90. **ὅπως—ώς βελτιστα** **ἔξει**, 'in the way in which they shall be in the best possible state', G. § 217. 91. **ὅτι πλεῖστα**] above l. 74. **ἐκ τοῦ καλοῦ τε καὶ δικαίου**, 'by fair and just means'. 92. **προσγενήσεται**, *accident*, XIII 4 n.

§ 16. 1. 93. **ὅ τι ἀν ποιοῦστα συναίξοιμι**, 'what I might do to assist in adding to our property'. See n. on l. 12, XIII 4. 94. **ἔφυσάν σε δύνασθαι**, 'made you naturally capable of'. Cf. 131, 163. A common meaning with the intransitive tenses, the aor. 2 and pf., as Aeschyl. Prom. V. 335 **ἀμείνων τοὺς πέλας φρενοῦν** **ἔφυς** **ἡ σαυτόν**, Soph. Phil. 88 **ἔφυν** **γάρ οὐδὲν** **ἐκ τύχης πράσσειν** **κακῆς**, Thuc. III 45 **πεφύκασιν** **ἀμαρτάνειν**, below l. 152.

§ 17. 1. 98. **εἰ μή πέρ γε**] See 1. 91 n. 99. **ἐπ'** **ἔλαχίστου δέξιοις** **ἔργοις** **ἔφεστηκεν**, 'presides over things of very small importance'. The prepos. of the compound verb is often repeated with the substantive in regimen. Cf. 1. 180,

Mem. III 5, 21 ἐφ' οἷς ἐφεστᾶσι, Hiero ix l. 681 ἀρχοντες ἐφ' ἐκάστῳ μέρει ἐφεστήκασιν.

§ 18. 1. 100. ἔφη φάναι, 'he (Ischomachus) told me that he said to his wife'. 101. πολὺ διεσκεμμένως, 'with much judgment', II 2, xi 114. μάλιστα—δπῶς, 'chiefly with the view that'. 102. ζεῦγος, *par*, 'couple'. συντεθεικέναι, *coniunxisse*. Cf. Cic. ap. Colum. lib. XII praef. § 1 sq.: *Xenophon Atheniensis eo libro, qui Oeconomicus inscribitur, prodidit maritale coniugium sic comparatum esse natura, ut non solum iucundissima, verum etiam utilissima vitae societas iniretur; nam primum, quod etiam Cicero ait, ne genus humanum temporis longinquitate occideret, propter hoc marem cum femina esse coniunctum: deinde ut ex hac eadem societate mortalibus adiutoria senectutis nec minus propugnacula praepararentur.*

103. αὐτῷ, 'to itself', viz. the pair, in other words 'to each other'. Cf. I. 154.

§ 19. 1. 104. πρῶτον μὲν γάρ κτλ.] Aristot. *Oecon.* I 3 καὶ ἡ τῶν τέκνων κτῆσις οὐ λειτουργίας ἔνεκεν τῇ φύσει μόνον οὐσα τυγχάνει, ἀλλὰ καὶ ὠφελεῖας ἡ γάρ ἀν δυνάμενοι εἰς ἀδυνάτους πονήσωσι, πάλι κομίζονται παρὰ δυναμένων ἀδυνατοῦντες ἐν τῷ γήρᾳ. τοῦ μὴ ἐκλιπεῖν] The articular infinitive in the gen. to express the final cause, 'for the sake of', so often employed in the New Testament. Cf. Thuc. I 4 Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ, II 4, 1; 22, 1; 75, 1, Xen. Cyl. I 3, 9; 6, 40 τοῦ μὴ διαφεύγειν τὸν λάγων σκόπους καθίστησ. 105. κεῖται κτλ., *coniunctum, compositum est*, 'have been brought together'. See n. on VI 79, VIII 15. 106. ἔπειτα for ἔπειτα δέ: cf. V 23, Mem. I 4, 11; 7, 2, III 6, 2. The articular infinitive τὸ...κεκτῆσθαι is the subject of πορίζεται, G. § 141 note 6, below x 79, XII 59. 108. ἔπειτα δέ] Cicero l.c.: *tum etiam, cum victus et cultus humanus non, uti feris, in propatulo (ἐν ὑπαίθρῳ) ac silvestribus locis, sed domi sub tecto accurandus erat, necessarium fuit, alterutrum foris et sub dio esse, qui labore et industria compararet, quae tectis reconderentur: si quidem vel rusticari vel navigare vel etiam alio genere negotiari necessary erat, ut aliquas facultates acquireremus.*

§ 20. l. 110. δῆλον δτι, 'assuredly'. Madv. § 193. θεῖ
—τοῦ ἔργασμένου] G. § 172 note 2. τοῖς μέλλουσιν κτλ.] XII
26, XIII 4. For the construction cf. VIII 56. 111. δ τι
εἰσφέρωσιν] for δ τι εἰσοισονται. G. § 244. εἰς τὸ στεγνόν,
'into a covered place', 'shelter'. Cf. Anab. VII 4, 13 ἥδιον ἀν
ἔξω αὐλίζεσθαι...ἡ ἐν τοῖς στεγνοῖς i.e. 'under cover'. 112.
τοῦ ἔργασμένου] See n. on xv 114. ἐν τῷ ὑπαίθρῳ, sub
dio, 'in the open air'. Rutherford *New Phrynicus* p. 321.
113. νεαντός, 'the ploughing up of fallow land', a poetical
word. φυτεῖα, *plantatio arborum*, 'the planting of trees'.
114. νομαλ, 'tending of flocks'. θηταίθρια—ἴστιν, 'these
are all employments for the open air', Madv. § 11 Rem. 1.
115. τὰ ἐπιτήδεια, 'the necessaries of life'.

§ 21. l. 116. ἐπειδὰν—εἰσενεχθῆ, 'after they have been
brought in', XI 95, 105. 117. καλ—δέ] I 85. δ—
ἔργα] Madv. § 101 a. 118. δεόμενά ἔστι] a periphrasis
for δεῖται. Cf. below XII 7, Anab. II 2, 13 ἡν αὕτη η στρατηγία
ούδεν ἀλλο δυναμένη η ἀποδρᾶναι η ἀποφυγεῖν, II 8, 10 οἱ ησαν
ἐκπεπτωκότες, VI 1, 6 ην δὲ ούδεν πεπονθώς.

Cicero l. c.: *Cum vero paratae res sub tectum essent conges-
tae, alium esse oportuit, qui et illatas custodiret et ea conficeret
opera, quae domi deberent administrari. Nam et fruges cetera-
que alimenta terrestria indigebant tecto, et ovium ceterarumque
pecudum fetus atque fructus clauso custodiendi erant, nec minus
reliqua utensilia, quibus aut alitur hominum genus aut etiam
excolitur.* From which it appears that Cicero understood *tékra*
of the young of cattle; but it is clear from § 24 that Xenophon
meant 'children'.

§ 22. Cicero l. c.: *Quare cum et operam et diligentiam ea,
quae proposuimus, desiderarent nec exigua cura foris acquirerentur,
quae domi custodiri oporteret; iure, ut dixi, natura compa-
rata est [opera] mulieris ad domesticam diligentiam, viri autem
ad exercitationem forensem et extraneam.* For the sentiment cf.
Aristot. Oecon. I 8 οὕτω προωκούμηται ὑπὸ τοῦ θεοῦ ἐκατέρου η
φύσις, τοῦ τε ἀνδρὸς καὶ τῆς γυναικός, πρὸς τὴν κοινωνίαν. διεληγη-
ται γὰρ τῷ μὴ ἐπὶ ταύτᾳ πάντα χρήσιμον ἔχειν τὴν δύναμιν, ἀλλ' ένια

μὲν ἐπὶ τάνατοι, εἰς ταῦτὸ δὲ συντείνοντα· τὸ μὲν γὰρ ισχυρότερον τὸ δ' ἀσθενέστερον ἐποίησεν, ὡν τὸ μὲν φυλακτικώτερον ὃ διὰ τὸν φόβον, τὸ δ' ἀμυντικώτερον διὰ τὴν ἀνδραν, καὶ τὸ μὲν πορίζη τὰ ἔξωθεν, τὸ δὲ σώζη τὰ ἔνδον· καὶ πρὸς τὴν ἐργασίαν τὸ μὲν δυνόμενον ἐδραῖον εἶναι πρὸς δὲ τὰς ἔξωθεν θυραυλὰς ἀσθενές, τὸ δὲ πρὸς μὲν τὰς ἡσυχίας χεῖρα πρὸς δὲ τὰς κινήσεις ὑγιεινόν· καὶ περὶ τέκνων τὴν μὲν γένεσιν ἰδιον, τὴν δ' ὀφέλειαν κοινῆν· τῶν μὲν γὰρ τὸ θρέψαι, τῶν δὲ τὸ παιδεύσαι ἔστιν.

124. φάναι, i. q. φάναι ἔφη

1. 132. εὐθύς, 'from the first, at the moment of birth', Fr. tout d'abord. 126. τὴν—ἔξω] See cr. n.

§ 23. 1. 128. δίνασθαι—κατεσκεύαστεν, 'made it such as to be able'. G. § 265, Madv. § 148. Cic. l. c.: *Itaque viro callores et frigora perpetienda, tum etiam itinera et labores pacis et belli, id est, rusticationis et militarium stipendiorum, deus tribuit; mulieri deinceps, quod omnibus his rebus eam fecerat inhabilem, domestica negotia curanda tradidit.* 130. ἥπτον δινατὸν πρὸς ταῦτα, minus aptum ad haec. 131. φύσας] 1. 94. 132. φάναι ἔφη, Ischomachus told me that he said to her.

§ 24. 1. 132. εἰδὼς δὲ δτι κτλ.] So Socrates Memor. i 4, 7 τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποίας, ἐμφῦσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκτρέφειν,...καὶ ταῦτα ἔοικε μηχανήμαστι τινος ζῶα εἶναι βουλευσαμένου. 135. πλεῖστον ἐδάστατο, 'gave her a larger share of affection', aor. from δαλοματι, 'to divide', rare in Attic prose.

§ 25. 1. 136. ἐπειδὴ καὶ κτλ.] Cicero l. c. et quoniam hunc sexum custodiae et diligentiae assignaverat, idcirco timidiorem (φοβερὰν) reddidit quam virilem; nam metus plurimum confert ad diligentiam custodiendi. τὰ εἰσενεχθέντα, 'what is brought into the house', § 7, ll. 111, 116, 189, 194, 215, § 8 l. 5. 138. οὐ κάκιόν ἔστι, 'it is no bad thing'. The comparative force is dropped, as in ἀμεινόν ἔστι, βέλτιόν ἔστι, cf. Hesiod Opp. et d. l. 748 μηδ' ἐπ' ἀκινήτουσι καθίζειν, οὐ γὰρ ἀμεινόν, παῖδα δυωδεκατάον, properly *non melius est quam si non facias* h. e. *non conducit*. φοβεράν, 'timid', generally applied to that which causes fear. Cf.

32 Сир. III 3, 19, Soph. O. T. 153. 140. ἀφήγειν δοκεῖ κτλ.] Cf. Cic. I. c.: *quod autem necesse erat foris et in aperto victimum quaerentibus nonnunquam iniuriam propulsare, idcirco virum quam mulierem fecit audaciorem. Quia vero partis opibus aequa fuit opus memoria et diligentia, non minorem feminae quam viro earum rerum tribuit possessionem.* Cic. omits § 27 and proceeds with § 28 which he thus renders: *tum etiam, quod simplex natura non omnes res commode amplecti valebat, idcirco alterum alterius indigere voluit; quoniam quod alteri deest, praesto plerumque est alteri.* Columella adds *Haec in Economico Xenophon [et] deinde Cicero, qui eum latinae consuetudini tradidit, non inutiliter disseruerunt.*

§ 26. 1. 144. εἰς τὸ μέσον κατέθηκεν, *in medio posuit*, i. e. *commune illis dedit*, ‘gave in equal measure’, ‘impartially’. 145. οὐκ ἔχοις διελεῖν, ‘you could not distinguish’. 146. τούτων πλεονεκτεῖ, ‘has the larger share of them’, i.e. memory and attention.

§ 27. 1. 147. τὸ ἄγκρατεῖς εἶναι ἀν δεῖ, ‘to have self-denying control in matters where they ought to have it’. Cf. II 4, IX 63, XII 86. 149. ὅπότερος ἀν γέ βελτίων, *utercumque sit robustior animo, abstinentior*, ‘which ever of the two is superior in this virtue’. 150. φέρεσθαι, ‘to receive’. See cr. n. to I 24. τούτου τοῦ ἀγαθοῦ, *boni sive praeiūi quod ex hac virtute (abstinentia) oritur* (Breitenbach).

§ 28. 1. 151. The order is διὰ τὸ τὴν φύσιν ἀμφοτέρων μὴ εὖ πεφυκέναι πρὸς πάντα ταῦτα. Cf. Hier. III 1. 342 with note. 154. ἔαντῷ] cf. above I. 103. ἀ τὸ ἔτερον ἐλλείπεται κτλ., ‘wherein the one is deficient, the other being strong’. ἀ] G. § 160, 1. For ἐλλείπεσθαι ‘to fail’, ‘to be incapable’, cf. Mem. II 6, 5 πρὸς τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας αὐτόν, δε τε εq. III 8 πολλοὶ γὰρ οὐ διὰ τὸ δύνασθαι ἀλλὰ διὰ τὸ ἀπειροὶ εἶναι τούτων ἐλλείπονται. The second τὸ ἔτερον is in partitive apposition to λέγος, in Latin the ablative abs. would have been used.

§ 29. 1. 155. ταῦτα δὲ κτλ.] The order is: ταῦτα δέ, α ἐκατέρῳ ἡ. πρ. ὑπὸ τ. θ., εἰδότας ἡμᾶς δεῖ πειρᾶσθαι, ὅπως κτλ.

157. πειράσθαι ὅπως...διαπράττεσθαι, 'to do our best to fulfil our respective duties, since we know' etc. Commentators explain the *ὅπως* as due to a mixture of two different constructions, πειράσθαι διαπράττεσθαι and πειράσθαι ὅπως διαπράξθεθαι, comparing Hell. vi 2, 32, Cyr. 2, 37; perhaps it is simpler to omit it, as Schneider and Cobet propose.

§ 30. l. 158. συνεπαινεῖ] l. 95. 163. ἔφυσεν ἐκά-
τερον δύνασθαι] above l. 94. 164. κάλλιον, sc. ἐστί.
165. θυραυλεῖν, *foris agere, sub dio degere*, 'to live out of
doors'.

§ 31. l. 167. ἔφυσε] l. 131. ἀτακτῶν, 'violating the
order of things'. 168. τοὺς θεοὺς οὐ λήθει] G. § 279, 4.
δίκην δίδωσιν ἀμελῶν, 'pays the penalty for neglecting'. G.
§ 277, 2.

33 § 32. l. 170. τοιαῦτα, i.e. such as those named. 171.
καὶ ποῖα—ἴργα ἔχουσα—ἔξομοιοῦται τοῖς ἄργοις, 'but what
duties has she, that she is like mine', for 'what duties are
hers, that they are like mine'. The comparison is slightly
irregular in form: it should have been either ποῖα αὐτῆς ἔργα
ἔξομοιοῦται τοῖς ἔμοις or ποῖα ἔργα ἔχουσα ἔξομοιοῦται ἔμοι. We
frequently find in both Greek and Latin a brachylogy of com-
parison, where the attribute of a person or thing is compared
not with the attribute of another thing but to the thing itself
to which that attribute belongs, as in Cyrop. v 1, 4 δόμοιν ταῖς
δούλαις (for τῇ τῶν δούλων) εἶχε τὴν ἑσθῆτα. See my n. on
Cic. de off. i § 76 l. 9.

§ 33. l. 176. ἀ ἀν—εἰσφέρῃ, οἴδε—ταῦτα] G. § 152 note
3. 178. ἐπεδάν—ῆκη] xi 95, 105. 179. τὸ δίκαιον,
sc. μέρος, *demensum cibi*, 'its proper allowance'.

§ 34. l. 179. καὶ—δέ, i § 3 l. 12 n. 181. ἐπὶ—κηρίοις
ἔφέστηκεν] See above l. 99 n. 181. τοῦ γιγνομένου τόκου,
'the rising progeny'. Breitenbach retains the reading of the
mss τὸν γιγνόμενον τόκον, corrected by Estienne, but ἐπι-
μελεῖσθαι is not followed by an accusative except that of the
neuter adjective, as in Mem. ii 9, 4 καὶ τὰ τοιαῦτα πάντα

ἐπεμελεῖτο, where the accusative is that of specification, cf. Hell. v 4, 4 τὰ ἄλλα ἐπεμελεῖτο. 182. ἐκτρέφηται, *enutriatur ad maturitatem*. 183. ἀξιοεργοί, ‘fit for work’.

184. ἐπιγόνων, *nepotum, subolis*, ‘the young breed’ is the correction of the mss reading τῶν ἐπομένων ‘those immediately attendant upon her’, due to H. Estienne. Τῆγερόνι, ‘as leader’ of the colony.

§ 35. 1. 186. δεήσει μέντοι σε, ‘certainly, it will be your duty’. Columella XII 1, 5: *ea (villica) porro persuasissimum habere debebit, aut in totum aut certe plurimum domi se morari oportere: tum quibus aliquid in agro faciendum erit servis, eos foras emittere: quibus autem in villa quid agendum videbitur, eos intra parietes continere atque animadvertere, ne diurna cessando frustrentur opera; quae domum autem inferuntur, diligenter inspicere, ne debilitata sint, et ita explorata atque inviolata recipere; tum separare quae consumenda sunt, et quae superfieri possunt, custodire, ne sumptus annuis menstruus fiat.* On μέντοι see n. to XIII 6. 187. οἱς μὲν—τούτοις] G. § 162 note 3. 188. ἔργαστέον, sc. γ G. § 281, 2.

§ 36. 1. 191. ἀ δὲ δέῃ] l. 24 n. περιττεύειν, *superesse*, ‘to remain over’, ‘to be laid by’. 192. η εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη, ‘the provision stored up for the year’. Hesychius δα πάνη· τροφή. Cf. IX 45. 193. δαπανᾶται] subjunctive. 194. οἱς δει, sc. ιματίων or γίγρεσθαι. 195. δηρὸς σῖτος, ‘dried provisions’. καλῶς ἐδώδιμος, ‘in a fit condition for eating’.

34 § 37. 1. 198. ἀχαριστότερον, *minus iucundum*. 199. τούτων πάντων] plural because of the collective force contained in the relative δις ἀν, to which θεραπεύηται refers. Cf. XII 64, XXI 48. Columella l. c.: *tum si quis ex familia cooperit adversa valetudine affici, videndum erit, ut is quam commodissime ministretur; nam ex huiusmodi cura nascitur benevolentia nec minus obsequium. Quin etiam fidelius quam prius servire student qui convaluerint, cum est aegris adhibita diligentia.* 200. ἐπιχαριστάτον, *gratissimum*, ‘most agreeable’, from ἐπιχαρισ. 201. μὲν οὖν, *immo vero*, ‘nay rather’, used in replies to state a thing more correctly, thus partially denying it. Cf. Hier.

l. 721, below xvi 73. It is also used as commonly in assenting to a statement = *utique, profecto*, ‘yes indeed’, xvi 73. 202. χάριν εἰσεσθαι, ‘to feel grateful’. Cf. xi 8.

§ 38. l. 203. δύασθεῖς] See n. on iv 152. 205. προ-
νότας, ‘instances of forethought’. On the use of abstract substantives in plural, where several cases are implied, see Index to Hiero p. 111^a. They are especially common in later Greek. 206. διατίθενται, ‘are disposed, affected’. Cf. xxii 40, Sympos. iv 65. 207. ἐκλίπη, sc. τὸ συμῆνος, deserat alveum. 208. ἀπολεπτέον εἶναι, *sibi remanendum esse*, ‘that they must stay behind’. See my n. to Plutarch Them. xi § 2 l. 16. For a description of this devotion of bees to their leader see Virg. Georg. iv 210 ff.

§ 39. l. 210. πρὸς σὲ τείνοι, *pertineat ad te*, ‘concerned you’; cf. Plat. Symp. c. 13 p. 188 D ὅσα τείνει πρὸς θέμιν καὶ ἀσέβειαν. 212. γελοῖα τις, *ridicula quaedam*, ‘particularly ridiculous’. For this use of *tis* see my note on Plutarch Themist. c. xxii § 2. 213. ὄπως—εἰσφέροιτο] G. § 217, note 1.

. § 40. l. 214. εἰσφορά, ‘bringing supplies into the house’. 215. σώζοι] G. § 235, 1. 216. εἰς τὸν τετρημένον πίθον ἀντλεῖν, *in pertusum vas ingerere* (Lucr. iii 937), ‘to draw water into a bucket with holes in it’, referring to the story of the Danaides. Cf. Arist. Oec. i 6 τὸ κτᾶσθαι δυνατὸν χρὴ εἶναι (τὸν οἰκόνομον) καὶ φυλάττειν εἰ δὲ μή, οὐδὲν ὅφελος τοῦ κτᾶσθαι· τῷ γὰρ ἡθμῷ ἀντλεῖν, τοῦτ' ἔστι καὶ ὁ λεγόμενος τετρημένος πίθος. 218. καὶ γάρ, ‘for in truth’. 219. τοῦτο ποιοῦσιν, ‘do so’, i.e. ἀντλοῦσιν εἰς τὸν τετρημένον πίθον.

§ 41. l. 221. ἀνεπιστήμονα, sc. τινά. Cf. i 4. 222. διπλασίου ἀξία, ‘of twice as much value’, cf. 83, 97. 225. παντὸς ἀξίαν, ‘of inestimable value’, lit. ‘worth any amount’. 35 228. πονηρὸς φαίνηται] III 54.

§ 42. l. 228. τὸ δὲ πάντων ἕδιστον, ‘but it will be the greatest pleasure of all, if you are plainly superior to me and

become my mistress', Madv. § 197. 230. ποιήσῃ] ποιεῦν is *facere*: ποιεῖσθαι, *sibi facere* v. *reddere*. 231. προϊούστης τῆς ἡλικίας, *provectiori aetate*, 'with the advance of years'. Cf. Plat. Phaedr. p. 279 A, above 1 162. ἀτιμοτέρα, 'held in less honour'. 232. δσῳ] G. § 188, 2. 234. γίγνη, *praestes te ipsam*, 'manifest yourself', 'prove', x 26.

§ 43. 1. 236. ὄφαιότητας, 'good looks', see above 205 n. Breitenbach translates the passage thus: *nam quae honesta bonaque sunt, adaugentur non eo, quod corporis forma perfectior fit ac praestantior, sed inde quod, auctis vitae annis, virtutes hominum simul incrementa capiunt.* Others more correctly take *εἰς τὸν βίον* in the sense of 'to the benefit of human life', 'good deeds in practical life'. Zeune compares for the sentiment Democritus ap. Stobaeum p. 586 *Ισχὺς καὶ εὐμορφία νεότητος ἀγαθά, γῆρας δὲ σωφροσύνης ἀνθος.* τοῖς ἀνθρώποις] G. § 184, 5. 237. ἐπαύξεται, *incrementa sumunt*, 'gain increase'. The word is only found in this one passage in Xen. 238. μεμνήσθαι διαλεχθεὶς] G. § 280.

CHAPTER VIII

Ischomachus repeats to Socrates the admonitions which he addressed to his wife on the value of order and putting every thing in its own place in a house, and the illustrations he gave her of the beauty of good order in the movements of an army and in those of companies of dancers. He describes to Socrates a visit he once paid to a big Phoenician merchantman which was a model of order and neatness, and the valuable lesson he himself learnt from his inspection of it, which he also communicated to his wife.

§ 1. 1. 1. ἐπέγνως, *intellexisti*, 'did you observe?', Cyr. VIII 1, 33. 2. ἐκ τούτων, 'after this', or 'in consequence of this', Plutarch Them. xx 2 n. κεκινημένην, *excitatam*, *commotam*, below xxi 63, Plato Lysis p. 223 A, Rep. i p. 329 D. 4. δηχθεῖσαν οἴδα, 'I remember that she was vexed'. Cf. xii 93, Arist. Ach. 1 ὅσα δὴ δέδηγματι τὴν ἔμαυτοῦ καρδίαν. So

in Lat. *mordeo*, Cic. ad Att. xiii 12 *valde me momorderunt epistulae tuae.* 6. αἰτήσαντος ἐμοῦ—μοι] See on π 102, and cf. below l. 43.

§ 2. l. 7. καὶ—μέντοι] See n. on iv 12, x 63. 8. εἶπον—ἔφη] This repetition of the verb of saying is common in Xenophon: Symp. i 15 καὶ δὲ ἀναστενάξας εἶπε, Ναὶ μὰ Δί', ἔφη, —μεγάλη γε, Cyr. iii 1, 8; v 4, 51, Mem. i 2, 52, i 6, 4, xvii 67. μηδέν τι] accusative of extent, see n. to III 64, x 21. 9. οὗτοι—πενία αὕτη σαφής, i. q. τοῦτο έστι πενία σαφής (to be distinguished from η πενία αὕτη), 'this is unmistakeable poverty'. 'A demonstrative pronoun to which a substantive is attached as predicate-noun by εἰμι or an equivalent verb, is apt to assume the gender and number of the substantive (attraction), Thuc. i 1 κίνησις αὕτη μεγίστη τοῖς Ἑλλησιν ἔγένετο'. Madvig § 98. 10. τό—μη ἔχειν] the articular infinitive in the nom., epexegetic of αὕτη. 11. αὕτη η ἔνδεια, 'this want, viz. to look for a thing and not to be able to find it, is not so annoying as not even to think of looking for it at all, because you are sure it does not exist'. Cic. ap. Colum. xii 2, 3: *nam vetus est proverbium, paupertatem certissimam esse, cum alicuius indigeas, uti eo non posse, quia ignoretur, ubi proiectum iaceat quod desideratur; itaque in re familiari laboriosior est negligentia quam diligentia.* 12. τὴν ἀρχήν, *omnino*, 'at all', see on π 81. 14. δὲ—ἔγώ οὐ τάξας κτλ., short for ἀλλ' ἔγὼ αἴτιος δὲ οὐ τάξας σοι παρέδωκα κτλ. 15. κεῖσθαι, 'to be placed'. In purely classical Greek *κεῖμαι* is the recognised perfect passive of *τίθημι*, *τέθειμαι* being the perfect middle. See above vi 79, vii 105 and my n. on Plut. Themist. c. 18, 1.

§ 3. l. 18. τάξις, 'order', 'arrangement'. Cic. ap. Col. xii 2, 4 *quis enim dubitet nihil esse pulchrius in omni ratione vitae dispositione atque ordine?* quod etiam ludicris spectaculis licet saepe cognoscere. 20. τύχη, sc. ποιῶν. Cf. Anab. ii 2, 17 ως ἐτύγχανον ἐκαστοι (sc. αὐλιζόμενοι), ηὐλίζοντο, Madv. § 177, Rem. i note 1. 21. διερπέται, sc. έστι. Cobet reads ἀγλευκέται, supposing that the following note of the lexicographer Suidas (or rather Aelius Dionysius, as is

proved by Cobet Mnemos. 10, 67) must refer to the present passage: ἀγλευκές: τὸ ἀηδὲς Σενοφῶν εἶρηκεν ἐν τῷ Οἰκονομικῷ. Δοκεῖ δὲ ξενικὸν ὄνομα Σικελικόν πολὺ γοῦν ἔστι πάλιν παρὰ τῷ Πίνθων, καὶ ἀγλευκέστερον ἀντὶ τοῦ ἀηδέστερον Σενοφῶν Ιέρων (i 21). Cicero apud Columellam l.c.: *nam ubi chorus canentium non ad certos modos neque numeris praeceuntis magistri consensit, dissonum quiddam ac tumultuosum audientibus canere videtur. At ubi certis numeris ac pedibus, velut facta con spiratione, consensit ac concinuit, ex eiusmodi vocum concordia non solum ipsis canentibus amicum quiddam et dulce resonat, verum etiam spectantes audientesque laetissima voluptate permulcentur.*

§ 4. 1. 24. *ταραχωδέστατον*, ‘all confusion’. Cf. Hier. vi 9 *πόλεμος φοβερόν*, below xii 85, xx 46 *κόπρος λέγουσι...ὅτι ἄριστόν ἔστι*. So in Latin, Virg. Aen. iv 569 *varium et mutabile semper femina*, Cic. de off. i § 11 *commune animantium omnium est coniunctionis appetitus*. 26. *δύλευκέστατον*, ‘most unpleasing’. So Zeune, Sauppe, Schenkl read for the vulgate *ἀκλεέστατον*. δρᾶν] G. § 261, 2. Cic. ap. Colum. l. c.: *iam vero in exercitu neque miles neque imperator sine ordine ac dispositione quicquam valet explicare, cum armatus inermem, eques peditem, plaustrum equitem, si sint permisti, confundant*. δροῦ, *confuse*, ‘jumbled together’, ‘promiscuously’. 28. *ἴδην ἔχοντες οὐτως ἐπικωλύσασιν ἀλλήλους*, ‘if by being in this condition they obstruct each other’.

§ 5. 1. 33. *οἱ ἀνάγκη αὐτῶν κτλ.*, ‘those of them who have to retreat before the enemy’s advance’, i.e. the δνοι, σκευοφόροι, ἄμαξαι, as opp. to *οἱ ὅπλα ἔχοντες*.

§ 6. 1. 35. *τεταγμένη* δέ, opp. to 1. 24 *ἄτακτος μὲν οὖσα*. 36. *κάλλιστον*, sc. ἐστι. 40. *κατὰ τάξεις, centuriatim*, ‘in companies’, not ‘in set array’ which would be *κατὰ τάξιν*. 41. *διευκρινημένους, bene dispositos*, ‘arranged in distinct bodies’.

§ 7. 1. 43. *πορευομένων—πορεύονται*] irregular for *πορεύομενοι—πορεύονται*. Cf. 1. 6. 44. *ώσπερ εἰς ἕκαστος*, ‘like one man’. 46. *δεὶ λ οἱ δημιούροι κτλ.]* the δεὶ belongs

both to ὅπισθεν and to κενούμενον, 'the gap made from time to time'. See n. to Hier. VII 2 and cf. Hell. II 1, 5 ἀεὶ ὁ ἀκούων δεδιώς μὴ ὄφθειη ἔχων.

§ 8. 1. 47. σεσαγμένη ἀνθρώπων, 'laden with men'. For the gen. see G. § 172, and cf. Symp. IV 64 σεσαγμένος πλούτου, Aesch. Agam. 644 πημάτων σεσαγμένος, Pherecr. fr. inc. XIV 37 τὴν γαστέρ—ἀχύρων σεσαγμένος. 50. οἱ ἐμπλέοντες, 'those who are on board her', Thuc. III 77, 2. διότι, *propera quod.* 51. προνεύουσιν—ἀναπίπτουσιν, 'bend forwards and backwards', nautical terms. Polyb. I 21, 2. 52. ἐμβαίνουσι, sc. εἰς τὴν ναῦν, 'embark'.

§ 9. 1. 53. δημοίον τι—οἴόνπερ εἰ, *perinde—ac si*, cf. Сир. I 4 δημοίον ἔμοιγε δοκεῖ εἶναι, οἴδην περ εἰ τις δεδεμένα ξῶα θηρῷ, ib. 5, 10. See Arn. § 917 c. εἰ...ἔμβάλοι κτλ., 'if he were to put into his granary barley and wheat and pulse together'. 55. δπότε δέοι.] G. § 233. μάζης μᾶξα (from μάττω 'to knead') was a simple dough, made of barley meal (*ἄλφιτα*), which when dry was moistened either with water or with wine and oil and eaten without further cooking. It seems to have been like cold porridge. Bread (*ἄρτος*) made of wheaten flour (*ἄλευρα*) was baked (*πεπεμμένος*). Some kind of bread was so universally considered the staple food that all additions, even meat, were called ὕγον or 'relish', just as in Scotland 'kitchen' was applied to all kinds of food beyond dry bread. See Prof. Mahaffy, *Old Greek Life*, p. 31. 56. διαλέγειν, 'to pick out grain by grain'. For the dative αὐτῷ after δέοι cf. above VII 111, Anab. III 4, 35 δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ, Mem. III 3, 10 εἰ σοι δέοι διδάσκειν, G. § 184, 2 Note 1 b. διευκρινημένοις, 'carefully separated', l. 41.

§ 10. 1. 57. εἰ τὸν ταράχου τούτου μή δέοι, βούλοιο δὲ ἀκριβῶς διοικεῖν τὰ δυτα εἰδέναι, *si hanc perturbationem non desideras, sed contra scire vis rem recte administrare* (Weiske). It is strange that none of the commentators have called attention to the irregularity of the use of *ei* with the optative and the imperative in the apodosis, instead of *ei* with the indic. or ἄτα anticipatory with the subj. 59. τῶν δυτῶν] partitive

gen. after δτφ or its implied antecedent, l. 33, G. § 168. 61. ἐν χάριτι διδόναι, 'to give by way of gratifying me', 'to oblige me by giving'. So Plat. Phaed. p. 115 B, Theocr. v 69 μήτε ἐμὲ ἐν χάριτι κρίνης, Cyr. iv 2, 11 χάριτος ἔνεκα, Mem. iv 4, 4, Hell. vi 3, 7 πρὸς χάριν. δοκιμασθέθα, exploremus, eligamus. Cf. Menander inc. fab. iii 11 τῆς διὰ βίου δ' ἔνδον καθεδουμένης ἀεὶ Μὴ δοκιμάσασθαι μηδέν, ἀλλ' εἰκῇ λαβεῖν 'Αγνώμον' δργίλην κτλ. 62. τὴν προσήκουσαν ἑκάστοις ἔχειν=ἡν προσήκει ἔκαστα ἔχειν (Hiero l. 181) or ὥστε ἔχειν αὐτῷ (iv 20), the personal for the impersonal construction. See XII 70, Madv. § 165 a) Rem.

65. τὰ μὴ=εἰ τινα μὴ σᾶ ἔστι. Hence μὴ is used, not οὐ, see G. § 283, 4. τὸ χῶρα αὐτῇ, 'the place will itself miss (indicate the absence of) anything which is not there'. Cicero apud Columellam l. c.: *nam et unum quodque facilius consideratur, cum est assignatum suo loco, et si quid forte abest, ipse vacuus locus admonet, ut quod deest requiratur. Si quid vero curari aut concinnari oportet, facilius intellegitur, cum ordine suo recensetur.* 66. δεόμενον θεραπείας, sc. τί; 'anything requiring attention'. 67. τὸ εἰδέναι κτλ., 'the knowledge, where any particular thing is, will quickly put it into our hands, so that we shall not be at a loss for its use'. For the omission of the definite grammatical subject before ἀπορεῖν see Madv. § 157 a. Cf. Aristot. Oecon. i 6 πρὸς εὐχρηστίαν δὲ σκευῶν τὸ Λακωνικὸν χρήσιμον· χρὴ γὰρ ἐν ἔκαστον ἐν τῇ αὐτοῦ χώρᾳ κείσθαι· οὕτω γὰρ ἀν ἔτοιμον δν οὐ γῆτοίτο.

§ 11. l. 70. ἐπὶ θέαν, 'for the purpose of looking over her'. Observe that θέα=spectaculum, θεῖα=dea. 71. τὸ μέγα πλοίον τὸ Φοινικικόν, 'the great Phœnician merchantman', probably a well-known vessel performing a regular service between Athens and some foreign port or ports. 72. ἀγγεῖον, properly 'a vessel', hence any 'receptacle'.

§ 12. l. 74. σκευῶν, 'the rigging', 'tackling', i.e. everything in the vessel except the shell, divided into ξύλινα, 'the oars', 'rudders', 'masts', 'yards' and κρεμαστά, 'sails', 'ropes', 'anchors': σκεύη πλεκτὰ are 'the ropes'. Hermippus ap. Athe-

naeum Deipnos. i c. 20 p. 29 f. ἐκ δὲ Αιγύπτου τὰ κρεμαστὰ λοιπά καὶ βύθους.

The *κρεμαστά* are specially mentioned in an inscription containing the specifications for the construction of the famous Athenian naval arsenal known by the name of its architect Philon, which was found in April 1882 among some ruins near the shore of the harbour identified as the ancient Zea. The inscription begins thus:—(σ)υνγραφαὶ τῆς σκευοθήκης τῆς λιθίνης τοὺς κρεμαστοῖς σκενεσιν, i.e. ‘specifications for the construction of the stone arsenal for naval tackle and rigging’. The full text of the inscription is given in Vol. III no. 11 of that excellent publication, *The American Journal of Philology*, p. 317 ff.

75. ἀνάγεται, ‘is put to sea’. Σιδὴ πολλῶν πλεῖ, ‘it requires a great deal of suspended tackle too, as they call it, for her to sail along’.

76. μηχανήμασιν, ‘engines of war’.

77. τοῖς ἀνδράσι, ‘with’ not ‘for the men’. See n. on xiii 4.

79. συσσιτίᾳ, ‘company taking their meals together’, ‘mess’.

80. παρὰ πάντα, ‘besides all this’. Cf. Cyr. i 2, 9 παρὰ τὴν φαρέτραν (ἔχει δεῖ) ἐν κολεῷ κοπίδα. φορτίων (φέρω), ‘freight’, ‘cargo’. G. § 172, 1. 81. ἄγεται, *secum vehit*.

§ 13. 1. 82. πολλῷ μεῖζον] G. § 188, 2. 83. ἐν δεκακλίνῳ στέγῃ συμμέτρῳ, ‘in a well-proportioned room large enough to hold ten couches’. Cf. Symp. ii 18 ἀλλ' ἀρκέσει μοι οὐκος ἐπτάκλινος, ὡσπερ καὶ νῦν τῷδε τῷ παιδὶ ἥρκεσε τόδε τὸ οἰκημα ἐνιδρώσαι κτλ., Plutarch Symp. v 5, 2. On the *κλίνη* see Becker *Charicles* p. 136 n. 8, Guhl and Koner, p. 136 Engl. Tr.

84. οὕτῳ—ῳ, ‘in the manner in which’, not for ὡστε. Cf. 1. 89 and see Monro § 267.

85. μαστεντοῦ, *qui quaerat, quo quaeque res loco sit reposita*, ‘some one to hunt for them’, a word of very rare occurrence. Cf. v 64. δουσκεάστα, ‘not well-arranged’, ‘not ready for use’, another very rare word.

86. θυσλύτως ἔχει, *difficulter expediri possunt*, ‘are difficult to be unpacked’, ix 68. διατριβὴν παρέχειν, *remorari*, ‘to cause loss of time’. Cf. Cyneg. xiii 2.

§ 14. 1. 88. διάκονον, ‘mate’. On the duties of the πρωρεύς, also called πρωράτης, see Aristoph. Eq. 543 ἔφασκεν | ἐρέτην χρῆναι πρῶτα γενέσθαι πρὶν πηδαλίους ἐπιχειρεῖν, | κατ' ἐντεῦθεν πρωρατεῦσθαι καὶ τοὺς ἀνέμους διαθρῆσαι | κατὰ κυβερᾶν αὐτὸν ἔσυντῷ. 89. ἐκάστην τὴν χώραν, ‘each proper

place'. Schenkl after Stephanus reads ἐκάστων. 90. ὅς] cf. I. 84. καὶ διών, 'even if not on the spot'. ἀν εἴστοι] G. § 226, 1. 92. Σωκράτους δύόστα γράμματα, sc. ἔστι, 'how many letters there are in (the word) "Socrates" and in what order each comes'. The same instance is given in the Memor. IV 4, 7 and by Plato Alcib., I p. 113 A.

§ 15. I. 94. ἐν τῷ σχολῇ, 'during his leisure'. 97. τί πράττοι] G. § 241, 3. εἰπεν—ἴψῃ] I. 8 n. 98. εἰ τι συμβαίνει γίγνεσθαι, 'if any thing happens', euphemistically for 'go wrong', 'in case of any accident'. So Dem. 551, 15 δι τι ξυμβῆ. HSt and most editors read συμβαίνοι: on the apodosis in the indicative as simply conditional, while the protasis is marked by the optative as an assumed possibility, see Madv. § 135 c R. b). πῶς] the direct interrogative pronominal adverb used for the indirect διπῶς. 99. διοστατεῖ, 'is missing'. δυστραπέλως σύγκειται, ita situm, ut promi non possit, 'awkwardly placed', 'not handy'. δυστραπέλως is a very uncommon word.

§ 16. I. 100. οὐκ ἔγχωρει, 'there is no room or time', 'it is not possible'. διαν χειμάζῃ] Cic. ap. Columellam I. c.: haec eadem ratio praeparationis atque ordinis etiam in navigiis plurimum valet; nam ubi tempestas incessit, et est rite disposita navis, suo quidque ordine locatum armamentum sine trepidatione minister promit, cum est a gubernatore postulatum. δὲ θεός, 'the god' who presides over the sea and storms, the genius of the sea subordinated to the power of the gods, τοῦ θεοῦ I. 106. 102. διδόναι, 'to hand out'. 103. τοὺς βλάκας (βλάξ), 'the lazy', 'negligent'. 104. ἀγαπητόν, sc. ἔστι: see n. to VII 38. 105. καὶ πάνυ] see n. to I 137. 106. χάρις, sc. ἔστι.

§ 17. I. 108. πάνυ δὲ τὴν τήμων εἴη βλακικόν, 'it would be a stupid thing in us', 'on our part'. The gen. is dependent upon the neuter pronoun understood, of which the following sentence εἰ—λαμβάνειν κτλ. is epexegetic. See Madv. § 53. εἰ οἱ μάν—τήμεις δέ] an instance of the co-ordination of contrasted clauses, where with us one of them would be sub-

ordinated and introduced by 'while', 'whereas'. See Madv. § 189. 109. καὶ μικροῖς οὖστι, 'even though small'. χώρας, 'room for their goods', ix 49, Cyr. i 2, 4 εἰς τὰς ἑαυτῶν 39 χώρας ἔκαστοι πέμψιτο. 110. σαλεύοντες ισχυρῶς δῆμος, 'although violently tossed', xiii 40, Madv. Synt. § 175 e. 111. τὸ δέον λαμβάνειν, *id quod opus est capere*, 'what they want to get'. 112. θηκῶν, 'store-rooms'. 113. βεβηκυλας—ἐν δαπέδῳ, 'placed on a firm foundation'. Cf. Anab. iii 2, 19 ἐπὶ γῆς βεβηκότες which Hesychius explains by βεβαίως ἐνεστηκότες.

§ 18. l. 116. μὲν δῆ] i 94, iv 63. δύαθόν, sc. ἔστι. τετάχθαι σκευῶν κατασκευήν, 'that there should be a regular arrangement of articles'. 117. χώραν—θένται=ῶστε θείας, 'a place to put them in', G. § 261, Madv. § 153.

§ 19. l. 119. ὡς καλὸν φαίνεται, 'how fair a sight it is!' 120. κέργται] subj. of κεῖμαι. κάνω όποια γέ, *qualiacumque sint.* κεχωρισμένα, 'sorted', cf. ix 48. 121. στρώματα, *vestem stragulam*, 'bedding'. 122. τὰ διμόι τραπέζας, 'table-gear'. 124. ὁ σεμνός, 'your grave man') (κουμψός, *lepidus*, 'a wit'. 125. εὔρυθμον, 'graceful'. Cf. i 52. It is the use of this word which it is suggested would tickle the fancy of the ἀνὴρ κομψός.

'The word is significant of the complete rhythm whether of sound or motion, that was so great a characteristic of the Greek ideal (cf. xi 99 μεταρρυθμίζειν). The statement here, that even pots and pans may look fair and graceful when arranged in order, finds certain verification in one of the bas-reliefs at the base of Giotto's Tower. They represent the various trades of Florence, the subject of the one in question being pottery and exhibiting the potter with all his wares set out in the true beauty of perfect order'. (Ruskin.)

εὐκρινῶς, *ordine, distincte*, occurs only this once in Xen.

§ 20. l. 125. τὰ δὲλλα, 'everything else'. 126. διπὸ τούτου, 'because of this', viz. because they are κατὰ κόσμον κείμενα. 127. χορὸς σκευῶν ἔκαστα φαίνεται, 'each sort looks like a row of vessels', not 'each sort of vessel looks like a chorus' in which case the Greek would require τῶν σκευῶν. 129. ἐκποδῶν ἔκάστου κειμένου, 'when

each kind of vessel is kept clear of it'. κύκλιος χορός, a chorus moving in measured circles round an altar in honour of the god, usually Dionysus, i.e. dithyrambic) (the dramatic, which were τετράγωνοι i.e. arranged in a square. 131. καθαρόν, *purum*, 'clear to view'. So Liv. I 44 *ut extrinsecus puri aliquid ab humano cultu pateret soli*, xxiv 14, 6 *puro ac patenti campo*.

§ 21. 1. 131. εἰ, 'whether'. 133. πεῖραν λαμβάνειν αὐτῶν, *periculum eorum facere*, 'to make trial of them', xvii 6, Cyr. v 5, 85 ἐπειδὴν πεῖραν ήμῶν λάβης πώς ἔχομεν πρὸς σέ, de re eq. III 7 ληπτέον πεῖραν ἀπάντων ὅσωντερ καὶ ὁ πόλεμος πεῖραν λαμβάνει. οὕτε τι [ζημιαθέντας κτλ., 'without suffering any loss or taking any great trouble at all'. 134. οὐδὲ τοῦτο, *ne hoc quidem*, 'not this either'. See n. II 106, XII 10. 135. χαλεπόν, sc. ἐστί, XII 103. 136. τὸν μαθησόμενον] see n. to IV 114. 137. καταχωρίζειν, *ordine disponere*, *loco suo reponere*, 'to place in position', 'keep separate'. Cyr. II 2, 8.

§ 22. 1. 137. μυριοπλάσια ήμῶν, short for μυριοπλάσια ἡ ἡμετέρα οἰκία ἔχει, 'ten thousand times as much as us', i.e. our house, Madv. § 71, G. § 175, 1 note 1, note to VII 172. 138. ἀπαντα, 'in all'. 139. ὅποιον ἀν, *qualemcumque*.

40 ὅποιον ἀν κελεύσῃ] G. § 207, 2. 141. εἰδὼς φανεῖται] III 56. στοιχρή θλόγνη λαβεῖν, 'to what place he must go to get', Madv. § 176: 'The Greeks often use a participle to denote the manner in which or generally the circumstances under which something takes place, where in other languages this statement of the manner or circumstance is put as the principal proposition, and that which in Greek is the principal proposition becomes the accessory definition (dependent sentence or expression with a preposition)', II 6, VI 9, 77, VII 12. 142. μέντοι] adv. *profecto*. 143. κεῖται, sc. ἔκαστα, VI 79, VII 105.

§ 23. 1. 144. ἀντιζητοῦντα, *vicissim et ipsum quaerentem*, 'himself on his part looking for you'. 145. ἀν—ἀπέστοι, sc. γῆτῶν, 'would give up the search'. Cf. Ages. XI 14 οὐκ

ἀπεῖπε μεγάλων ἐφιέμενος. The protasis is contained in the participle, *xiii* 23. 147. τὸ μὴ εἶναι τεταγμένον] *vii* 106, *viii* 10, 67. 148. μὲν δῆ] i 94, iv 68. 149. χρήσεως] the reading *χωρίσεως* has been suggested, and would be much more appropriate, but there is no such word found in the lexicons. θιαλεχθεὶς μεμνῆσθαι] G. § 280.

CHAPTER IX

Ischomachus, in reply to a question by Socrates, says that his wife was highly delighted with his remarks on the value of order and begged him to arrange his own house as it should be. Accordingly he began by showing her the plan and construction of their dwelling-house and the adaptation of its several rooms and apartments to their special purposes; and pointed out how the main front was made to face the south, in order that in winter they might have as much sun as possible, and in summer as little as possible, how the gynaekonitis was separated from the adjoining andronitis, so that communication might be cut off at any time between them, and the female slaves kept in seclusion from the other parts of the house (§ 1—§ 5). They then proceeded to classify the various articles of household property, furniture, men's and women's wardrobes and, after properly arranging them, to put them in their proper places, taking care to keep those required for everyday use separate from those required for state occasions and the stores for monthly consumption apart from those destined for a year (§ 6—§ 8).

Their next task was to commit the ordinary kitchen, larder, bakehouse and workroom utensils to the care of the servants, pointing out where each should be kept, making them answerable for any loss or damage. They then made a list of such as are not used except on particular occasions and these they gave in charge, to the stewardess, to be dealt out by her when required (§ 9—§ 10).

A well-qualified stewardess was their last care, one who should be temperate, thoughtful, trustworthy and obliging, and whom they could take into their confidence and inspire with

feelings of loyalty towards themselves and with a desire to promote the general prosperity of the house, by making her acquainted with all its concerns and a partner in all their joys and sorrows, and lastly with a due sense of justice by showing their own appreciation of that virtue in their treatment of others (§ 11—§ 13).

But I warned my wife, added Ischomachus, that she must not allow any undue confidence in our stewardess to interfere with her own habits of personal superintendence, without which they could not be sure of order being kept up. She must consider herself a guardian of the laws, strictly enforcing their observance, signifying approval or disapproval, rewarding or punishing, according to circumstances; or as the commander of a garrison, whose business it is to inspect his sentinels whenever he thinks proper (§ 14—§ 15).

I cautioned her that she must not mind this extra trouble imposed upon her, which was but natural since she was more interested than any servant could possibly be in the security of her husband's property (§ 16—§ 17).

§ 1. 1. 1. καὶ τί δῆ; 'what, pray, was the result?', i 134, iii 46. 2. πάς τι ἀπακούειν, 'to give any kind of heed to', ix 107. ἀν] G. § 153. ἐσπούδαις διδάσκων, studiōse diligenterque docebas, 'tried earnestly to teach her'. 4. τι δέ, εἰ μή, quid (aliud), nisi, 'what else but?' See on ii 91. ὑπισχνέτο] mark the tense. γε] xiv 5. 5. φανερὸν δομένη] G. § 280 n. 1. ισχυρῶς] see n. to iv 30, xii 5, xiii 2. μετέρ—εὐρηκυῖα] G. § 277 n. 3. ἐξ ἀντηχαντα] a frequent use of ἐξ to denote the change from one condition to another: below xx 23, Cyp. i 4, 28 γελάσαι ἐξ τῶν έμπροσθεν δακρύων, iii 1, 17 ἐξ ἀφρονος σώφρων γεγένηται, Soph. Oed. R. 454 τυφλός ἐξ δεδορκότος, Thuc. i 120 ἐξ μὲν εἰρήνης πολεμεῖν, ἐξ δὲ πολέμου πάλιν ξυμβῆναι. 7. ψηφ. quemadmodum, iii 66. διατάξαι, sc. suppellectilem in aedibus, cf. iii 24.

§ 2. 1. 10. τὴν δύναμιν, rationem, commoditatem, capacitatem (Sturz), 'the capability', xvi 4. 11. πουκλησι, 'de-

corations'; according to Becker *Charicles* (Excursus i sc. iii), 'stucco-work' on the cornices and roof. He compares Plat. *Ber.* vii p. 529 ἐν δροφῇ ποικίλματα. The same thing is meant by ποικιλίαι Mem. iii 8, 10. 12. οἰκήματα, 'rooms'. 13. πρὸς αὐτὸν τοῦτο ἐσκεμμένα, 'planned with a view to this simply'. Cf. Xen. Hell. iii 3, 8 ἐσκεμμένα λέγειν, Thuc. vii 42 πάντα ἐσκεμμένα ἡγομασται, Dem. c. Mid. p. 576 τάχα τούς ἐρεῖ ὡς ἐσκεμμένα...πάντα λέγω, Erot. p. 1403 οὐδὲ τὰ μετρίως ἐσκεμμένα διαμαρτάνεσθαι πέφυκεν. Cf. Aristot. *Oecon.* i 6 οἰκίαν δὲ πρὸς τε τὰ κτήματα ἀποβλέποντα κατασκευαστέον καὶ πρὸς ὑγίειαν καὶ πρὸς εὐημερίαν αὐτῶν. λέγω δὲ κτήματα μέγ, οἶνον καρποῖς καὶ ἐσθῆτι πολὰ συμφέρει, καὶ τῶν καρπῶν πολὰ ἔηροις καὶ πολὰ ὑγροῖς, καὶ τῶν ἄλλων κτημάτων ποιὰ ἐμψύχοις καὶ ποιὰ ἀψύχοις καὶ δούλοις καὶ ἐλευθέροις καὶ γυναιξὶ καὶ ἀνδράσι καὶ ἔνοισι καὶ ἀστοῖς. καὶ πρὸς εὐημερίαν δὲ καὶ πρὸς ὑγίειαν δεῖ εἰναι εὔπτουν μὲν τοῦ θέρους, εὐήλιον δὲ τοῦ χειμῶνος. ἀγγεῖα, 'receptacles', 'repositories', viii 72. 14. ὡς συμφορώτατα, 'as convenient as possible', iv 107, Madv. § 96. 15. ὥστε αὐτὰ ἐκάλει τὰ πρέποντα ἐν ἐκάστῳ, ut ipsae (sc. cellae) eas res, quibus una quaque conservandis idoneae erant, vocarent sive invitarent, i. e. cui loco quale rerum genus conveniret, prima species docebat (Breitenbach).

§ 3. 1. 16. ὁ θάλαμος] not in the Homeric sense of 'store-room', as Schneider takes it, but 'the matrimonial chamber', adjoining the προστάς or παστάς, i.e. the open hall in which the μέταυλος or μέσαυλος θύρα was placed. ἐν ὁχυρῷ, *in loco tuto*, prp. *interiore* (Sturz). Cic. ap. Columellam xii 2 § 2: *quod excelsissimum (?) est conclave, pretiosissima vasa et vestem desiderat; quod denique horreum siccum atque aridum, frumentis habetur idoneum; quod frigidum, commodissime vinum custodit; quod bene illustre, fragilem supellectilem atque ea postulat opera, quae multi luminis indigent.* 17. παρεκάλει, *ad se vocabat.* 19. τὰ φανά, 'the well-lighted portions'. δεόμενα—ἐστι] vii 118.

41 § 4. 1. 20. διαιτηγήρια κτλ., *conclavia*, 'dwelling rooms (cf. διαιτας Arist. Ran. 114) furnished' (cf. Hier. xi 767 οἰκίαν ὑπερβαλλούση δαπάνη κεκαλλωπισμένην) 'so as to be

cool in summer and sunny in winter'. See cr. n. Cf. Mem. III 8, 8 f., where it is said that a house ought to be constructed so as to be ήδιστη τε ἐδιαιτάσθαι καὶ χρησιμωτάτη, and θέρους μὲν ψυχευνή, χειμῶνος δὲ ἀλειεινή.

21. ἐπεδείκνυν] notice

the tense: 'I showed her one after another', below l. 23 it is ἐπέδειξα.

24. ἀναπέπταται] perf. pass. from ἀναπετάννυμι, 'lies open', 'faces'. See Index and n. on Plutarch Them. VIII 2 l. 7, and add to the passages there quoted Xen. Sympos. ν 6 ἀναπέπτανται μυκτῆρες, δε τε εq. 1 10 μυκτῆρες οἱ ἀναπεπταμένοι) (τοῖς συμπεπτωκόσι = angustis.

εὔδηλον] here used in the impersonal construction, above VII 1. 55 in the personal.

25. τοῦ δὲ θέρους εὖσκιος] This is explained by Mem. III 8, 9 ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκλαις τοῦ μὲν χειμῶνος δὲ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει, and therefore Socrates continues οἴκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα δὲ χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθαμαλώτερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἀνεμοι. ὡς δὲ συνελόντι εἰπεῖν, ὅποι πάσας ὥρας αὐτὸς τε ἀνήδιστα καταφεύγοι καὶ τὰ δυτικά ἀσφαλέστατα τιθοίτο, αὐτῇ ἡ εἰκότως ἡδιστη τε καὶ καλλιστη οἰκησις εἶη γραφαὶ δὲ καὶ ποικίλαι πλείονας εὐφροσύνας ἀποστεροῦσιν ἢ παρέχονται.

§ 5. l. 26. θύρᾳ βαλανωτῇ, 'fastened with bar and bolt'. The μέσαυλος, or μέταυλος, θύρα, was the door connecting the men's and women's apartments (Becker Charicles Excursus i sc. iii) which was fastened with a βάλανος or 'bolt-pin', Lat. *pessulus*. This bolt-pin passed through a hole in the wooden bar (μόχλος) which was put across the inside of the door and went into a hole (βαλανοδόκη) in the door-post, so that the μόχλος could not be stirred till the pin was taken out by means of a hook (βαλανάγρα), Arist. Vesp. 200.

27. ὠρισμένην

(όριζειν), *separatam*. Τὸ κεχωρισθαι ἄνδρας γυναικῶν was an established principle among the Greeks (Herod. v 18).

ἵνα μήτε ἐκφέρηται κτλ.] because the valuables were kept in the women's apartments. On the mood see G. § 216, 2.

29. ἀνευ τῆς ἡμετέρας γνώμης may mean either *nobis insciis* or *nobis invitis*, 'without our knowledge' or 'without our con-

sent': cf. Anab. i 3, 13 ἀνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπίέναι, Hell. vi 5, 4 ἡγοῦντο, εἰ τοῦτο ἀνευ τῆς σφετέρας γνώμης ἔσαιτο, χαλεπὸν ἔσεσθαι. 30. ὡς ἐπὶ τὸ πολὺ, plerumque, iii 86, xi 120. 31. συζυγέντες] cf. vii 159. εὐπορώτεροι, maiorem facultatem habent (Sturz), 'have more opportunity', or perhaps 'are more ready'.

§ 6. 1. 32. ἐπει διήλθομεν, cum perlustrassemus. 33. οὕτω δή, tum demum, 'then and not till then'. Cf. below xi 42, xxi 41. κατὰ φυλὰς διεκρίνομεν, 'we set about classifying'. Cicero apud Colum. cap. 3 § 1: *praeparatis idoneis locis instrumentum et supelectilem distribuere coepimus: ac pri-
mum ea secrevimus, quibus ad res divinas uti solemus, postea
mundum muliebrem, qui ad dies festos comparatur, deinde ad
bella virilem, item dierum sollemnium ornatum, nec minus cal-
ceamenta utriusque sexui convenientia; tum iam seorsum arma
ac tela seponebantur et in altera parte instrumenta, quibus ad
lanificia utuntur.* Plutarch de curiositate p. 515 κ refers to this passage: ὡς γάρ Δενοφῶν λέγει τοῖς οἰκονομικοῖς Ἰδιον
εἶναι τῶν ἀμφὶ θυσίαν σκευῶν, ἵδιον τῶν ἀμφὶ δεῖπνα τόπον, ἀλλα-
χοῦ κεῖσθαι τὰ γεωργικά, χωρὶς τὰ πρὸς πόλεμον, οὕτω σοι τὰ μέν
ἔστιν ἀπὸ φθόνου κακὰ κείμενα, τὰ δ' ἀπὸ ζηλοτυπίας, τὰ δ' ἀπὸ
δειλίας, τὰ δ' ἀπὸ μικρολογίας. 34. ἥρχόμεθα πρῶτον] Cug.
i 5, 5 ἐτει δὲ ὑρέθη τάχιστα, ἥρχετο μὲν πρῶτον ἀπὸ θεῶν.
ἀθροίζοντες, colligentes, uno in loco ponentes, cf. xx 50. 36.
εἰς ἑορτάς, 'for festivals', v 4. διηροῦμεν, seponebamus,
cf. viii 112. 37. στρώματα, 'bedding', viii 121,

§ 7. 1. 39. ὄπλων, 'utensils'. 41. σιτοποικῶν, 'for bread-making', Cug. vi 2, 31. 42. ἄλλη ἀμφὶ μάκτρας] elliptically for τῶν ἀμφὶ μάκτρας, 'another (of those) for kneading bread'. Cic. ap. Colum.: *post quibus ad cibum comparandum vasis uti solent, constituebantur; inde quae ad lavationem, quae ad exornationem, quae ad mensam quotidianam atque epulationem pertinent, exponebantur.* 43. διεχωρίσα-
μεν, 'we divided into two sorts', viii 72. 44. τὰ θοινατικά,
'those suited for festal occasions'.

§ 8. 1. 44. χωρὶς—ἀφείλομεν, 'we set apart'. There is a curious mistranslation of this passage by Cic. ap. Columellam

l. c.: *postea ex iis, quibus quotidie utimur, quod menstruum esset, seposuimus, annum quoque in duas partes divisimus: nam sic minus fallit, qui exitus futurus sit.* 45. διάχα κατέθεμεν can only mean *seorsim reposuimus in futuros usus*, 'we stored in a separate place', xvi 79. τὰ εἰς ἐνιαυτὸν ἀπολεογύσμένα, *quae rei familiaris ratione subducta in annum destinata sunt*, 'those estimated to last for a year'. 47. λανθάνει, sc. ημᾶς, or more generally the person concerned. διπος πρὸς τὸ τέλος ἐκβήστεαι, not *qui exitus futurus sit*, as Cic. translates, but, as Gesner renders it, *quousque sint suffecturae. πρὸς τὸ τέλος*, sc. *anni*. 49. χώρας] above III 22, VIII 117. διηγέγκομεν, *huc illuc disposuimus*. See Critical Notes.

- 42 § 9. l. 51. οἷον, 'for example', I 88. σιτοποιικοῖς]
 Cic. ap. Colum. XII c. 3 § 2—4 translates the passage thus:
haec postquam omnia secrevimus, tum suo quaeque loco disposuimus; deinde, quibus quotidie servuli utuntur, quae ad lanificia, quae ad cibaria coquenda et conficienda pertinent, haec ipsis, qui his uti solent, tradidimus et, ubi ea ponerent, demonstravimus, et, ut salva essent, praecepimus. Schneider compares Arist. Oecon. I 6 ἐν μὲν οὖν ταῖς μικρᾶς κτήσεσιν δὲ Ἀττικὸς τρόπος τῆς διαθέσεως τῶν ἐπικαρπιῶν χρήσιμος· ἐν δὲ ταῖς μεγδλαις, διαμερισθέντων καὶ τῶν πρὸς ἐνιαυτὸν καὶ τῶν κατὰ μῆνα δαπανωμένων. διολως δὲ καὶ περὶ σκευῶν χρήσεως τῶν καθ' ημέραν καὶ τῶν διηγάκις, ταῦτα παραδοτέον τοῖς ἐφεστῶσιν.
 52. εἴ τι, 'whatever', I 43. τοιοῦτον] G. § 87 note.
 53. αὐτοῖς] intensive. 54. σᾶ] III 15, VIII 64 n.

§ 10. l. 56. διὰ χρόνου, *subinde, raro*, 'at intervals', 'occasionally'. Cyneget. V 3 οἱ δύμοι οἱ γιγνόμενοι διὰ χρόνου. I cannot agree with Sturz's observation that the phrase might also mean *quae temporis ratio postulat*. Cicero l. c.: *Quibus autem ad dies festos et ad hospitium adventum utimur et ad quae-dam rara negotia, haec promo tradidimus et loca omnium demonstravimus et omnia annumeravimus atque annumerata ipsi exscripsimus, eumque admonuimus ut, quodcumque opus esset, sciret unde daret; et meminisset atque annotaret, quid et quando et cui dedisset, et, cum recepisset, ut quidque suo loco reponeret.* ταῦτα δέ] When the opposition denoted

by *μέν* and *δέ* lies in a relative sentence, and to this a demonstrative reference is annexed ὁ—*οὗτος*, *μέν* and *δέ* or one of them is often put twice, first with the relative, then with the demonstrative. See Buttman Excurs. on Demosth. Mid. p. 129, and my n. on Hier. 662, and cf. iv 61. 58. γραφάμενοι ἔκαστα, ‘after making an entry or list of each’. Ages. i 18 τοὺς λαφυροπάλας ἐκέλευσε γραφομένους, ὅπόσου τι πράσιντο, προτεσθαι τὰ χρήματα. 60. ἀπολαμβάνουσαν, ‘when receiving them back’. 61. δθενπερ, ‘to the exact place from which’; the antecedent is omitted, as is usual with relative adverbs of place.

§ 11. 1. 61. τὴν ταμίαν] Cicero ap. Columell. XII c. 1 § 3 *in primis considerandum erit, an a vino, ab escis, a superstitionibus, a somno, a viris remotissima sit, et ut cura eam subeat, quid meminisse, quid in posterum prospicere debeat—et tam malum vitare, quam praemium recte factorum sperare.* 63. ἑγκρατεστάτη γαστρός] II 4, VII 147, XII 86. 66. παρ' ἡμῶν, i.e. indirectly *nostro iusso*, and so different from ὑφ' ἡμῶν, which would imply a direct agency. 67. σκοπεῖν, i.e. τὸ σκοπεῖν governed by *ἔχειν*, cf. VII 136, 147, XV 1, 3. 68. άπως ἀντιτιμήσεται] III 71, IV 76, VII 74.

§ 12. 1. 68. εὐνοῦκῶς ἔχειν] See Index s. v. *ἔχειν*. 69. δτ' εὐφραινούμεθα] G. § 233. 70. τῶν εὐφροσυνῶν] G. § 170. 1: on the use of the word itself see my n. to Hier. VII 4. 70. εἰ τι λυπηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες, *in societatem tristitiae advocantes*. Cf. Xen. Symp. IV 50 ὅταν τι ἀγαθὸν ἔχωσι, παρακαλοῦσι με ἐπὶ ταῦτα, below VII 199. 71. τὸ προθυμεῖσθαι—ἴπαδενομεν αὐτήν] G. § 164. 72. συναίξειν] III 82, VII 93. 73. ἐπιγιγνώσκειν, *cognoscere (res et rationes nostras)*, ‘to be acquainted with our concerns’; VIII 1. 73. τῆς εὐπραγίας μεταδιδόντες] probably by the addition of small luxuries, as they grew richer themselves. Cf. XII § 6. C. W.

§ 13. 1. 74. αὐτῇ ἐνεργοιοῦμεν] G. § 187, XV 1, 2. 74. μιστέρους τιθέντες] Ionic expression for διὰ πλείονος τιμῆς ἀγοντες, *pluris aestimantes, plus honoris tribuentes*, ‘by making them more honoured’. Cf. VII 234. 76. πλουσιώτερον καὶ ἐλευθεριώτερον βιοτεύοντας, ‘living in greater

luxury and style'. Cf. Mem. i 6, 8 χρήματα—κεκτημένους ἐλευθεριώτερον τε καὶ ηδιον ποιει ἔη. 77. καὶ αὐτὴν δὲ ἐν ταύτῃ τῇ χάρᾳ κατετάπτομεν, atque eam ipsam etiam in hoc loco (iustorum) ponebamus, h. e. ea in conditione ut posset splendide et liberaliter, ut homines honestiores, vivere (Breitenbach). Others take it to mean 'we installed her in this position'. χώρᾳ is found with the same meaning in Anab. v 6, 13 ἐν ἀνδραπόδων χώρᾳ 'in the position of slaves', v 7, 28 ἐν οὐδεμίᾳ χώρᾳ ἔσονται, Cyr. II 1, 18 ἐν μισθοφόρου χώρᾳ εἰναι.

§ 14. 1. 78. ἐπὶ τούτοις πάσιν, 'after all this', 'besides all this'. 80. δῆμος, sc. ἐστιν. 81. διαιρέντι, duret, 'should last', G. § 217 note 1. 84. νομοφύλακας, 'guardians of the law', officers appointed to watch over the laws and their observance at Sparta and elsewhere, they are mentioned by Plato de legg. vi p. 755 A, p. 770 C, and Aristotle Pol. VII c. 8 extr. p. 1323, vi 14 p. 1298, mentions it as an institution of an aristocratical character. It is doubted whether there were any such officers at Athens: at any rate, if they existed, they must have been an inferior order of functionaries, whose business it was to keep order in the public assemblies. See Hermann, *Political Antiquities*, § 129 note 15. Cicero ap. Colum. XII c. 8 § 10 sq. Postremo his rebus omnibus constitutis, nihil hanc arbitror distributionem profuturam, nisi, ut iam dixi, villicus saepius et aliquando tamen dominus aut matrona consideraverit animadverteritque, ut ordinatio instituta conservetur. Quod etiam in bene moratis civitatibus semper est observatum; quarum primoribus atque optimatibus non satis visum est bonas leges habere, nisi custodes earum diligentissimos cives creassent, quos Graeci νομοφύλακας appellant. Horum erat officium, eos, qui legibus parerent, laudibus prosequi nec minus honoribus: eos autem, qui non parerent, poena multare. Comp. also Cic. de legg. III c. 20 § 46 legum custodiam nullam habemus. Itaque eae leges sunt, quas apparatores nostri volunt: a librariis petimus, publicis litteris consignatam memoriam publicam nullam habemus. Graeci hoc diligentius (sc. instituerunt), apud quos νομοφύλακες creatur, nec ei solum litterae—nam id quidem etiam apud maiores nostros erat, sed etiam

facta hominum observabant ad legesque revocabant, and he recommends that this office should be given to the censors. προστιροῦνται, *insuper creant*, ‘they choose besides’. πρός = *praeterea*, ‘in addition’, ‘thereto’, is the only preposition that is used, as an adverb, without its case in Attic prose, mostly in πρὸς δέ, προσέτι, πρὸς δ' ἔτι, also καὶ πρός, πρὸς δὲ καὶ, καὶ πρὸς γε, and sometimes at the end of the sentence.

§ 15. 1. 89. φρούραρχος, ‘commandant of a fortress’, IV 83. 90. φυλακάς] see above IV 45. ἔξετάζει, ‘reviews’, ‘inspects’. δοκιμάζειν εἰ, ‘to try whether’ (G. § 282, 4), better than ‘to signify his approval if’. 91. ὥσπερ ή βουλή κτλ.] Hipparch. I 13 τούς γε μήν δυταίς ιππέας ή βουλὴ ἀν μοι δοκεῖ τροικοῦσα ώς τὸ λοιπὸν δεήσει διπλάσια ιππάζεσθαι καὶ ώς τὸν μὴ δυνάμενον ιππον ἀκολουθεῖν ἀποδοκιμάσει ἐπιτείναι ἀν τρέφειν τε ἀμεων καὶ ἐπιμελεῖσθαι μᾶλλον τῶν ιππων. καὶ τοὺς βιαλούς δ' ιππους ἀγαθόν μοι δοκεῖ εἶναι προρρηθῆναι ὅτι ἀποδοκιμασθήσονται· αὕτη γὰρ η ἀπειλὴ πωλεῖν ἀν τοὺς τοιούτους μᾶλλον παρομήσειε καὶ ιππωνεῖν σωφρονέστερον, i.e. ‘as for those who are in the cavalry now, the senate would, I think, incite them to keep their horses better and give more heed to them, if they were to give notice that horse exercise will be doubled, and that they will reject horses that cannot keep pace with the others. It seems to me also that it would be a good thing to give notice that restive horses will be rejected: for such a threat would stimulate the owners of such horses to sell them and purchase others with greater judgment’. 93. διπὸ τῆς παρούσης δυνάμεως, *pro facultatibus*, ‘according to her existing means’. Cf. III 6, vi 55, Hiero xi 761. 94. τούτων, sc. τοῦ λοιδορεῖν καὶ κολάζειν, *vituperio poenaque dignum*.

§ 16. 1. 95. πρὸς τούτοις, ‘in addition to this’, II 46. οὐκ ἀν ἄχθοιτο δικαίως, εἰ...προστάττω, ‘she would not do right to feel displeased at my imposing on her more trouble’. On the use of εἰ for ὅτι after a verb expressive of indignation see G. § 228, M. T. § 56. 99. τοσοῦτον δύον, *tantum quantum*, ‘only so far as’, ‘no further than’, Cic. de off. I § 11 l. 13. θεραπεύειν, *curare*, ‘to keep in order’. 100. οὐδενὶ αὐτῶν] dependent on χρῆσθαι. 101. μὴ δῷ, sc. χρῆσθαι. 102. ὅτι

δν βούληται ἀκάστῳ χρῆσθαι, *ita ut ad quodcumque velit unaquaque re utatur* (Kerst).

§ 17. l. 104. βλάβη, sc. ἔστι, ‘who sustains most damage by their destruction’. μάλιστα προσήκουσαν δέ τοι φαινον, ‘showed her that it most properly belongs’, G. § 280.

§ 18. l. 107. ή γυνή πώς στοι ὑπήκουε; ‘was your wife in any degree for obeying you?’ II 1, vi 2, vii 10, xv 6. The old reading was πώς, ‘how was your wife disposed to comply with your wishes?’

108. τί δὲ εἰ μή...γε] above l. 4, l. 10 on

which see cr. n. 109. εἰ οἰσμην χαλεπά ἐπιτάττειν, ‘if I fancied that I was setting her a disagreeable task’.

111. 44 χαλεπάτερον δν, sc. ήν or ἐπέταττον, ‘it would have been (or ‘I should have imposed’) a more disagreeable task’, G. § 222.

Ἔφη φάναι, *dixit Ischomachus dixisse uxorem.*

§ 19. l. 113. πεφυκέναι δάον, ‘that it is naturally easier’. The position of the contrasted words τέκνων and κτημάτων is for the sake of greater emphasis. The grammatical order is as follows:—ωσπερ γάρ τὸ ἐπιμελεῖσθαι τῶν ἐαυτῆς τέκνων δοκεῖ πεφυκέναι δάον τῇ σώφρονι ή ἀμελεῖν, οὕτω καὶ ἔφη νοιᾶζεν τὸ ἐπιμελεῖσθαι τῶν κτημάτων τῶν ἐαυτῆς, δσα ἵδια ὅπτα εὐφραίνει, ηδιον εἶναι τῇ σώφρονι ή ἀμελεῖν. On ωσπερ καὶ see n. on l. 14. 116. ἵδια ὅπτα, ‘as being her own’.

CHAPTER X

Socrates expresses to Ischomachus his admiration of his young wife's spirit and character, as shown by her replies to her husband, whereupon Ischomachus offers to give him other instances of her unselfishness and nobleness of mind. He tells him what arguments he used to induce her to give up the habit of wearing high-heeled boots in order to appear taller than she really was, and of colouring her face with white-lead and other pigments. She soon, he says, became convinced and willingly gave up the use of factitious dress and painting and other artificial aids to beauty, and then asked him whether he could recommend her any

natural methods of improving her personal appearance, upon which Ischomachus said he advised her not to lead a sedentary indoor life, but, if she wished to preserve her health and good looks, to take active exercise, of which she would find abundance in her walks to and from different parts of the premises, in dusting clothes and carpets and baking bread or pastry. He made her feel that she would more effectually secure her husband's attachment by an active and faithful discharge of her duties as mistress of his household than by affectation of manner and ostentation in dress.

§ 1. 1. 2. εἴπον—ἴφην] see n. on VIII 8. νὴ τὴν "Ηραν] the same formula in swearing is put into the mouth of a man by Xen. below xi 19, Sympos. iv 45, 54 and very often by Plato e.g. Laches p. 253. 3. ἀνδρικήν] predicative adjective, G. § 142, 3: γε emphasizes the word without intensifying its meaning. 5. καὶ—τοῖνυν, 'and withal'; see v 8, Hier. 1. 210. ἀλλα μεγαλόφρονα αὐτῆς] partitive genitive, VIII 108, n. on Hier. 1. 184. μεγαλόφρονα, *animi magni documenta, dum spernit res leves et vanas* (Sturz), 'proofs of high-mindedness'. 6. δ, 'in which', G. § 160, 1. 8. τὰ ποῖα; i.q. ποῖα ταῦτά ἔστι; The article is used with ποῖος proleptically with reference to a definition or explanation to be given. Cf. below xv 2, Arist. Pac. 696 εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν. EPM. τὸ τί; Plat. Alcib. i c. 52, p. 130 Α τόδε γε οἷμαι οὐδένα ἀν ἀλλως οἰηθῆναι. Τὸ ποῖον; Phaed. p. 89 C εὐλαβηθῶμέν τι πάθος μὴ πάθωμεν. Τὸ ποῖον; ην δ' ἐγώ i.e. ποῖόν ἔστι τούτο τὸ πάθος δ λέγεις; cf. xv 14, Madv. § 11 Rem. 5. 9. καταμανθάνειν, 'to hear of', de rep. Lac. xi 1 εἰ τις βούλεται καταμαθεῖν ὅ τι καὶ εἰς τὰς στρατεὰς . . . ἐμηχανήσατο, ξεστὶ καὶ τούτων ἀκούειν. 9. τῇ εἰ, 'than (it would have been) if etc.' Zeuxis, the famous Greek painter, of Heraclea, who flourished B.C. 417—400. His master-piece was the picture of Helen, painted for the temple of Hera at Croton. 10. εἰκάσις γραφῆ, 'exhibiting a representation of in a picture'.

§ 2. 1. 11. ἐντεῦθεν, 'thereupon', xi 1. τοῖνυν (from τῷ 'wherefore' and νύν 'then') is used to mark a transition, when a person takes up another quickly and replies to him decidedly.

12. ἐντετριμμένην, 'painted'. Breitenbach quotes Aristot. Oecon. I 4 περὶ δὲ κοσμήσεως ὥσπερ οὐδὲ τὰ ηθη δεῖ ἀλαζονευομένους ἀλλήλοις πλησιάζειν, οὕτως οὐδὲ τὰ σώματα. On the use of ψιμύθιον=cerussa 'white lead', as a pigment, to whiten the skin of the face, cf. Plin. Nat. Hist. xxxiv 54, Aristoph. Eccl. 878, 929, 1072, Plut. 1064; and of ἔγχοστα=anchusa, 'alkanet', the root of which yields a red dye, Plin. Nat. H. xxii 20, Arist. Lys. 48, Eccl. 929, Thesm. II fr. 6, Alexis ap. Athen. p. 568, Eubul. ibid. p. 557. It appears to have been a custom of Eastern origin.

ἐντρίβειν, inficere (*fucum*), cerussa faciem illinere, fucare 'to rub in (unguents or cosmetics)', 'to paint'. Lucian de hist. conscr. c 8 p. 11 ὥσπερ εἰ τις (τοῦ ἀθλητοῦ) φυκίον ἐντρίβει καὶ ψιμύθιον τῷ προσώπῳ. Xen. Cyp. VIII 8, 20 τὸν κοσμητὰς οἱ ὑποχρίοντί τε καὶ ἐντρίβονται αὐτοὺς. Hence middle (or passive) ἐντρίβεσθαι is cerussa oblinere (or *oblini*) faciem, 'to paint oneself', 'to be painted'. Athenaeus XII c. 24 p. 523 A de Iapygibus εἰς τοῦτο τρυφῆς ἡλθον, ὥστε πρῶτοι τὸ πρόσωπον ἐντριψάμενοι στολὰς ἀνθίνας φορῆσαι, Aristoph. Lys. 149 εἰ γέρ καθοιμέθ' ἔνδον ἐντετριμμέναι, Eccl. 782 δπως ἀν ἐντετριμμένη καυτφορῆς, Hermippus (*Com. Attic. fragm.* ed. Koch vol. I p. 281, 26) ὥσπερ αἱ καυτφόροι λευκοῖσιν ἀλφίτοισιν ἐντετριμμένοις i.e. *farina conspersus*, Alexis ap. Athenae. XIII p. 568 A (Mein. Fr. Com. III p. 423 l. 18) πανδέρωτ' ἐντρίβεται, Lucian bis acc. p. 830 A c. 30 οὐκέτι σωφρονοῦσαν οὐδὲ μένονταν ἐπὶ τοῦ κοσμίου σχῆματος, κοσμουμένην δὲ καὶ τὰς τρίχας εἴθετι. Σουσαν ἐς τὸ ἑταρικὸν καὶ φυκίον ἐντριβομένην, dialog. deor. XX c. 10 p. 261, 28 (where Pallas is speaking of Venus) καίτοι γε ἔχρην μηδὲ οὕτω κεκαλλωπισμένην παρέιναι μηδὲ τοσαῦτα ἐντετριμμένην χράματα καθάπερ αἱ ἀληθῶς ἑταίραι τινά, ἀλλὰ γυμνὸν τὸ κάλλος ἐπιδεικνύειν, de merc. cond. c. 38 p. 692 φῦκος ἐντετριμμένον καὶ ὑπογευραμένον τοὺς ὄφθαλμούς.

The pigment or cosmetic itself was called ἐντετριμμα and the use of it ἐντριψις, see Cyp. I 3, 2 quoted in note on I l. 155, Aelian var. hist. XII 1 διαπεποικιλμένοι τὰ πρόσωπα ἐντοίψεσι καὶ φαρμάκοις, Themist. Orat. XIII p. 167 ὥσπερ ἀν εἰ τις γυναικὸς ἔρασθεις καλῆς καὶ γενναιᾶς, φυκίων μὲν ἐπιμεληθείη καὶ δυχούσης καὶ ἐντριμμάτων, Clem. Alex. Paedag. III p. 253, 18 (in comparing women with the magnificence of the Aegyptian temples, as contrasted with the idol abominations within them) ἡν ἀποκαλύψῃ τις τὸ κατεπέτασμα τοῦ νεά, τὸ φῦκος λέρω... τὰ ἐντετριμματα,.....ώς ἔνδον εὑρήσων τὸ κάλλος τὸ ἀλγίθιον, μυσάξεται, οἵτινες, ib. p. 257, 7 τὰ ἐντετριμματα καὶ αἱ βαθαὶ νοσοῦσαν ἐν βάθει τὴν ψυχὴν αἰτίτονται.

13. πολλῷ μὲν—πολλῷ 86] I l. 88 n. ψιμυθέο] the usual construction is with the accusative. έτι, etiam, 'still', yet.

14. ἔγχοστη, orcanète, nom que portent deux plantes de la famille des Borraginées, la Buglosse teignante (*Anchusa tinctoria*) et le Grémil des teinturiers (*Lithospermum tinctorium*). L'une et l'autre renferment dans la portion corticale de la racine un principe colorant. La buglosse fournit une jolie couleur vermeille, peu tenace ; le grémil, un principe colorant d'un blanc rouge. Les dames grecques ou romaines qui se fardaient ne connaissaient pas d'autre *rouge* que ces deux substances végétales (*Ch. Graux*).

15. τῆς ἀληθεῖας, *quam revera erat*, 'than reality'. 16. μεζων, 'taller'. 'Cork was often used for the stronger sole, κάπτυμα ; it formed the middle layer ; and women were very partial to such shoes, as they added to their apparent height and yet were not heavy', Becker Charicles Exc. II sc. xi, p. 452 ed. 5. Alexis ap. Athenaeum XIII p. 568 τυγχάνει μικρά τις οὐσα φελλὸς ἐν ταῖς βαυκίσιν ἔγκεκάττυται· μακρά τις, διδβαθρον λεπτὸν φορεῖ. τῇ ἐπεφύκε, 'than she naturally was'.

§ 3. I. 17. ποτέρως, *utro modo*, 'in which of the two circumstances?' 18. ἀξιοφύλητον, *amore dignam*, not found elsewhere. 19. αὐτὸν τὰ δύτα, i. q. τὰ ἀληθῶς ὑπάρχοντα (τὰ δοκοῦντα, 'my possessions themselves', i.e. 'what I really possess'. 20. ἀποκρυπτόμην] ἀποκρύπτεσθαι means 'to conceal something that belongs to oneself'. Cf. below xv 11, 12, Mem. II 3, 14, Sympos. I 6 ἀπεκρυπτόμην ὅμᾶς ἔχων πολλὰ καὶ σοφά λέγειν. 21. τι—μηδάν] See on III 64. For the transposition of *τι* cf. Plato Sophist. p. 227 в σεμνότερον δέ τι τὸν διὰ στρατηγικῆς ἡ φθειριστικῆς δηλοῦντα θηρευτικὴν

25 οὐδὲν νεγδύμακεν. 23. [δηλοῖην σε], rejected as spurious by most commentators since Stephanus except Weiske who thinks that Xen. may have used δηλεῖν in the sense of *in fraudem illicere*, forgetting that the middle only, δηλεῖσθαι, is used in Greek. 24. δρμους ὑποξύλους, 'sham necklaces', lit. 'wooden underneath', i.e. made of wood covered with a coat of gold or some precious metal. The word is used by Aristophanes ap. Etym. M. in the sense of 'spurious, counterfeit'. ἔξιτήλους (ἔξιέναι), *facile debiles*, 'that fade', 'lose their colour') (δευσοποιούς, 'deeply grained', 'fast'. Coloured robes were not unusual among the higher classes of the Greeks in common life at a later period, especially on festive occa-

sions. The ordinary colour worn was white. See Athen. ix p. 374, xii p. 525, Aelian V. H. xii 11, Aristoph. Plut. 583.
25. ἀληθινός, 'genuine'.

§ 4. 1. 26. εὐφήμα, *bona verba, quae so*, 'hush!' as if his words shocked her. μή γένοι σὺ τοιοῦτος, 'may you never behave in such a way', vii 234, G. § 251, 1. 27. δωτάσυσθαι ἐκ τῆς ψυχῆς, *amare ex imo pectore*, 'to love with all my heart'. Cf. Anab. vii 7, 43 σοὶ ἐκ τῆς ψυχῆς φίλος ην, i.e. *verus et sincerus amicus*. 29. ὡς—κοινωνήσοντες] G. § 277, 8.

§ 5. 1. 33. ἐπιμελόμενος δπως ξεται] G. § 217. 34. ἄρρωμένον] xi 63. 35. εὔχρως, 'of a good complexion', Arist. Eq. 1171. μλτψ, 'with red minium', 'ochre'. 36. τοὺς δφθαλμοὺς ὑπαλειφόμενος] G. § 160, 1. Cf. Arist. Ach. 1029 ὑπάλειψον...τώφθαλμω, Γῆρας fr. 1 δφθαλμάσας. ...ἐπειδ' ὑπαλειφόμενος παρ' ἰατρῷ. 36. ἀνδρεικέλψ, 'a flesh-coloured pigment', Fr. *incarnat*, from ἀνδρείκελον = τψ ἀνδρὸς χρώματι εἴκελον. Becker would read μλτψ η ἀνδρεικέλψ ἀλειφόμενος καὶ τοὺς δφθαλμοὺς ὑπαλειφόμενος on the ground that ἀνδρεικελον would not be used for the eyes. 38. παρέχων ὄραν] sc. μλτον, 'presenting to your sight'. G. § 265, cf. i 161.

§ 6. 1. 40. ηδιον, *libentius*, vi 58, viii 38, xi 10. 43. ὑγιαίνοντας, 'healthy', i.e. in their natural condition.

§ 7. 1. 47. ηδιστον] see on i 52, viii 125. 48. καθαρόν, *non fucatum*, 'genuine', 'in its natural state': cf. below l. 77, Mem. ii 1, 22 φύσει κεκοσμημένη τὸ σῶμα καθαρότητι.

§ 8. 1. 49. τοὺς ξενο) (τοὺς συνδυτας, *eos qui foris sunt*, cf. vii 166. 50. ἀνεξιλέγκτως, *ita ut convinci non possint*, 'without being questioned'. 51. ἀλέσκεσθαι, *convinci, deprehendi*, 'to be found out', xviii 21, Cyp. ii 2, 22 τοῦτο ψευδόμενος 46 ἔδλωκα. ἀν for ἔάν. 53. πρὶν παρασκευάσθαι, 'before they get ready', 'make their toilet'. 55. ἀληθινός κατωπτεύθησαν, *lavando (per lavationem) conspici solent quales revera sunt* 'are wont to be observed in their real and genuine state'. For the gnomic aorist or aorist of habit see above i 167, v 98, below xi 101, xx 159.

§ 9. l. 58. τοῦ λοιποῦ, sc. χρόνου, 'for the future', 'thenceforward', cf. Herod. i 189, Arist. Pax 1084, Rain. 586.
 59. ἐπραγματεύσατο, moliebatur (Sturz), 'troubled herself about', practised. Cf. below xi 91. πρεπόντως ἔχουσαν] ix 68 n. 61. καὶ—μέντοι] iv 12 n. Εἶχοιμι, possem i 7, ii 8. 62. ὡς ἀν—φάνοιτο, 'to cause that she might be seen to be beautiful in reality and not in appearance only'. This may be either a final clause, in which case the optative forms an apodosis to an unexpressed protasis, or merely a relative sentence, ὡς being used for ὅτως, 'how', 'by what means'. See G. M. T. § 44, 1 Note 3 (b). Cf. xvi 42, Nicostr. ap. Stobae. Florileg. LXXIV 62 τούτοις ὑποθήσομαι ὡς ἀν εὐδαιμόνως διάγοιεν τὸν βίον.

§ 10. l. 64. μὴ θουλικῶς δὲ καθῆσθαι, 'not to be ever leading a sedentary life, like a slave'. Οὐ καθῆσθαι cf. above vi 36, vii 2. Cic. ap. Col. XII c. 3 § 8: *denique uno loco quam minime oportebit eam consistere; neque enim sedentaria eius opera est, sed modo ad telam debebit accedere ac, si quid melius sciatur, docere; si minus, addiscere ab eo qui plus intellegat; modo eos, qui cibum familiae conficiunt, invisiere: tum etiam culinam et bubilia nec minus praesepia mundanda curare; valetudinaria quoque, vel si vident ab imbecillis, identidem aperire et immunditiis liberare, ut, cum res exegerit, bene ordinata et salubria languentibus praebeantur; promis quoque et cellariis aliquid appendentibus aut metientibus intervenire.*

There is an apposite passage of Nikostratos in Stobaeus Tit. LXXIV 63 (III p. 68 Mein.): εἰ γὰρ μηδέν τι δκῆσαι αὐτὴν καὶ περὶ γυμνασίας ἔχει ἀναπείσαται, ἐνταῦθα εὔροις ἀν καὶ οὐ πάλαι ἐπεθυμεύμεν, τὸν κόσμον τῷ σώματι. Τοῦ μὲν γὰρ ὑγιαίνενος οὐδὲν ἔμοιγε δοκεῖ ἄλλο τι περίθημα καὶ περιθέραμον κρέστον. πόρρω δὲ μὲν εἴη καὶ τοῦ δεηθῆναι γυνὴ ὑγιαίνοντα καὶ ψυμθίουν καὶ ὑπ' ὄφθαλμῷ ὑπογραφῆς καὶ ἄλλου χρώματος ἵνα γραφοῦντος καὶ ἀφανίζοντος τὰς ὄψεις. τά γε μὴν γυμνάσια ἀλλὰ μὲν ἀν ἔξω γένοιτο ἐν περιπάτοις, τὰ δὲ ἔνδον πέρι τὸν ἴστον ιούσα εὔροι ἀν τι πονῆσαι δυνάμενον ή τιθέμενον, καὶ τούτο τὸ κάλλος τὸ διπλὸν πόνον οὐδὲν δὲ τι ἥλεγκε τε καὶ ἐβασάνισεν οὐτε ἰδρᾶς οὐτε θάρρα.

65. σὺν τοῖς θεοῖς, *opē deorum*, 'With the help of the gods', vi 1, xi 120, Cyr. iii 1, 15. θεσποτικῶς, 'like a mistress'.
 66. προστοτάσαν (from προσίστημι) *adstantem*: προστάσαν

would be from προτετημι. 67. ἐπιδιδάξαι, addere docendo, 'to teach besides or after', i.e. something new. Sturz takes it to mean no more than the simple διδάσκειν.

χάρον, sc. ἐπίστατο. 68. ἐπιμαθεῖν, addiscere, 'to learn something new'. 68. σιτοποιόν] for the omission of the article Breitenbach compares below l. 77 ὁπόταν ἀνταγωρίζηται διακόνῳ. 70. εἰ κατὰ χώραν ἔχει τὴν δεῖ ξαστα,

'whether each thing is in the place it should be'. When the relative ought to have before it the same preposition as its antecedent, this preposition is usually dropped, or rather absorbed by attraction. Madv. § 103 Rem. 4. Cf. Mem. II 1, 32 τιμῶμαι παρὰ θεοῦς καὶ παρ' αὐθρώποις οἷς προσήκει for παρ' οἷς, Conviv. IV 1 ἐν τῷ χρόνῳ, φῶν ὑμῶν ἀκούων ἀπορούντων, Cyr. II 4, 11 δ for εἰς δ, Hier. I. 60 n., Anab. IV 5, 22.

§ 11. l. 72. ἀγαθὸν γυμνάσιον, 'an excellent exercise', or perhaps 'a good thing as an exercise'. Cf. de re equ. VII 18 ὅταν ικανῶς ἥδη δοκῇ τὸ γυμνάσιον τῷ ίππῳ ἔχειν, Athenaeus I c. 37 p. 20 f. πολλάκις καταλαμβανόμενος δρχούμενος (Σωκράτης) ἔλεγε τοὺς γυνωρίμοις παντὸς εἶναι μέλους τὴν δρχῆσιν γυμνάσιον. In this sense the plural is generally found, as Cyr. VIII 8, 12, de re eq. IV 3, de rep. Lac. XII 6. 73. δεῦσαι, 'to moisten', 'mix a dry mass with liquid, so as to make it fit to knead (μάξαι)'. See above VIII 55. 74. ἀναστεῖσαι, i. q. ἐκτίναξαι, excutere. Cf. Arist. Ach. I. 347. συνθεῖναι, 'to fold'. γυμναζομένην—Διν ἐσθίειν, i. q. ἐφην δτι, εἰ γυμνάζοιτο, ἀν ἐσθίοι. See G. § 211, § 226. 75. οὗτος serves to indicate more exactly the relation of the participle to the principal action, Madv. § 175. 76. αἱχρωτέραν] above I. 35.

§ 12. l. 76. καὶ ὅψις δὲ—ὑπηρετεῖν, corporis vero etiam species, dum modo munditia vestituque elegantiore uxori certet cum proma, allectat virum, praesertim cum laeto animo obsequitur, non autem necessitate coacta servit (Breitenbach), 'the look of a wife, too, whenever in comparison with a servant she is more really fair and more becomingly dressed, is something attractive (to a husband), especially whenever the desire also of pleasing him is shown instead of serving him from

compulsion'; lit. 'there is also the doing of his pleasure with a good will, instead of doing only his compulsory service'. 77. *δύραγωνίηται* (sc. η γυνή), certet. 'Magna cum cautione', says Schneider, 'Ischomachus loquitur, dum uxoris animum a timore ἡγεμονίας avertere conatur'. For καθαρωτέρα cf. above L. 48, l. 53.

78. πρεπόντως τε] 'A single τε for καὶ, by which the second member is joined to the first as an addition, is poetical and very rarely occurs in prose. Thucydides uses τε to connect a new sentence which serves to corroborate, continue or enlarge upon, the preceding one (almost in the manner of καὶ—δι)'). Madv. Gr. Synt. § 185 Rem. 1, Jelf Gr. Gr. § 754, 6. Cf. Anab. I 5, 14, I 9, 5, III 2, 16, VII 6, 3, VII 8, 11.

ἡμιφιεσμένη, perf. pass. part. from αὐμφιέννυμι. Κινητικόν, 'inciting to love', cf. VIII 24. 79. χαρίσεσθαι, sc. τῷ ἀνδρὶ. 80. προσῆγε, 'is added', XIII 4 note. Cf. Mem. I 2, 10 τὴν βίᾳ πρόσεισιν ἔχθραι καὶ κίνδυνοι. διντοῦ—ὑπηρετῶν] G. § 141 note 6, Madv. § 156. Cf. I 56 and see Index i s. v. Infinitive.

§ 13. I. 81. σεμνῶς, 'with an affectation of dignity', 'like fine ladies, in a high and mighty fashion'; cf. Mem. I 2, 24 'Ἀλκιβιάδης διὰ κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, Hell. V 4, 4 γυναικας τὰς σεμνοτάτας καὶ καλλιστας τῶν ἐν Θήβαις. πρὸς τὰς κεκοσμημένας κρίνεσθαι παρέχουσιν ἑαυτάς, 'lend themselves to a comparison with, cause themselves to be estimated by the standard of, women that are decked out for show and appear under false colours'. G. § 265, Madv. Gr. Synt. § 148 b Rem. 1. The infinitive denoting the intent of an action rarely stands in the passive, so that the object of the governing verb is taken as the subject of the infinitive, as here and in Plato Charmides c. v p. 157 b: ὅκως μηδεὶς σε πεισεῖ τὴν ἁντοῦ κεφαλὴν θεραπεύειν, ὃς ἀν μὴ τὴν ψυχὴν πρώτον παρασχῇ τὴν ἐπωδῆν ὑπὸ σοῦ θεραπευθῆται. We have several instances of the active inf. with παρέχειν in this sense, Cyr. I 2, 9 παρέχουσι δὲ καὶ τὴν ἡμέραν ἁντοῦς τοῖς ἄρχουσι χρῆσθαι, de re eq. vi 16 μὴ παρέχοντος ἵππου δύνασθαι ἀναβαίνειν, Ages. II 23 παρέχων μάχεσθαι Θηβαῖοι εἰ βούλοιστο. πρός, secundum, 'by the standard of', cf. Hier.

47 I. 392.

83. εὖ λοθί, parenthetically, 'be sure'. See n.

to Hiero l. 581. 84. κατεσκευασμένη, *dono et decoro vestitu ornata, non fucata* (Sturz). It might also mean 'behaving herself', as in Cyr. vii 5, 87 ἐπιθυμῶν δὲ Κῦρος ἡδη κατασκευάσασθαι...ώς βασιλεῖ ήγειτο πρέτει.

CHAPTER XI

'Having heard enough of the doings and character of his wife', continues Socrates, 'I wished also to hear something concerning Ischomachus' own doings, that having learnt all about the proceedings and occupations of a model gentleman, I might try to imitate them, as far as a poor man could (§ 1). Ischomachus consented to give me an account of his daily life, begging me to set him right if I thought anything amiss in it (§ 2); I was amused at the idea of a finished gentleman being set right on any point of conduct by myself, at whom men sneer as an idle talker and poverty-stricken, incapable dreamer, though to be sure that poverty is not always a bar to goodness, even in the eyes of an undiscerning public, I had learned not long before from a conversation with the groom of Nikias, which I repeated to Ischomachus (§ 3—§ 6).

He then gave me a general outline of his daily life; how his first care was to pay pious court to the gods and pray for their gracious blessing, without which it were vain to look for prosperity; how, so far as was possible consistently with the exact discharge of his religious duties, he made it the end and aim of his life to preserve bodily health and vigour; to earn the respect of his fellow-citizens and conciliate the goodwill of his friends; to avoid the perils of war without forfeiting his honour, and to increase his fortune, if he could, by honest means (§ 7—§ 8).

I was surprised to hear that he cared for wealth and the troubles that attend on it, but he acknowledged that the reason why he did care for it was that it gave him pleasure to be able to make magnificent offerings to the gods and to contribute to the necessities of his friends and to works of public utility (§ 9).

I admitted that these were doubtless laudable objects of ambition, and then asked for fuller details of his daily mode of life, and wished to know by what method he attained the ends which he represented that he proposed to himself (§ 10—§ 11).

He replied in general terms that there was a mutual connexion between them, since work, painstaking and exercise was necessary for the attainment of all (§ 12).

His answer being too vague to satisfy me, I enquired what particular kind of work, exercise and labour he meant, whereupon he gave me a charming and graphic description of his ordinary out-door occupation (§ 13—§ 18).

On my expressing my admiration of his combination of means and his successful prosecution of his ends, of which such practical proof was seen, he confessed that such course of conduct exposed him to much obloquy, so anticipating my question whether he ever troubled himself, if occasion arose, to justify his conduct. He replied that it was his constant employment to vindicate himself from any suspicion of injustice, and to prove his desire to do good as widely as possible, and generally to promote justice at home and abroad. For which purpose he added that he invariably kept up the habit of speaking and debating, accomplishments which he found of great service in the daily intercourse of life. Sometimes he confessed that he was in the wrong and had to be tried accordingly. ‘By whom?’, I asked. ‘By my own wife’, he humorously replied, ‘to whom I can never make the worse appear the better reason’ (§ 19—§ 25).

§ 1. 1. 1. ἐντεῦθεν, *ibi* *tum*, ‘thereupon’, x 11.

Servius on Virgil Georg. i 42 says: ‘sane sciendum Xenophontem scripsisse unum librum Oeconomicum, cuius pars ultima agriculturam continet; de qua parte multa ad [suum] hoc opus Virgilius transtulit, sicut etiam de Georgicis Magonis Afri, Catonis, Varronis, Ciceronis quoque libro tertio Oeconomicorum, qui agriculturam continet. Nam primus praecepta habet, quemadmodum debeat materfamilias domi agere; secundus, quemadmodum foris paterfamilias’.

μὲν δέ] See n. to i 94.

8: τὴν πράτην, sc. ὁδόν, ‘for a commencement’, ‘to begin with’. G. § 160, 2, Madv.

§ 31 d. Cf. Mem. πὶ 6, 10 οὐκοῦ καὶ περὶ πολέμου συμβουλεύειν τὴν γε πρώτην ἐπισχήσομεν, Lucian Piscator c. 89 p. 608 εἰ προσεκύνησα τὴν γε πρώτην. δῖαι—πάνυ κτλ., 'very creditable to both of you'. On the position of πάνυ see n. to Hier. i 1. 7. 5. ἐφ' οἷς, 'on what grounds', xiv 18, 19. διηγησάμενος ἡσθῆς] G. § 279, 1. 7. τελέως, 'fully', below § 6 l. 29. διακούσας] Hier. l. 583. καταμαθέν, ἦν δύνωμαι, 'when, if I can do so, I have succeeded in learning'. The verb καταμαθάνειν is of frequent occurrence in this dialogue. See Index II s. v. 8. χάριν εἶδε, 'may feel indebted', vii 202.

§ 2. 1. 9. καὶ πάνυ τίδεως, 'right gladly', see on i 137. 10. ποιῶν διατελῶ] G. § 279, 1. 11. μεταρρυθμίσης (μετά, βιθμός), lit. 'remodel', hence 'amend'.

§ 3. l. 13. πῶς δὲ δικαίως μεταρρυθμίσαιμι, 'how should I have the right to correct?' The protasis is contained in δικαίως 'justly' (i.e. if I had justice), G. § 226, 2, G. M. T. § 52, 1 p. 111 who quotes Soph. Antig. 240 οὐδὲ δικαίως ἐς κακὸν πέσαιμι τι. 14. ἀπειργασμένον καλόν τε καθαρόν, *perfecte probum*. Cf. below xiv § 6, Cyp. viii 1, 35 ἡ θῆρα ἀπὸ τῶν ἵππων ἐνεργοὺς μάλιστα ἀπειργάζεται, Symp. viii 35 οὕτω τελέως τοὺς ἔρωμένους ἴγαθοὺς ἀπειργάζονται, Plat. Rep. p. 566 οἱ ἀπειργασμένος τύραννος, 'a finished tyrant', Phaedr. p. 272 οἱ τέχνη ἀπειργασμένη. 15. καὶ ταῦτα δέ, 'and that too, when I am a person who am thought to be' etc., Hier. l. 51. 16. δερομετρέων, 'to measure the air', hence 'to lose oneself in idle and vague speculations (μετέωρα) above the comprehension of man'. Cf. the words put into the mouth of Socrates by Aristophanes in the Clouds l. 225:—δεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. It was one of the charges against Socrates, on which he was condemned to death, that he was τὰ μετέωρα φροντιστῆς καὶ τὰ ὑπὸ γῆς ἄπαντα ἀνεξηγηκώς καὶ τὸν ἥττω λόγον κρείττω ποιῶν Plat. Apol. p. 18 b, and again ib. p. 19 οἱ Σωκράτης ἀδικεῖ καὶ περιεργοῦσται, ἔντων τὰ τε ὑπὸ γῆς καὶ τὰ ἐπουράνια καὶ τὸν ἥττω λόγον κρείττω ποιῶν. τὸ...δοκοῦν εἶναι ἕγκλημα] 'An entire proposition may have a description of its purport, or of its predicate, annexed to it in the form of an apposi-

tion. In an active proposition, this apposition attaches itself to the object; in a passive one, to the subject' (as here πένης) Madvig § 19 Rem. 3; cf. Hiero l. 689. ἀνοητότατον, ἵνερ-
tissimum, not, as Weiske translates it, *gravissimum*.

§ 4. l. 17. καὶ—μέντοι] iv 12, x 63. ήν δὲ ἐν πολλῇ
δθυμίᾳ, 'I should have been in great despair at this charge':
τῷ ἐπικλήματι is in the dative as if the verb σφόδρ' ἀ-
ηθύμουν had been used: cf. Anab. vi 2 l. 4 σφόδρ' ἡθύμουν τοῖς
γεγενημένοις, Madv. § 44 a l. 25.

τῷ ἐπικλήματι τούτῳ, quod mihi paupertatem obiciunt. Nam
in contumeliam Socrates dicebatur πένης. Maximus Tyrius Diss.
XXXIX ext. πῶς οὐκ αἰσχρὸς καὶ ἄτιμος καὶ δυσγενῆς καὶ ἄδοξος καὶ πένης ὁ
τοῦ λιθανέου, ὁ σιμός, ὁ προγάστωρ, ὁ κωμῳδούμενος, ὁ εἰς δεσμωτήριον ἀμβαλ-
λόμενος καὶ ἀποθηῆσκων ἐκεῖ, ἔνθα καὶ Τιμαγόρας ἀπέθανεν. WEISKE.

19. εἰ μὴ—εἴδον] II l. 106. πρώην, *puper*, 'lately',
'the day before yesterday', probably for πρωτῆν (sub. ὥραν) acc.
of πρώιος. 20. τοῦ ἐπηλύτου, i.q. ἐπηλυδος, *advenae*, 'the
foreigner'. Cobet *Prosopogr.* *Xenoph.* p. 87.

22. καὶ δῆτα, 'and, let me tell you'. Quod accedit per καὶ δῆτα
particulas, non sine graviore adseveratione adiungitur, qua omni dubi-
tationi, quae moveri posse videatur, iam ante occurritur, ut in Arist.
Acharnensisibus v. 141:

τοῦτον μετὰ Σιτάλκους ἔπινος τὸν χρόνον·
καὶ δῆτα φιλαθήναιος ήν ὑπερφυῖς,

quod Latine dicas *atque adeo*, et in Vespis v. 11 sqq.

καμοὶ γάρ ἀρτίως ἐπεστρατεύσατο
Μίδος τις ἐπὶ τὰ βλέφαρα νυστακτής ὤντος,
καὶ δῆτ' ὅντας θαυμαστὸν εἴδον ἀρτίως.

Addo Thucydidis lib. VI c. 38 καὶ δῆτα, δ πολλάκις ἀσκεψάμην, τί καὶ
βούλεσθε, ὡς νεώτεροι: R. Klotz ad Devar. *de particulis* II 442.

ήρδμην...εἰ...εἴη] 127, xv 9. G. § 282, 4.

§ 5. l. 25. τῷ ἀρωτήματι] the causal dative after the
notion of surprise contained in the expression προσβλέψας
με ὡς οὐδὲ ὕγιαινοντα, 'staring at me as if I were not even
in my right mind to ask such a question'. Cf. above l. 18.

26. οὕτω δή, *sic demum*, ix 33. ἀνέκυψα, prop. *emersi*,
'I came up out of the water', hence *animum recipi ex despera-*

tione, 'recovered my spirits', 'breathed again'. Cf. Herod. v 91 ὅς ἔτει τε δι' ήμεται ἀλευθερωθεῖς ἀνέκυψε. ἔστιν ἄρα θεμιτόν, 'it is possible, it appears'. Cf. vi 83 and Madv. § 257.

48 27. ἀγαθῷ γενέσθαι] on the conformity of the case of the predicate-noun to that of the definite grammatical subject see G. § 136 Note 3, Madv. § 158 b. Cf. Hiero I. 724. εἰ τὴν ψυχὴν—ἀγαθὴν ἔχοι] see n. on i 19. 28. ἀγαθῆν] predicate adjective, G. § 142, 3.

§ 8. I. 23. ὡς θεμιτόν (sub. δν), i.q. νομίζων ὅτι θεμιτόν (i.e. δυνατόν) ἔστι. So Cyr. v 1, 13 ὡς οὐκ ἀνάγκαιον (sc. δν) τὸ κλέπτειν. G. § 277, 6 Note 2 (b). 29. ἀγαθῷ ἀνδρὶ γενέσθαι] above I. 27. 30. ἵνα—μημεῖσθαι] The order is ἵνα δρξάμενος ἀπὸ τῆς αὔριον ἡμέρας καὶ ἐγὼ πειρῶμαι μημεῖσθαι σε, δ τι ἀν δύνωμαι καταμαθεῖν ἀκούων. Translate: 'in order that I may on my part from and after to-morrow endeavour to follow your example, in whatever I am able to learn from hearing you'. 32. καὶ γὰρ ἀγαθή—ὡς ἀρχεσθαι, 'for it (to-morrow) is an excellent day for entering upon a course of virtue', or perhaps, as Weiske understands it, *quaeque dies idonea est ad virtutis studium incipiendum*. For ὡς in the sense 'so that'=ώστε, cf. above vi 57, Madv. § 166 b Rem. 2. 'Placet Schneideri opinio', says Breitenbach, 'per ironiam alludere Socratem ad superstitionem vulgarem, quae auspican-dis operibus dies quosdam peculiares dicabat'.

§ 7. I. 34. μὲν—δ' δῆμος, 'although—yet nevertheless'. 35. ἀ—ἐπιτηδεύειν, sc. ταῦτα ἀ, 'those pursuits, studies, in which I endeavour to pass my life'. 36. διαπεράν τὸν βίον, *vitam traducere*.

§ 8. I. 37. γὰρ which serves to introduce the subject will not be translated in English. Cf. iv 38, xii 56. καταμημαθηκέναι δοκῶ] Madv. § 160. 38. ἀνευ τοῦ γιγνόσκεν] cf. i 56, x 80. 39. δῆμος ταῦτα περαίνηται, 'that this (sc. & δεῖ ποιεῖν, their duty) should be fulfilled'. G. § 217 note 1. For the omission of the article before ἐπιμελεῖσθαι cf. ix 67. οὐ θεμιτόν, *illicitum, nefas*, 'impossible'. 40. φρονίμους οὖστι, 'if they are prudent'. 41. διδόσαστιν εὑδαμιούειν]

Madv. § 146. τοῖς δ' οὐ] οὐ is used before a vowel without the final κ when it stands at the end of a clause and when it is emphatic; cf. Hell. II 2, 2, Cyr. II 3, 8, v 5, 31, VIII 1, 5, Mem. IV 7, 7. 42. οὗτος δῆ] I. 26 n. ἀρχομαι θεραπεύων, 'I begin by worshipping'. ἀρχεσθαι is used with the infinitive when the notion of the dependent verb is only in intention, not in act; with the participle, when the action is already begun. Cf. Cyr. VIII 8, 2 ἀρξομαι διδάσκων ἐκ τῶν θελών, Plat. Sympos. p. 186 Β ἀρξομαι δὲ ἀπὸ τῆς λατρικῆς λέγων. 43. ὡς ἀν θέμις γῇ μοι κτλ.] Weiske translates, *ut possim, votis et precibus factis, bene valere* and adds 'nempe non tam precibus quam opera hominis talia sunt acquirenda'; similarly Leunclavius *conor ut mihi precanti fas sit et valetudinem bonam contingere et corporis robur*.

According to Goodwin M. T. § 44 Note 2 ἀν with the final particles αί, ὅπως and ὅφε (but not ἵνα) adds nothing to the sense which can be conveyed in English. Madvig Gr. Synt. § 302 says that it refers to a condition implied either in the protasis or in the apodosis. Thus ὡς ἀν μάθης, ἀκούσον means *ut discas, audī: disces autem si audias*, Soph. Phil. 818 *ἀσθωμεν... ἔκηλον αὐτόν, ως ἀν εἰς ὑπνον πέσῃ — 'that he may fall asleep', as he will, if we leave him quiet.*

46. πλούτου καλῶς αὔξομένου, 'an increase of wealth by honourable means'.

§ 9. 1. 47. μέλει γάρ δή σοι δπως πλουτῆς, 'why, do you really care so much to grow rich?' 49. Εχῆς πράγματα ἐπιμελόμενος, *negotia tibi facessas dum ea curas*, 'may have the trouble of taking care of it'. Cf. XIII 37, Cyr. VIII 2, 21 φυλάττοντες πράγματα ἔχουσι, ib. τὰ περιττὰ χρήματα πράγματα ἔχουσιν, where however πράγματα ἔχουσιν may bear a different meaning, see my n. to Hiero I. 526, Cyr. VIII 3, 40 δεῖ πλεονα ἐπιμελούμενον πράγματα ἔχειν. 50. καὶ τάνυ γε, 'most certainly', see n. to I 47. τούτων, sc. χρημάτων. 51. ὃν ἔρωτάς, 'about which you ask'. 52. μεγαλεῖσθαι, *magnifice i. e. splendidio sacrificiorum apparatu*. 53. κατ' ἐμέ, 'as far as depends on me'. Cf. [Demosth.] adv. Polycl. § 59 Ίνα μηδὲν ὑμῶν κατ' ἐμὲ δὲλλειπηται, Eur. Iph. Aul. 1441 σέσωσμαι κατ' ἐμὲ δ' εὐκλεῆς ἔσει. μηδὲν χρήμασιν ἀκόσμητον εἶναι, *opum ornamento non carere*, 'should not be in any thing unfurnished with money'.

§ 10. 1. 56. *καλ—γε]* i 16, iii 23. δυνατοῦ ἰσχυρῶς, 'highly influential', 'very rich'. For the meaning of δυνατός cf. xvii 9, for *ἰσχυρῶς* iv 30 and for the gen. after εἰμι see Madv. § 54 a and cf. above i 10. πῶς γάρ οὖ; 'how can it not be so?', i.e. 'of course', 'undoubtedly', an emphatic affirmative answer.

49 57. ὅτε, *quandoquidem*, 'seeing that'. Cf. Arist. Nub. 7 ἀπόλοιο—ώ πόλεμε—ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας, Eq. 1121 νοῦς οὐκ ἔνι ταῖς κόμαις ὑμῶν ὅτε μ' οὐ φρονεῖν νομίζετε. πολλοὶ μὲν—πολλοὶ δέ] i 88. 58. ἀνευ τοῦ ἀλλων δεῖσθαι, 'without requiring the assistance of, depending on others'. Cf. i. 38. 59. δύαπωσιν τὴν δύνανται, 'are satisfied if they be able'. Cf. vii 38, viii 104, Cyp. i 1, 4 ἀγαπώη ἀν εἰ τοῦ ἑαυτοῦ ἔθνους ἀρχῶν διαγένοιτο, iv 3, 16, viii 2, 5 ἀγαπᾶ ἦν καὶ οὕτως ἱκανοὺς αὐτὸν τρέφειν ἐργάτας λαμβάνῃ. It is also used sometimes but more rarely with ὅτι and with a participle, and also with an accusative of the object, Thuc. vi 36, Anab. v 5, 13 ἥκομεν ἀγαπῶντες ὅτι διεσωσάμεθα, Plato Rep. 475 B ἀγαπᾶν τιμάμενος, Cyp. iii 3, 38 τοῦτο ἀγαπῶν, Dem. de cor. § 109 τὰ Φιλίππου δῶρα καὶ τὴν ξενίαν ἡγάπησα. τὰ ἑαυτοῖς ἀρκοῦντα πορίζεσθαι, 'to provide themselves with what is sufficient for them', vi 40.

60. οἱ δὲ δῆ—πῶς τούτοις] an anacoluthon, cf. on i 96. 61. περιποιεῖν, 'to make to remain over and above', 'have a surplus' of income over expenditure, ii 72.

62. ἐπικουφίζειν, *opibus suis sublevare*, 'to relieve'. It occurs in its literal sense in xvii 99.

63. βαθεῖς τε καὶ ἐρρωμένους ἄνδρας, 'men of substance and power', 'opulent and strong', ἐρρωμένος part. perf. pass. from φύννυμι. For this sense of βαθύς cf. Tyrtaeus xii 5 οὐδ' εἰ... πλούτοιη Μίδεω καὶ Κινύρεω βάθειον (where, however, Bergk reads μάλιον=μᾶλλον), Soph. Aiac. 130 εἰ τινος πλέον ἡ χειρὶς βρίθεις ἡ μακροῦ πλούτου βάθει (where again others read βάρει), Aelian var. hist. iii 18 ἐν εἰρήνῃ καὶ πλούτῳ βαθεῖ, Philostratus vit. Apoll. Tyan. i c. 4 p. 6 πλούτος ὑπὲρ τοὺς ἔκει, τὸ δὲ Εθνος βαθύ, Callimach. Cer. 114 ἀλλ' ὅτε τὸν βαθὺν οἰκον ἀνεξήραυνον ὁδόντες i.e. abundantem.

§ 11. 1. 64. ἀλλαγάρ, 'but be that as it may', 'but the truth is', meets what has preceded not by a simple opposition but by

going back to a reason for the opposite. The clause with *γάρ* must not be treated as a parenthesis, 1 113. See Monro's *Homeric Gr.* p. 254, Riddell *Dig. Plat. id.* § 147 f. p. 174—5. Cf. 1 l. 113. 65. πολλοί δυνάμεθα, 'there are many of us who can pay that compliment to such men'. 66. ἀφ' ὅντερ ήρξο sc. ταῦτα, 'that which you began with'. 67. πῶς θέμις εἶναι σοι κτλ., i.e. πῶς ἐπιμελῆ θέμις εἶναι σοι σώζεσθαι; quomodo curas ut iure tuo sperare possis salvum te esse redditurum (Mosche), 'how do you manage that it shall be possible for you to find an honourable escape even from war?' Cf. *Plat. Gorg.* c. 181 p. 505 D δλλ' οὐδὲ τοὺς μύθους φασὶ μεταξὺ θέμις εἶναι καταλείπειν, where likewise θέμις is indeclinable. See Buttmann *Gr. Gr.* § 129, 12 obs. 7. The reading θέμις οἵει εἶναι, proposed by H. Estienne and adopted by Schenkl, besides having no ms authority, spoils the sense of the passage. 69. τῆς χρηματίσεως—ἀκούειν, 'as to the money-making, it will be time enough to hear about that after all this'. The word more commonly used in this sense is χρηματισμός. Cf. xx § 22. Schenkl follows Estienne in reading τῆς χρηματίσεως πέρι; the genitive may perhaps be explained in the same way as in III 89.

§ 12. 1. 72. ἀκόλουθα—ἀλλήλων, 'dependent upon', 'connected with one another'. Cf. III 12. 73. ἔσθιεν—τὸ Ικανά] G. § 261, 2, Madv. *Gr. Synt.* § 150 b. 74. ἐκπονοῦντι, 'if he works it off'. Cf. Mem. 1 2, 4 τὸ δέ, ὅσα γ' ἡδέως ἡ ψυχὴ δέχεται, ταῦτα Ικανῶς ἐκπονεῖν ἐδοκίμαζε; Cyr. 1 2, 16 τὸ ὑγρὸν ἐκπονοῦντες ἀνήλισκον. It might also mean simply 'if he work hard', as in Cyr. VIII 8, 8. 76. δασκοῦντι τὸ τοῦ πολέμου, 'if he practise military exercises'. κάλλιον σώζεσθαι, 'to ensure his safety with greater honour'. 77. μὴ καταμαλακιζομένῳ, si non remissus ignavusque fiat, 'if he do not relax into idle habits'. A word peculiar to late Greek. 78. μᾶλλον, to be taken with αὔξεσθαι, not with εἰκός.

§ 13. 1. 79. μέχρι τούτου ἁπομαι, *huc usque mente assequor*, 'so far I follow, understand you'. 82. χρῆ, uteris, G. § 98 Note 2, § 188 Note 2. πρὸς τὴν εὐεξίαν, 'with a view to keeping up your constitution'. 84. τοῦ περιουσίαν ποιεῖν,

'securing a surplus'. See n. to xiii 32. ὡς, i.q. ὥστε, to express the result, not purpose. Cf. l. 32, Hiero l. 718, Madv. § 166 Rem. 2. 85. ἐπισχύειν, 'to strengthen', 'to add to the resources of'. I do not understand why Sauppe in his *Lexilogus* should class this word among the *dubia et suspecta*. On the use of ἐπί to give a causative meaning to verbs see Rutherford, *The New Phrynicus* p. 216, who instances ἐπιλανθάνω, ἐπιψηφίζω. [ἡδέως] above l. 9.

50 § 14. l. 88. εἴθισμαι, 'I have been in the habit of', perf. pass. of ἐθίζομαι (v 17), G. § 104. τὴν καταλαμβάνοιμι...εἰ...τυγχάνοιμι] The order is ηγίκα, εἰ τυγχάνοιμι δεόμενος ἵδεν τίνα, καταλαμβάνοιμι ἀν ἔτι ἔνδον sc. δυτα, 'at an hour when, if I happened to want to visit anyone, I should be sure to find him still at home'.

This sense of ἵδεν, *visere*, is uncommon. 'It does not seem to have any right to be called an Atticism, although Thucydides once uses it iv 125 τὸν Περδίκαν ἡγάγασαν πρὶν τὸν Βρασίδαν ἵδεῖν προσπελθεῖν. So Xen. An. II 4, 15 ἡράτησε τὸν προφύλακας ποῦ ἀν ἴδοι Πρόξενον, Philem. ap. Stob. Flor. 113, 10 τί ποτ' ἔστιν ἅρα διδτὶ βούλεται μ' ἵδεῖν; ή καθάπερ οἱ νοσοῦντες ἀλγοῦντες σφόδρα, τὸν ἱατρὸν ἀν ἵδωσιν, οὐκ ἀλγοῦσ' ἔτι'. W. G. Rutherford n. to Babrius xi 9 p. 17.

90. κάν] I 49. κατὰ πόλιν] as we say 'in town' or 'in the town', so the Greeks use indifferently κατὰ πόλιν and κατὰ τὴν πόλιν. See Madv. § 8 d and cf. below l. 108. 91. περιπάτῳ τούτῳ χρώματι, 'I make this (sc. τῷ πραγματεύεσθαι ταῦτα) serve as a walk': περιπάτῳ being a predicate noun is without the article, cf. viii 10.

§ 15. l. 92. τὴν μηδὲν διαγκαῖον γῆ, 'should I have no business of importance'; cf. Mem. iv 2, 40 οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μή τι ἀναγκαῖον εἴη, Cigr. vi 3, 3 κατὰ τάξιν λέναι, εἰ μή τι ἀναγκαῖον ἀποκωλύοι. 93. δι παῖς, 'my servant'. Mem. iii 13, 6 ἡττον τοῦ παιδὸς δύνασθαι πονεῖν, where he was before called ἀκόλουθος. προάγει, *educit*, 'leads' or 'leads in advance of me'. εἰς ἀγρόν, 'into the country', v 46, xx 81, above l. 90. 94. ἀμεινον κτλ., 'with more benefit than if I were to pace up and down in the arcade'. Such covered colonnades (*κατάστεγοι δρόμοι*) were on the sunny

side of the gymnasium, where athletes exercised in winter, and which served as a walking-place. Cf. Plat. Phaedr. p. 227 Λ σῷ καὶ ἐμῷ πειθόμενος Ἀκουμένῳ κατὰ τὰς ὁδοὺς ποιοῦμαι τοὺς περιπάτους· φησι γὰρ ἀκοπωτέρους τῶν ἐν τοῖς δρόμοις εἶναι, Cels. de Medicina i 2 *ambulatio melior est sub dio quam in porticu.* The name probably arose from the floor being polished (ξύω). See Becker's *Charikles* Excursus to Scene v. p. 308—9 Engl. Tr. ed. 5, 1880. 95. εἰ—περιπάτοιν] the apodosis is implied in the context. See G. M. T. § 95 note 2.

§ 16. l. 95. ἐπειδὴν οὐλθώ, 'after I have arrived'. 'When the aor. subj. depends on ἐπειδὴν 'after that', is referred by the meaning of the particle to a moment of time that precedes the action of the leading verb. In such cases it is to be translated by our Future Perfect when the leading verb is Future; and by our Perfect, when the leading verb denotes a general truth and is translated by the Present'. G. M. T. § 20 note 1. 96. τὸν τέ μοι φυτεύοντες τυγχάνωσιν τὴν τε κτλ., 'whether I happen to find them planting trees or working on fallow land or sowing or gathering in the produce, I observe how each of these operations is being carried on and change the method, if I have any improvement to suggest' (lit. if I have anything better than the existing one). On μοι the dativus ethicus implying that the person has some peculiar interest in the action, see xviii 44, G. § 184, 3 n. 6. 97. νεοτολοῦντες (*neōs*, *novale*, 'new land'), *vervactum facientes*, *agrum novantes* (Sturz), 'taking the green crop off a field so as to prepare it for sowing corn'. 'Les Grecs laissaient reposer la terre une année sur deux, ne la travaillant cette année-là que pour détruire les mauvaises herbes: c'est ce qui s'appelait νεοτολεῖν'. CH. GRAUX. Cobet reads νείδην ποιοῦντες. 98. προσκομίζοντες, 'bringing home', 'harvesting'. Cobet says 'sententia loci et rei natura et dicendi usus συγκομίζοντες requirunt'. 99. μεταρρυθμίζω] cf. above l. 11, l. 14.

§ 17. l. 100. ὡς τὸ πολλά, *plerumque*. Cf. the similar phrases ὡς τὸ πολύ, ὡς ἐπι· τὸ πολύ, ὡς ἐπὶ πλεῖστον, ὡς ἐπὶ τὸ πλήθος. 101. ἵππωσάμην, *equitare soleo*; on the use of the aorist to denote a customary action, cf. x l. 55. ἵππω-

σίαν] G. § 159. 102. ὡς ἀν δύνωμαι δροιστάτην, 'as nearly resembling as I can', lit., in whatsoever manner I may be able. The relative clause serves as an adverb, the demonstrative antecedent (*τώς*) being omitted, so that *ὡς* = 'in the manner in which'. See Monro's *Homeric Grammar* § 267, and comp. III 100. ταῖς ἐν τῷ πολέμῳ, 'military'. Cf. below l. 116, Συγ. VIII 8, 27 ἀναρδοτέρους τὰ εἰς τὸν πόλεμον, Mem. III 1, 6 παρασκευαστικὴν τῶν εἰς τὸν πόλεμον, Συγ. I 2, 10 μελέτη τῶν πρὸς τὸν πόλεμον, v. 1, 30 τὰ πρὸς τὸν πόλεμον ἐκπονεῖν, Mem. III 12, 5 ἡ πόλις οὐκ ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον.

Cf. de re equestri III 7, 8: ἐπεὶ δὲ πολεμιστήριον ἵππον ὑπεβέμεθα ἀνεῖσθαι, ληπτέον πεῖραν ἀπάντων δσωτηρ καὶ δό πόλεμος πεῖραν λαμβάνει. ἔστι δὲ ταῦτα, τάφρους διαπηδᾶν, τειχία ὑπερβαίνειν, ἐπ' ὄχθους ἀνορούειν, ἀπ' ὄχθων καθάλλεσθαις' καὶ πρὸς ἄνετες δὲ καὶ κατὰ πρανοῦς καὶ πλάγια ἐλαύνοντα πεῖραν λαμβάνειν, i.e. 'when we undertake to purchase a charger, we must try him in all the manoeuvres in which war tries him: these are, jumping across ditches, leaping over walls, springing on to mounds and again down from them; again we must try him in riding up and down steep places and along them'; ib. c. VIII where Xen. gives general rules to the rider for training and exercising his horse: Hipparch. I 18 δπως γα μὴν ἐν παντοδαποῖς χωρίεις ἕποχοι οἱ ἐπεις δυνῆσσονται εἶναι, τὸ μὲν πικνὰ ἐξάγειν μὴ πολέμους δυτος ἴσως ὄχληρόν συγκαλέσσεται δὲ χρή τοὺς ἵππεας συμβουλεῦσαι αὐτοῖς μελετᾶν, καὶ ὅταν εἰς χώραν ἐλαύνωσι καὶ ὅταν ἀλλοσέ τοι, ἐκβιβάζοντας τῶν ὁδῶν καὶ ταχὺ ἐλαύνοντας ἐν τόποις παντοδαποῖς τοῦτο γαρ ὠφελεῖ μὲν παραπλησίως τῷ ἐξάγειν, ὄχλον δ' οὐχ δμοιον παρέχει, i.e. 'moreover to lead out the cavalry frequently, with a view to the riders being able to keep their seat on every sort of ground, may perhaps be inconvenient: but the riders must be called together and advised to exercise themselves, whether they ride into the country or anywhere else, quitting the beaten roads and galloping their horses over ground of all sorts, for this is of the same use as leading them out and does not cause so much trouble'.

103. πλαγίου, obliqui, 'alongside a hill'. 104. ὄχετοῦ, 'canal'. Dindorf reads δχθον 'a bank' or 'hill', proposed by Courier (Hipparch. VI 5 p. 68). 105. ὡς μέντοι δυνατόν κτλ., 'as far as is possible, however, I take care not to lame my horse while he is doing so'. Hirschig, followed by Schenkl, reads ποιῶν 'while I am doing so'.

ἐπιμέλομαι μὴ ἀποχωλεῦσαι] The construction of ἐπιμελεῖσθαι or ἐπιμέλεσθαι with the simple infinitive or with the accus-

tive and infinitive (as in Thucyd. vi 54, *οὐδὲ τίνα ἐπειδέλεστο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι*, Mem. iv 7, 1 *κατάρκεις ἐν ταῖς προσηκουσαῖς πράξεσιν αὐτοὺς εἶναι ἐπειδέλεῖτο*) is very uncommon. The particular infinitive is generally used in the genitive, as above l. 84, Mem. i 2, § 5 παρεκάλεις ἐπειδείσθαι τοῦ ὡς φρονμάτατον εἶναι, ib. iii 7, 7 τῶν ἐπειδειρμένων τοῦ τῇ πόλει διαλέγεσθαι, or very rarely in the accusative, as in de rep. Iac. v 7 *ἀναγκάζονται τὸ ὑπὸ οἴνου μὴ σφάλλεσθαι ἐπειδείσθαι* (where, however, the *τὸ* may perhaps depend on *ἀναγκάζονται*).

- § 18. 1. 106. *ἐπειδὰν ταῦτα γένηται*, ‘after this is over’. See n. on l. 95. 107. *ἔξαλισας* (*ἔξαλινθω*), ‘after allowing him to have a roll’. Cf. Arist. Nub. 32 *ἄπαγε τὸν ἵππον ἔξαλισας οἰκαδε* i.e., as the scholiast explains, *ἔκκυλισθῆναι τοιήσας*, Xen. de re eq. v 3 *εἰδέναι δὲ χρὴ τὸν ἵπποκόμον καὶ τὸν κημὸν περιτιθέναι τῷ ἵππῳ καὶ δταν ἐπὶ ψῆξιν καὶ δταν ἐπὶ καλίστραν ἔξαγγη*, i.e. ‘the groom should also know how to put the muzzle on his horse, whenever he takes him out whether to be rubbed down or for a roll’. 108. *ἢν τι δεόμεθα*, ‘if we have any need’ (of something). Cf. Cyt. vi 2, 36 *ἢν τι δέωμαι*, viii 2, 18 *λθγισαι πύσα ἔστιν χρήματα*, *ἢν τι δέωμαι χρῆσθαι*. See Index II a. v. *δεῖσθαι*. 109. *τὸ μὲν βάδην] πορευόμενος* or some equivalent participle is to be understood from the following *ἀποδραμών*, ‘sometimes at a walking pace, sometimes running’. Cf. de re equestri x 14 *οὐδεὶς βάδην πορεύεται ἀλλὰ θεῖ*, Anab. iv 6, 25 *οἱ μὲν δρόμῳ θεοί*, Χειρίσθοφος δὲ *βάδην ταχὺ ἐφείτετο*, vi 5, 25 *ἐπεισθαι βάδην καὶ μὴ δρόμῳ διώκειν*. Cf. viii 29, xvi 82. 110. *ἀπεστλεγγισμένην*, *sudorem pulvoretumque soleo detergere strigili*, ‘I am wont to scrape myself clean’. Cf. Arist. Eq. 580 *ἀπεστλεγγισμένος*. The *στλεγγίς*, called also *ξύστρα*, Lat. *strigilis*, was an instrument used by the ancients after the bath or gymnastic exercises to scrape and clean the skin. The mode of using the instrument is shown by the beautiful statue of the *Ἀποξύμενος* in the Museo Chiaramonti. See Becker’s *Charikles*, p. 150. *ἀριστῶ*, ‘I take my morning meal’. 111. *δσα—διημερέναι κτλ.*, i. q. *τοσαῦτα ὠστε—διημερένειν κτλ.*, ‘just enough to get through the day without either an empty or overladen stomach’. On *δσα* = *tantum quantum*, ‘so much and no more than’, see G. M. T. § 98 note 1, Anab. iv 1, 5 *δλείκετο τῆς νυκτὸς δσον σκοταῖον διελθεῖν*

τὸ πεδίον, VII 8, 22 τὰ κρέα (διέκλα καὶ διερρίπτει) ὅσον μόνον γενέσασθαι ἔαντφ καταλιπών, de rep. Laced. XII 4 οὕτε ἀλλήλων οὕτε τῶν ὄπλων πλέον ἡ ὅσον μὴ λυπεῖν ἀλλήλους ἀπέρχονται, de rep. Athen. II 15 (δοκεῖ) ἐκείνους (τοὺς συμμάχους) ἔχειν ὅσον ξῆν καὶ ἐργάζεσθαι, in all which passages there is a similar ellipsis of the antecedent. Cf. Horace Sat. I 6, 127 *pransus non avide, quantum interpellet inani ventre diem durare.*

- § 19. l. 112. ἀρεσκόντως μοι] G. § 185. 114. συνεσκευασμένως, *simul, confertim, collectim*, ‘combined’, ‘at once’, from *συνεκενάζεσθαι, vasa colligere*, ‘to pack up’. See crit. n. and n. to II 2. 115. παρασκευάσμασι, *apparatu*, ‘arrangements’. 116. τοῖς εἰς τὸν πόλεμον ἀσκήμασι, 51 ‘military exercises’. See n. to l. 102. ταῖς τοῦ πλούτου ἐπιμελεῖαις, *curatione opum*, ‘cares for the improvement of your fortune’. Vide Index II s. v. ἐπιμέλεια. 117. ἀγαστά, *admirabilia, laude digna*, ‘deserving admiration’.

Anab. I 9, 24 τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὐ ποιοῦντα οὐδὲν θαυμαστόν, τὸ δὲ τῇ ἐπιμελείᾳ περιεῖνα τῶν φίλων..., ταῦτα ἐμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι, Hell. II 8, 56 ἐκεῖνον κρίνω τοῦ ἀνδρὸς ἀγαστόν, Cyp. VIII 8, 24 ὁ τιμαῖς αὐξήσας τοὺς ἡμίχοντας καὶ ἀγαστοὺς ποιήσας τοὺς εἰς τὰ ὅπλα ἴμβαλοῦντας (οἷς corr. Dindorfī pro v. ἀγαστόν), de re equestri XI 9 ἔστιν ὁ μετεωρίζων ἔαντὸν ἵππος σφόδρα ἡ καλὸν ἡ θαυμαστὸν ἡ ἀγαστὸν ὡς πάντων τῶν δρώντων τὰ ὅμματα κατέχει.

- § 20. l. 120. ὡς ἐπὶ τὸ πολέ] III 86, 113. σὺν τῷ
θεοῖς] VI 1, x 65. 121. ἐν τοῖς ἵππικωτάτοις, ‘among the, one of the, best riders’.

Cyp. III 1, 18 ἰσχυρῷ ἡ ἀνδρείᾳ ἡ ἵππικῷ, VI 2, 4 ἐπεμελεῖτο ὅπως αὐτοὶ ἔκαστοι φανοῦνται καὶ εὐοπλότατοι καὶ ἵππικωτατοι, VII 5, 63 οὐδὲν τε ἵππικοι (γίγνονται οἱ εὐνοῦχοι), Sympos. II 10 ὁρῶ τοὺς ἵππικοὺς βουλομένους γίγνεσθαι οὐ τοὺς εὐπειθεστάτους ἀλλὰ τοὺς θυμοειδεῖς ἵππους επωμένους, Hipparch. I 6 ὅπως τάλλα δυνήσονται ποιεῖν ἀ δεῖ τοὺς ἵππικούς, 12 ὡς ἀν ταχὺ ἵππικοι γίγνωνται, ἣ 1 κάκεινό γε μὴν εἰδέναι ἵππικοῦ ἀνθρός.

- § 21. l. 123. ταῦτα ποιῶν, *haec cum agam*, ‘while’ or ‘though my manner of life is such’. 125. ἐρεῖν ὡς] Madv. § 159 Rem. 3.

- § 22. l. 126. ἀλλὰ καὶ ἔμελλον δέ, *sane quidem, sed id etiam ex te quaesiturus eram* (Breitenbach). 127. εἴ τινα καὶ

τούτου ἐπιμέλεαν τοιῷ, διπεις δύνῃ, 'whether you make a study of this also, viz. that you may be able', 'take pains to be able also'. For the construction cf. vii 35. 128. λόγον διδόναι καὶ λαμβάνειν, 'to give an account of your actions and to require an account from others of theirs'. Τὸν τοιόν τοτὲ δέη, sc. λόγον διδόναι, 'if it ever be necessary to give an account to any one'. To make the sentence complete, we must add καὶ ἀπό τινος, sc. λαμβάνειν. 130. οὐ γάρ δοκεῖ κτλ., 'why, is this not the very subject that you see me persistently practising, viz. to vindicate myself against any charge of injustice?' 131. διατελεῖν μελετῶν] above l. 9. μελετᾶν, meditari, commentari, 'to practise', 'con over'. ἀπολογεῖσθαι] exegetic of αὐτὰ ταῦτα. 134. ἀδικοῦντας—καταμανθάνοντας] cf. ii 17, vi 83. 135. τινάς, sc. ἀδικοῦντας. Ischomachus is directing his reply to the second part of Socrates' question διπεις δύνῃ λόγον λαμβάνειν.

§ 23. l. 136. δλλ' ει καὶ ἔρμηνειν—μελετᾶς, 'well, explain to me one thing more—whether you practise also putting such sentiments into words'. Cf. Cyr. iv 1, 23 νῦν δὴ σὺ δηλώσεις, εἰ δληθῆ ἐλέγεις. 138. μὴν σὸν, immo vero. οὐδὲν παύομαι, 'I never leave off at all'; a stronger form of negation than οὐ παύομαι, i 77, ii 12, Mem. iv 4, 10 οὐδεὶς μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενος, Cyr. i 6, 16 λέγοντες οὐδὲν παύονται οἱ ἄνθρωποι. 140. ἐλέγχειν, erroris convincere, 'to prove him in the wrong', unless it means interrogando verum elicere, 'to cross-examine'. 141. πρὸς τοὺς φίλους, 'before my friends'. Cf. vii 53, Mem. i 2, 31 διαβάλλων πρὸς τοὺς πολλούς. 142. διαλλάγειν, 'I try to reconcile'. 143. συμφέρει αὐτοῖς φίλους εἶναι] Examples of this kind with the predicate-noun to *εἶναι* in the accusative, instead of the case of the subject, which is here the dative, are rare. See Madv. § 158, 6.

§ 24. l. 144. ἐπιτιμῶμέν τινι] a remarkable asyndeton, cf. xx 38. Others think that there are some words lost here. στρατηγῷ συμπαρόντες, 'when in presence of a general'. 146. αἰτίαν ἔχει=αἰτιᾶται, 'is the subject of a charge'.

52 See above iv 18 with note. 147. βουλευόμενοι, 'when we have deliberations together'.

§ 25. l. 150. ήδη δὲ καὶ διειλημμένως κτλ., *iam vero etiam distincte saepius iudicium de me est factum, quae poena aut multa sufferenda esset*, 'and many a time ere now have I been put on my trial individually on charges involving punishment or fine'. The usual formula in assessing damages or determining punishment, after judgment had been pronounced, is applied in joke also in Symp. v 8 διαφερόντων τὰς ψήφους ἵνα ὡς τάχιστα εἰδῶ ὅ τι με χρὴ παθεῖν η̄ ἀποτίσαι. διειλημμένως (διαλαμβάνω), 'distinctly', not as Weiske takes it *duplici illa formula*, viz. ὅ τι χρὴ παθεῖν η̄ ἀποτίσαι. 152. τοῦ, i. q. τίνος; G. 84, 1. ἐμὲ—τούτῳ ἔλανθανεν, *hoc me fugiebat*, 'this was unknown to me'. Cf. i 137. 155. πῶς...δγωνίζῃ, *quo modo causam agis?* 'how do you fight against the charge', 'plead your cause?' cf. Plato Euthyphr. p. 3 εἰ δὲλλ' ἴσως οὐδὲν ἔσται πρᾶγμα, ἀλλὰ σύ τε κατὰ τοῦν ἀγωνιεῖ τὴν δίκην, οἷμα δὲ καὶ ἐμὲ τὴν ἐμήν. It is generally applied to speaking in a public assembly, as in Mem. III 7, 4. 156. ἐπιεικῶς, *satis bene*, 'fairly', 'tolerably'. 157. τὸν ήττω λόγον κτλ., 'I cannot make the weaker argument stronger', 'the worse appear the better reason', as Socrates was often accused of doing. Cf. above l. 16, Arist. Nub. 114 ff., Plato Apolog. p. 28 δ τὰ κατὰ πάντων τῶν φιλοσοφῶντων πρόβειρα ταῦτα λέγουσιν, ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς καὶ θεοὺς μὴ νομίζειν καὶ τὸν ήττω λόγον κρείττω ποιεῖν, Aul. Gall. Noct. Att. v 3.

CHAPTER XII

Socrates expresses his fear lest he should be detaining Ischomachus from his business; Ischomachus replies that he trusted his land-stewards to look after his affairs in his absence, and this gives occasion to Socrates to put some questions about land-stewards in general, how Ischomachus procured them. Ischomachus replies that he considers it better for the landlord to train them for himself than purchase them in the market, and

then proceeds to give an account of the qualities necessary to the formation of a good bailiff, viz. goodwill, carefulness, temperance in all things and continence. The master should encourage good conduct by rewards and punish offenders with more or less severity according to their demerits. Above all the master's personal supervision and good example are essential, if he wishes to have careful bailiffs. Anecdote concerning the King of Persia's horse and 'the master's eye' in illustration of this.

§ 1. 1. 1. μή σε κατακωλύω, 'let me not detain you', G. § 253. βουλδρινον] G. § 277, 4. 3. μά Δία, i. e. οὐ με κατακωλύεις. The particle μά is in itself neither affirmative nor negative, but made so either by some word *val*, or added or implied (as here) from the context. See Kühner on Comm. I 4, 9. 4. πρὶν ή διγόρδ λαθῆ, 'until the market is quite over'. The time for resorting to the market was the forenoon, which is therefore called πλήθουσα ἀγορά, περὶ πλήθουσα ἀγοράν, πληθώρη ἀγορᾶς. The end of the market was called ἀγορᾶς διάλυσις. Becker's *Charikles* p. 278. Schenkl after Dindorf reads πρὶν ἀν, but conf. Stallbaum on Plat. Phaed. p. 62 c, G. M. T. § 67, 1, Ridd. Dig. § 68 β p. 141.

§ 2. 1. 5. ισχύρως] cf. iv 80, xi 56. 6. τὸ—κακλῆσθαι κτλ.] in apposition to τὴν ἐπωνυμίαν, Madv. § 157. Cobet thinks the words are *scioli cuiusdam additamentum*. Cf. de rep. Iac. ix 4 ἐπίκλησιν ἔχει κακὸς εἶναι, Plat. Phaed. p. 102 οἱ ἐπωνυμίαι ἔχει συμκρότε καὶ μέγας εἴρεται. 7. πολλῶν δυτῶν ἐπιμελεῖς δεομένων, 'though there are many things, no doubt, requiring attention'. Cobet would read δυτῶν τῶν δεομένων, but this is not necessary. Cf. viii 66, and for the combination with δυτῶν Hell. I 2, 2 διεσπαρμένους δυτας, II 1, 28 διεσκεδασμένων δυτῶν. 8. σύνεθει τοῦς δύνοντας] see vii 8. 9. Ινα μη ψεύσῃ, 'that you may not break your engagement'. 10. ἀλλά τοι, at hercule, atqui, below I. 29, vii 88. οὐδὲ ἰκεῖνα—ἀμελεῖται, ne illa quidem—negleguntur, 'those many things you speak of are not neglected either'. 11. ἄντρόπους, 'bailiffs', 'land-stewards', who were themselves of the servile order, hence ὠρεῖσθαι I. 15. See Becker's *Charikles* p. 363.

§ 3. 1. 13. πότερα—ἥ;] vi 32. 14. ἐπιτροπευτικός,
‘qualified for, with the making of, an ἐπίτροπος’. 16.
εὐ οὖδ' δηλ.] parenthetical like εὐ τσθι x 83.

53 § 4 1. 20. ἀρκέσται—ἐπιμελόμενος, i. q. ἀρκούντως ἐπι-
μελήσεσθαι. See n. to Hiero I. 591 and Eur. Hel. 1274 οὐκοῦν σὺ
χωρὶς τῆσδε δρῶν ἀρκεῖς τάδε. 21. τί καὶ δεῖ; ‘what need at all is
there?’ On καὶ expletive, preceding and indicating the emphatic
word in relative, interrogative and conditional sentences, see
the remarks of Ridd. p. 168 f, and add the following passages
from Xen., Hell. I 7, 26 τὶ δὲ καὶ δεῖθες σφόδρα οὗτως ἐπείγεσθε;
de redit. IV 21 πῶς καὶ φωράσειεν ἄν τις; Hell. II 3, 47 τὶ ποτε καὶ
καλέσαι χρή; 23. καν̄ ἄλλον δυναίμην, i. q. καὶ ἄλλον
ἄν δυναίμην, xviii 64. In I 49, xi 90 it stands for καὶ ἔπει.
Columella xi 1, 5: *itaque in Oeconomico Xenophontis, quem M. Cicero Latino sermoni tradidit, vir egregius ille, Ischomachus Atheniensis, rogatus a Socrate, utrumne, si res familiaris desiderasset, mercari villicum, tamquam fabrum, an a se instituere consueverit: ‘Ego vero’ inquit ‘ipse instituo, etenim qui me absente in meum locum substituitur et vicarius meae diligentiae succedit, is ea, quae ego, scire debet’.*

§ 5. 1. 25. πρώτου, ‘as the first thing’. 26. εἰ μέλλει,
‘if he is to’, ‘wishes to’. See xiii 4, Hier. 647 and cf. Index II
s. v., de re eq. II 2 ταῦτα ὑποδείγματα ἔσται τῷ πωλοδάμῳ ὡς δεῖ
ἐπιμεληθῆναι, εἰ μέλλει τὸν μισθὸν ἀπολήψεσθαι. 27. ἀνευ
γὰρ εὐνοιῶν κτλ.] Columella xi 1, 7: *nec solum an perdidicerit (villicus) disciplinam ruris, sed an etiam domino fidem ac bene-
volentiam exhibeat, sine quibus nihil prodest villici summa-
scientia.* τί ὅφελος—γίγνεται; ‘what is the good of a
steward’s having ever so much knowledge?’ Cf. above ix 79,
below xiii 8, xv 76, Cyr. I 6, 18 γεωργοῦ ἀργοῦ οὐδὲν ὅφελος, III
1, 16 δοκεῖ μοι ἀνευ σωφροσύνης οὐδὲ ἄλλης ἀρετῆς οὐδὲν ὅφελος
εἶναι, Anab. I 3, 11 ἀνευ τούτων (τῶν ἐπιτηδείων) οὔτε στρατηγοῦ
οὔτε ἰδιώτου ὅφελος οὐδέν, Mem. II 1, 8 τῶν ἄλλων οὐδὲν
ὅφελος ἀνευ τῶν τοιούτων μαθημάτων, III 3, 8 ἀνευ τούτου οὔτε
ἱππων οὔτε ἵππων ἀγαθῶν οὐδὲν ὅφελος, Hipparch. I 7 ἀνευ
τούτου οὐδὲ ἵππων ἀγαθῶν οὔτε ἵππεων ἐπόχων οὔτε δπλῶν ὅφελος
οὐδέν. See Stallbaum on Plato Apol. c. xvi p. 28 b. 28.

όποιας τινὸς οὖν, 'of any kind whatever', an indefinite relative emphasized by **οὖν**, which exactly answers to the enclitic *cumque* of Latin pronouns, denoting the completeness of the relation, Clyde § 30 c. Cf. **δοτισοῦν**, **όποσοσοῦν**, and the adverbs **όπωσοῦν**, **όπωστοῦν**. The form **δήποτε** imparts still greater force to this signification. 29. **τὸ εύνοεῖν ἔμοι**] See note to XIII 20. Cobet *oratio de arte interpretandi* p. 94 asserts that **εύνοεῖν** and **κακονοεῖν** were not used in Attic Greek, but only **εὔρους**, **κακόρους εἶναι**.

§ 6. 1. 32. **καὶ πῶς;**] i 130. 34. **εὐεργετῶν**] G. § 277, 2. For the sentiment cf. IX § 12. 35. **δταν—διδώσων**] G. § 207, 2, § 231 note. 36. **ἀφθονίαν**, 'abundance' (π 54), esp. of the fruits of the earth, Hier. I. 440.

§ 7. 1. 37. **ἀγαθόν—πράττειν**] See Ind. II s. v. **πράττειν**. 39. **τοῦτο γὰρ κτλ.**, 'yes, for I perceive that this is the best instrument for securing goodwill'.

§ 8. 1. 41. **ἴν δὲ δῆ**, 'well and suppose', i 27. 43. **ἰαυτοῖς εὖνοι πάντες ὄντες,—πολλοὶ αὐτῶν**, 'although all are well affected to themselves, yet there are many of them who etc.'; an instance of partitive apposition, concerning which see n. to i 125, III 36, VII 28, XIV 30, XVII 14, or it may be explained as a nominative absolute, like iv 5, 37 **καὶ γὰρ ἡμῖν ὄντα τὰ παρόντα, πολλὰ αὐτῶν ἔστιν ἀσύντακτα**. See Madv. § 182. **πάντες ὡς εἶπεν ἀνθρώποι**, 'all, so to say', 'almost all', III 29 n., Madv. § 151. 45. **ἐπιμελεῖσθαι, δπως ἔσται**] G. § 217. **ταῦτα**] to be taken with **τὰ ἀγαθά**.

46. **σφίσι**, *sibi*, only used in good Attic prose in reflexive signification, chiefly where there is no emphasis and when it would be the enclitic *με* in the first person, Hell. V 4, 11 and in about eight other passages of Xen.; combined with *αὐτοῖς* not so often. Observe that in I 45 where *αὐτοῖς* is used, **σφίσιν** or **αὐτοῖς** might also have been used. The choice between the three pronouns was regulated by distinctness, emphasis and euphony. See Buttmann Gr. Gr. x § 127, 3.

54 § 9. 1. 47. **τοιούτους—ἐπιτρόπους—καθιστάναι**, 'to appoint such men stewards', IV 62.

§ 10. 1. 51. **τὸ ἐπιμελῆ ποιησαι**, sc. **τινά**. Heindorf, followed by Cobet and Hirschig, would read **τὸ ἐπιμελῆ εἶναι**, or

else omit the words altogether. 53. οὐδὲ γάρ ἔστιν... ἐφεξῆς γε οὕτως οἶόν τε κτλ., 'no more it is; it is not possible to teach all without exception'. 53. οὐδὲ γάρ ἔστιν... ἐφεξῆς, lit. 'in order', 'one after the other'. Cf. Hell. IV 6, 4 ως δημόσει πᾶσαν τὴν γῆν αὐτῶν ἐφεξῆς, Demosth. de reb. Chera. § 56 p. 103, 15 τὴν Ἑλλάδα πᾶσαν ἐφεξῆς οὐτωσὶ ἀρπάζων, Prooem. p. 1447, 5 μὴ τοῖς αἰτίαις ἀλλὰ πᾶσιν ἐφεξῆς δργίζεσθαι. 54. οἶόν τε, sc. ἔστι. Cf. IV 4.

§ 11. 1. 55. πάντως, 'by all means', III 93, XVII 43, Cyr. VIII 3, 27 πάντως τούνν δεῖξόν μοι. 56. διασήμηνον, 'signify', Anab. II 1, 23 δ τι δὲ ποιήσοι οὐ διεσήμηνε. 57. οἴνου ἀκρατεῖς, 'intemperate in the use of wine'. Cf. Mem. I 2, 2 ἀφροδισίων ἀκρατεῖς, Cyr. V 1, 14 τὰ μοχθηρὰ ἀθρώπια πασῶν, οἷμαι, τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι. 58. ἐπιμελεῖσθαι ποιῆσαι] IX 72, Cyr. III 3, 12 ἐκείνους ἐποιησεν ἐρωτικῶς ἔχειν τοῦ ἥδη ποιεῖν τι, IV 5, 48 μάλα αἰσχύνεσθαι ήμᾶς ἐποιήσατε. Cicero apud Columell. XI 1 § 13: *somni et vini sit abstinentissimus, quae utraque sunt inimicissima diligentiae: nam et ebrioso cura officii pariter cum memoria subtrahitur, et somniculosum plurima effugiunt: quid enim possit aut ipse agere aut cuiquam dormiens imperare?* 59. ἄμποιει, sc. τοῖς μεθύοντι. Cf. IX 74, XV 1, 2, XXI 46. τῶν πράττειν δεομένων, 'that need doing'. The active infinitive for passive, which Dindorf would substitute here, comparing Cyr. II 3, 3 οὐδὲν αὐτοῖς ἀργεῖται τῶν πράττεσθαι δεομένων, de rep. Lac. XIII 7 τῶν δεομένων γίγνεσθαι οὐδὲν ἀπορεῖται. But see Hell. VI 1, 16 οὐδὲ διὰ ταῦτα ἀσχολίαν ἔχει τὸ μὴ πράττειν τὸ δεόμενον sc. πράττειν, Cyneget. II 9 ἵνα γάρ τῆς ὑλῆς τέμνοντα φράττειν τὰ δεόμενα sc. φράττειν.

§ 12. 1. 61. τούτου, sc. τοῦ οἴνου. 63. καὶ οἱ γε] I 16, III 28, IV 128. τοῦ ὕπνου, sc. ἀκρατεῖς δυτεῖς. 64. αὐτός] referring to οἱ γε τοῦ ὕπνου. On such transitions from the plural to the singular and vice versa see n. to Hier. I. 508, and cf. IX 70, XXI 48. 65. ἀλλοις παρέχεσθαι, sc. τοιοῦντας τὰ δέοντα, 'to make others attentive to their duties'. Cf. below XIV 2 πειθομένους παρέχεσθαι,

Сур. I 6, 20, IV 68 συνοικουμένη τὴν χώραν περεχομένους, 88, v 89, vi 43, 50, xv 70, xxi 23, 56.

§ 13. I. 66. ἀδύνατοι—διδαχθῆναι, ‘incapable of being taught’, for ἀδύνατοι ἔσται αὐτοὺς διδαχθῆναι, the personal for the impersonal construction, as below I. 80. Madv. 7 b Rem. 3. 67. τὸν] *dativus ethicus*, see n. to xi 96. 68. πρὸς τούτοις] II 46, IV 99. 69. οἱ τῶν ἀφροδισίων δυσέρωτες, *qui amasias perdite amant*, ‘those who are passionately in love with the objects of their attachment’; τὰ ἀφρόδισια not *res venereae* but i. q. τὰ παιδικά, *amasiae vel amasii*: cf. Mem. I 3, 8 ἀφροδισίων τῶν καλῶν. δύσερωτες, *perdite, misere amans*, ‘love-sick’, a poetical word. Cic. ap. Colum. XI 1 § 14: *tum etiam sit a venereis amoribus aversus; quibus si se dediderit, non aliud quicquam possit cogitare, quam illud quod diligit. Nam vitiis eiusmodi pellectus animus nec prae-mium iucundius, quam fructum libidinis, nec supplicium gravius, quam frustrationem cupiditatis, existimat.* 71. τούτου, sc. τοῦ ἐρᾶν οἱ τῶν ἀφροδισίων.

§ 14. I. 72. ἐπιμέλεια, *studium*, ‘pursuit’, ‘employment’. βρέθιον, sc. ἐστι. 74. δταν παρῇ τὸ πρακτέον, ‘whenever business arises’. 75. εὐπετές ἔστιν, sc. εὐρεῖν. εὐπετές is a poetical word, not found elsewhere in Xen. τοῦ καλέσθαι ἀπὸ κτλ., ‘than to be kept away from the object of their love’. Сур. I 3, 11 πολλάκις με πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν—ἀποκωλύει, III 3, 51 ἀπὸ τῶν αἰσχρῶν κωλῦσαι. 76. ὑφέμα...μηδ' ἐπιχειρεῖν, *quoscumque tales esse animadverto, de iis remissius ago, ut ne coner quidem ipsos procuratores constituere* (Leunclavius), *omnino non cogito de his constituendis* (Sturz), ‘I give up, am indifferent to, even attempting to appoint any of them also, whom I observe to be such, as stewards’. On the use of *μή* with the infinitive after verbs of negative meaning, see Madv. § 156 Rem. 3, 4, § 210 R. 1, G. § 283, 6, G. M. T. § 95, 2. τοιούτους, sc. δυσέρωτας τῶν ἀφροδισίων. 55 γνῶ ὄντας] G. § 280. 77. ἐπιψεληγτὸς καθιστάναι] above l. 47.

§ 15. I. 79. τί δέ; ‘again’. ἔρωτικῶς ἔχουσι τοῦ κερδαίνειν, ‘are in love with lucre’. See note to XIII 32.

80. *εἰς ἐπιμέλειαν παιδεύεσθαι*, 'to be trained to carefulness'. *Eis* is used of progress along or in a certain route, hence 'with a view to'. Cf. Mem. II 1, 2 τὸν *eis* τὸ ἀρχεῖον παιδευόμενον, 17 of *eis* τὴν βασιλικὴν τέχνην παιδευόμενον, so with ἐπὶ Cyn. XIII 3, περὶ Apol. XXIX, πρὸς Cyp. II 3, 13, Mem. I 2, 1.

81. τῶν κατ' ἀγρὸν ἔργων, 'farm-work', 'rural occupations', v. 46.

83. *καλ πάνυ*] I 37. *εύγυνος*, *dociles*, 'easy to lead', not found elsewhere in Xen.

84. οὐδὲν ἄλλο δεῖ ή δεῖται] on the omission of the verb of doing with this phrase see Madv. § 215 b Rem. 1.

κερδαλέον ἔστιν η ἐπιμέλεια] VIII 24, XX 40.

§ 16. I. 87. ἀν σὸν καλένας, sc. αὐτοὺς ἐγκρατεῖς εἶναι πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι] see n. to I 147.

88. ἐκδιδάσκεις, *edoces*, a poetical word.

90. *διπλῶς*, *sine multa arte, facile* (Sturz), 'by simple means'.

93. δυοῖα δῆβεται, 'such things as will wound their feelings'. Cf. VIII 4 n.

§ 17. I. 94. παρατραπόμενος τοῦ λόγου, *digressus a coepio sermone*. 96. περὶ τοῦ παιδεύεσθαι] Schenkl follows Jacobs in omitting these words as the addition of a copyist. But Heiland rightly observes 'In prioribus de educatione sermo est, quatenus pertinet ad eos qui educantur, in posterioribus, quatenus pertinet ad eum ipsum qui educat'. Leunclavius translates the passage: *Age vero, inquam, Ischomache, non nihil ab hac oratione de eis, qui ad diligentiam instituuntur, deflectens, etiam illud mihi de instituendi ratione declarato.*

97. *εἰ*, 'whether', XI 135. αὐτόν, *ipsum*. The subject of the infinitive is indefinite.

§ 18. I. 99. οὐδέν γε μᾶλλον ιτλ., h. e. οὐδὲν μᾶλλον οἶν τέ ἔστιν ἀμελῆ αὐτὸν δυτα ἄλλους ποιεῖν ἐπιμελεῖς ή οἶν τέ ἔστιν αὐτὸν δυτα ἀμουσον ἄλλους μουσικοὺς ποιεῖν, 'no, it is not possible for a man, if he is himself careless, to make others careful, any more than it is possible for a man if he be himself illiterate to make others scholars'. Cf. Mem. III 9, 4 προσερωτώμενος δέ, *εἰ τοὺς ἐπισταμένους μὲν δὲ δεῖ πράττειν, ποιοῦντας δὲ τάνατον, σοφούς τε καὶ ἐγκρατεῖς εἶναι γομήσαι, οὐδέν γε μᾶλλον, έφη, ή*

δισόφους τε καὶ ἀκρατεῖς. On οὐδὲν μᾶλλον see III 63, 76 n. and cf. Cyr. vii 1, 6, Plat. Phaed. § 83 p. 187, Phaedr. p. 260 D, Rep. i p. 346 B, Theaet. p. 169 B. 102. *ἀμελάν* ὑποδεικ.
νέοντος, 'when he sets a pattern of negligence'. Aristot. Oec. i 6 οὐ γὰρ οἶον τε, μὴ καλῶς ὑποδεικνύντος, καλῶς μημεῖθαι οὗτ' ἐρ τοῖς ἄλλοις οὗτ' ἐν ἐπιτροπείᾳ, ὡς ἀδύνατος μὴ ἐπιμελῶν δεσποτῶν ἐπιμελεῖς εἶναι τοὺς ἐφεστῶτας. 103. *χαλεπόν*, sc. *ἐστι*.

§ 19. l. 104. *ὅς συντόμως εἰπεῖν*, 'to speak concisely, briefly', l. 43. 105. *μὴν—μέντοι*] *μέντοι* is used and not *δὲ* (1) when particular emphasis has to be given to the opposition; (2) where *δὲ* could not be conveniently used, as in l. 107; (3) in expressing opposition to a clause which is itself introduced by *δέ*. Ridd. Dig. p. 180. *οὐ δοκῶ καταμεμαθηκέναι*, 'I don't

56 think that I have noticed, observed'. 107. *οὐ μέντοι δίημίους γε*, 'not, however, without suffering for it', 'with impunity'. Leunclavius and Zeune wrongly translate 'not without detriment to their master'. *ἐπιμελητικούς*,

'qualified to be overseers'. The word does not occur elsewhere in Xen. 108. *ἔφορατικόν*, 'qualified to supervise and examine their work'. The termination *-ικός* (G. p. 185, 13), corresponding to our *-ive*, appears to have been affected by young Athenian fops, see Aristoph. Equit. 1378 sq., who coins several such words in ridicule of the practice. 109. *χάριν τῶν καλῶς τελουμένων ἀποδιδόνται τῷ αἰτίᾳ*, 'to bestow some reward on him who is the cause of what is done well'. Cf. Cyr. iv 2, 12 *αὐτὸς δυνασθῆται χάριν αὐτοῦς ταύτης τῆς προθυμίας ἀποδούνται*, vi 20 for the construction, and for *τελεῖν*, a rare word in prose in this sense, above i 25 *τελεῖν τε ὅσα δεῖ*, below xx 113 *τὰ ἔργα μὴ τελεῖσθαι λιστελούντως πρὸς τὴν δατάνην*, Cyr. viii 1, 2 *τί δι ἄλλο ἀγαθὸν τελεσθεῖη ὑπὸ μὴ πειθομένων*, viii 6, 3 *οἵτις ἄλλο τελέσουσιν ὅ τι δι νέγῃ*. 111. *δίκην τὴν ἀξίαν ἐπιθένται* (sc. *τῶν μὴ καλῶς τελουμένων*), *poenam interrogare*, 'to impose the penalty he deserves'. Cf. Anab. v 6, 34 *ἡπελούσιν αὐτῷ ὅτι, εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην ἐπιθήσοιεν*, Plat. Critia p. 106 in δίκην τὴν πρέπουσαν ἐπιτιθένται, Legg. II 662 in δταν ἐκατέρῳ τις τὴν δίκην ἐπιτιθῇ.

§ 20. 1. 112. καλῶς ἔχειν] see Index s. v. *ἔχειν*. 113. ή τοῦ βαρβάρου διόκρισις] Aristot. Oecon. i 6 καὶ τὸ τοῦ Πέρσου καὶ τὸ τοῦ Λίβυος ἀπόφθεγμα εὑ ἀν λέγοι· ὁ μὲν γὰρ ἐρωτηθεῖς, τι μάλιστα ἴππον πιάλει, ‘δ τοῦ δεσπότου ὄφθαλμός’ ἔφη· δ δὲ Λίβυς ἐρωτηθεῖς, ποια κόπρος ἀρίστη, ‘τὰ τοῦ δεσπότου ἵχνη’ ἔφη. Aesch. Pers. 165 διμια γὰρ δύμιν νομίζω δεσπότου παρουσιαν. Cf. Cato de agricultura iv (referred to by Plin. N. H. xviii 5, 6, 81) *frons occipitio prior est*, Columell. vi 21, 4 *quocumque domini praesentis oculi frequentes accessere, in ea parte maiorem in modum fructus exuberat*, iv 18, 1 *oculi et vestigia domini res agro saluberrimae*. 114. ἐπιτυχόν, *nactus*, ‘when he had met with’. . 115. παχύναι, *pinguem reddere*. ‘The aorist infinitive is here used without preterite meaning, and differs only from the present, as denoting a single transient action’. Madvig § 172 b. 116. δανῶν—δοκούντων εἶναι] G. § 136 note 3 b, Madv. § 158 b). 117. δτι δεσπότου ὄφθαλμός] Of the redundant use of δτι introducing a direct answer in the *oratio recta* we have several other instances in Xen., Anab. i 6, 8 δ δὲ ἀπεκρίνατο δτι, οὐδ' εἰ γέροντην, σοι γ' ἀν δτι ποτε δόξαιμι for οὐδ' εἰ γέροντο οὐκ ἀν δόξαι, ii 4, 16 Πρόξενος εἶπεν δτι αὐτός εἰμι δν δημήτης, v 4, 10.

CHAPTER XIII

Ischomachus continues his discourse on the training of a steward. When the steward has obtained sufficient knowledge of his several duties, the time and manner of their performance, he must then be taught how to manage those who work under him. Socrates expresses his surprise at hearing that the difficult art of government can be taught, but Ischomachus professes that he can teach it very easily to his stewards. If the lower animals may be trained to habits of obedience by a regular system of rewards and punishments, a fortiori men may be so trained because we can appeal to their sense of what is for their own interest and advantage, and especially slaves, with whom much may be done by an appeal to their lower appetites and occasionally with some of them to their love of praise. Ischomachus says that he not only

teaches his stewards to employ this method of dealing with those over whom they are set in authority, but also gives them practical help and furthers their efforts in this direction by himself not letting merit go unrewarded.

§ 1. 1. 1. ὅταν παριστήσῃς τινὶ κτλ., ‘when you shall have impressed upon a man, put into his head, ever so earnestly, the fact that he must etc.’ For a similar use of παριστάναι cf. Plato Rep. x c. 4 p. 600 σ Πρωταγόρας καὶ ἄλλοι τολλοὶ δύνανται τοῦ ἐφ’ ἀντών παριστάναι...ώς οὐτε οἰδαν οὔτε πόλιν τὴν αὐτῶν διοικεῖν οἰοι τ’ ἔσονται, which Stallbaum translates *aequales suos in eam sententiam adducere ut patent*. For τοῦτο followed by the exegetic clause ὅτι κτλ. cf. below xv 7, xviii 10, Hiero l. 99. 2. καὶ πάνυ] i 137.

ἰσχυρᾶς] iv 30, xi 56. 3. βούλῃ, sc. αὐτὸν ἐπιμελεῖσθαι. δ τοιοῦτος, ‘such a man’, i.e. a man who has been thus impressed, Madv. § 11 Rem. 3. 4. προσμαθητέον αὐτῷ έσται, *addiscendum ei erit*, ‘will have to be learned by him in addition’. The impersonal construction of the verbal in -τέος, G. M. T. § 114, 2.

The prepositions πρός and τίνι are to be considered separate and distinct though in compounds. Any verb, whether a compound or not, may receive the addition of either of these prepositions, merely to show that the thing happened in addition to something (πρός) or ‘in connexion with’ some one else (σύν τινι). BUTTMANN Gr. Gr. § 147 Oba. 11. See Index s. vv.

εἰ μὲνται—ἴστεσθαι, ‘if he means’ or ‘is to be’, xii 26 n.

§ 2. 1. 6. μέντοι, ‘yes, indeed, as you suggest’. When μέντοι is thus used in an affirmative answer, there is generally a repetition of the verb or other emphatic word. See on xv 16. 8. εἰ δὲ μή, sc. γνώσεται or rather γνοῖη. τί δῆλος, sc. έστι or ἀντί εἶη. Cf. ix 79, xii 27. ἀνευ τούτων, i. q. ἀνευ τοῦ γνῶναι ταῦτα. 9. ἐπιμελοῖστο] optative by assimilation; i 132, vi 24, xvi 15. 10. ὁ τι—ποιεῖν, *quid utile factu esset*, ‘what it was to the benefit of his patient to do’, not ‘what to do for the benefit of his patient’. Cf. xv 54. συμφέρον εἴη=συμφέροι. Cf. Anab. vi 1, 26 τὸ ἐμὲ προκρ-

θῆραι δρχοντα...οὔτε ὑμῶν μει δοκεῖ συμφέρον εἶναι κτλ. 11.
τεῦτο] G. § 152 Note 3.

§ 3. I. 12. τὸ ξρόγα μάθη ὡς ἔστιν ἔργαστά, ‘if he shall have learned with respect to his various works, how they are to be done’. The anticipatory accusative, as in xvii 30, Anab. II 4, 6 τὸν Εὐφράτην ἴσμεν ὅτι αδύνατον διαβῆναι. See n. to Hiero ll. 207, 424, 606. 13. έτι τινός, ‘anything besides’. προσδεήσεται] II 10, 50, above l. 4 note. διποτελεσμένος, *omnibus numeris absolutus*, ‘perfect’, ‘thoroughly accomplished’. Cf. xi 14 ἀπειργασμένος. 14. σοῇ dativus ethicus, xi 96, xii 67. See G. § 184, 3 Note 6, Madv. § 38 f.

57 § 4. I. 17. ἄρχειν ἵκανοές] II 26, G. § 261, 1, Madv. § 149. 19. πειρώματι γε δῆ, *enior quidem certe*. On the difference between γε δῆ and γέ τοι see Klotz on Devariūs *de graecae linguae particulis* Vol. II p. 339.

20. τὸ ἀρχικός εἶναι—παιδεύεις] ‘Now and then the article is found with the infinitive after verbs which denote a working upon others in order to move them to action, after which the simple infinitive usually stands, such as teaching, commanding, accustoming, etc. in order to give special prominence to the notion as opposed to others, or as already mentioned; often so that the infinitive is emphatically put foremost in the sentence, almost as if it were ‘as regards the’. Soph. Trach. 545 τὸ δὲ αὐτὸν τῷδε διαμού τὰς δύνατο; Madv. § 154 b Rem. Cf. XII 29, below l. 32.

22. φαύλως πάντι, i. q. ἀτλῶς, ‘quite easily’. See n. on II 52. 23. ὄκούων=εἰ ἀκούοις, ‘if you were to hear how’.

§ 5. I. 24. οὐ μὲν δῆ γε, *minime vero*, ‘certainly not’. Cf. Plat. Phaedr. c. 90 p. 259 B οὐ μὲν δῆ πρέπει γε φιλόμουσον ἀνδρα τῶν τοιούτων ἀνήκοον εἶναι, Xen. Anab. II 2, 3 οὐ μὲν δῆ αὐτοῦ γε μένειν οἶόν τε, III 2, 14 οὐ μὲν δῆ τοῦτο γε ἔρω, where γε serves to call attention to the preceding word (in the present passage ἀξιον καταγέλωτος) as an appropriate one; not as intensifying its meaning but as distinguishing it from others. Cf. also Cyr. V 5, 18, VI 3, 10. 25. γάρ τοι] ‘The enclitic τοι seems properly to express a restricted affirmation, generally qualifying a preceding statement; ‘at least’, ‘yet surely’. It

is especially used where a speaker wishes to imply that he is saying as little as possible'. Monro § 346. 26. δῆλον, sc. ἔστι. Madv. § 177 b Rem. 2. 27. θεωτικὸς δέσμος= 'to qualify them for exercising a master's power by teaching them', the accusative of effect, on which cf. v 92 and see Clyde § 63 obs. 2 c, G. § 166 Note 8. On the gen. after θεωτικὸς see Madv. § 63 c. 28. θεωτικός, sc. δύναται τοιεῖν.

§ 6. 1. 31. οὐκοῦν, ut igitur incipiam, 'to begin, then'. Cf. xvi 49. τὰ μὲν δὲ λόγα, answered by διθρώπους δὲ 1. 44. 32. ἐκ δυοῖν τούτοιν—ἐκ τε τοῦ] See above and xii 51. We have the expression μαθάνειν ἐκ των also in Cyneget. xiii 2 τοὺς ἀλησασι τι ἐξ αὐτῶν μαθήσεσθαι. τὸ πείθεσθαι] see n. to l. 20. μαθάνεσθαι] The occurrence of a plural verb with a plural subject of the neuter gender is a rare exception: see Madv. § 1 a Rem. 1. ἐκ τοῦ—κολάζεσθαι] On the interposition of a clause between the article and the articular infinitive, cf. l. 36, xvii 15, de rep. Lac. i 6 ἀποταθεστο τοῦ ὅπετε βούλουστο ἔκαστο γυναικα δίγεσθαι, ib. viii 2 τῷ δταν καλῶνται τρέχοντες δὲ λόγα μὴ βαδίζοντες ἄπακονειν.

The articular infinitive is used with the genitive after the prepositions διτί, διό, διά, ἐκ, εἰς, ἐπί, μετά, περί, πρό, πρές with dative and accusative (xlii 47), ὑπέρ and the improper prepositions ἀνεύ (xi 38, 58), ἐνέκο, μέχρι, ἔγγύς, ἀμα. Those not found with the articular infinitive are διά, κατά with genitive, ὑπέρ with accusative, περί with dative, παρά with gen. or dat.; παρά followed by accusative is rare. The gen. of comparison occurs frequently with the articular infinitive. Among the verbs frequently combined with the gen. of the art. inf. are αἰτᾶσθαι, ἀπιμελεῖσθαι (xi 84), ἀμελεῖν, μετέχειν, ἐπιθυμεῖν, ἀποστεῖν, ἀπαλλάσσειν, ἀπέχειν, ἀφίσσεσθαι. Among the adjectives are αἰτιος, ἀξιος, κύριος. Among the substantives to which it is used as an attribute are ἀδύναμία, ἀδεια, ἀπειρία, δόξα, δύναμις, ἔξουσία, ἐπιθυμία, ἔρως, καιρός, πρόφασις, σημεῖον, τεκμήριον, φόβος, χρόνος. The dramatic poets, though they vary in their use of the articular infinitive, use it chiefly in the acc. and nom., keeping to the present and aorist tenses and with only a few prepositions and those very sparingly. In prose, Herodotus uses it very rarely in comparison with Thukydides, who was the first writer to appreciate its possibilities. The tenses used are the present and aorist, the perfect once of resulting condition, nearly=present (iv 6). There are few prepositions and the examples increase towards the end of the work. The bulk of Thukydides is only

six to Herodotus' seven, and yet he uses the articular infinitive more than eight times as often and with great freedom. The genitive and dative are liberally employed. Instead of a sparing use of prepositions he indulges in the construction without stint (fifteen different prepositions) and absolutely riots in the use of διὰ τό. Present and aorist tenses preponderate, but the perfect is also used, and, which is especially worthy of note, the articular future infinitive and the articular infinitive with ἀν. The tenses in Xen. are mostly the present and aor. and in a few instances the fut. infin. and the infin. with ἀν due to the influence of *oratio obliqua*. Of the cases the nom. and acc. largely predominate. Then comes the gen. which is freely used. See Prof. B. G. Gildersleeve in *American Journal of Philology*, vol. III p. 193—p. 205.

34. εὖ πάσχειν, 'to be treated well'. Cf. xx 76 (?):

§ 7. I. 35. γοῦν, 'at all events'. This particle, compounded of the argumentative γέ and the limitative οὖν, has various shades of meaning according to the predominance of the γέ or οὖν in its compound sense. Here, as frequently, it is used to confirm a general assertion by giving a particular instance of the truth of it. See Kuehner on Xen. Mem. I 6, 2. 36. τῷ γάγνωσθαι] 'The dative articular infinitive is far less common than the genitive: the most important is the dative of cause' (B. G. Gildersleeve l. c.). 37. τῷ...πρόγυματα ἔχειν, 'by getting into trouble'. Cf. xi 49. 38. ξοτ' ἀν] not *quamdiu* 'as long as' as in I 171, but in its usual sense of *donec* 'until'. κατὰ γνώμην, 'according to his will'. Cf. xxi 50.

§ 8. I. 39. καὶ τὸ κυνῆσαι δέ] I 85, IV 7. The diminutive is used in a contemptuous sense, as in Arist. Ach. 542, Pac. 482, Daetal. fr. 12. See n. on Cic. or. p. Planc. § 51 l. 2. τῇ γνώμῃ, 'in their intelligence'. G. § 188 note 1. 40. δύτα δμος—μενθάνει] xvi 22, 31. 41. περιτρέχειν, *in gyrum currere*, 'to run round and round'. κυβιστᾶν, 'to gambol', lit. 'to turn heels over head'. Zeune, misled perhaps by Suidas, explains it 'to dive in the water'. 43. δραν ἀμελήι, 'whenever they are heedless', 'neglect their duty'.

§ 9. I. 44. διθράπτοντος δέ answers to τὰ μὲν ἄλλα γῆς I. 31. ξοτι, 'it is possible', I 19, XI 26. καὶ λόγῳ, 'merely by a word'. The καὶ indicates that stress is to be laid on the word which it precedes. See Ridd. § 182. 45. ἐπιθεακτί-

οὐτα] indefinite subject. Cf. de rep. Ath. II 4 ἐὰν δὲ προσίωσιν (οἱ πολέμοι), ἀναβάντα ἀποκλεῖν (ἴξεστι). τοῖς δούλοις, 'as to slaves', G. § 184, 5. 46. η δοκοῦσα θηριώδης παιδεία εἶναι, *ratio qua bestiae coguntur obsequi*, 'the training which seems fit only for beasts'. 47. πάνυ ἔστιν ἐπαγγεύσεις, *valde utilis est, multum confert*, 'is very attractive'. 48. ἐπι, i. q. ἐν. 49. προσχαρέζομενος, *si gratificeris*. This contains the protasis of the sentence, G. § 226, 1. δν πολλὰ ἀνύτοις, 'you may succeed in getting much'. Cobet would read ἀνύτοις. 50. αἱ φιλότιμοι τῶν φύσεων, 'ambitious natures', III 95, Madv. § 50, G. § 168. 51. παινῶσι τοῦ ἐπαίνου, 'hunger after praise'. G. § 171, 2, Madv. § 57. Cf. Cyr. VIII 3, 39 πεινήσας χρημάτων πεπλούτηκας, Symp. IV 36, Plat. Rep. X c. 7 p. 606 A τὸ πεπεινηκός τοῦ δακρύσατε καὶ ἀποδύρασθαι. Cf. the similar metaphorical use of διψῶ in Cyr. V 1, 1 οὐτως ἐγὼ ὑμᾶς διψῶ (vehementer cupio) χαρίζεσθαι, Plato Rep. p. 562 C πόλις ἐλευθερίας διψήσασα.

§ 10. 1. 53. ὅσπερ αὐτὸς ποιῶν οἴμαι...χρῆσθαι, 'exactly what I do myself in the expectation of finding'. Cf. VI 9, VIII 141, Madv. § 176. For this sense of χρῆσθαι cf. III 91. 55. ἐπιτρόπους καταστῆσαι] XII 47. καὶ τάδε συλλαμβάνω αὐτοῖς, *insuper hoc quoque adiumenti ipsius a me adfero*, 'I second their efforts in the following ways', Madv. § 27 a. Cf. Mem. II 3, 18 τῷ χεῖρε, ἃς δὲ θεὸς ἐπὶ τῷ συλλαμβάνειν ἀλλήλαιν ἐποίησεν, Cyr. VII 5, 49, Arist. Lys. 540 ἡμεῖς τι ταῖς φίλαισι συλλαμβωμέν. The γάρ 'namely' is epexegetic of the demonstrative pronoun τάδε, cf. IV 38, VI 33, Mem. I 1, 6 ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδείους τὰ μὲν γάρ ἀναγκαῖα συνεβούλευε πράττειν κτλ. See Madv. § 196, and for the government of τάδε and αὐτοῖς see G. § 159, § 193 respectively.

57. ἐργαστῆρι] an un-Attic form for ἐργάταις. 'Xenophon', says Mr Rutherford in *The New Phrynicus* p. 59, 'was significantly fond of the forms in -τῆρ, e.g. θεραπευτῆρ for θεραπευτής in Cyr. VII 5, 65; λυμαντῆρ for λυμαντής in Hier. III 3, and ἀρμοστῆρ for ἀρμοστής in Hell. IV 8, 39'. To these may be added ἀλεξητῆρ Oec. IV 21, γυνωστῆρ = ἐγγυητής Cyr. VI 2, 89, δοτῆρ, ἀποδεκτῆρ VIII 1, 9, ἐπιτακτῆρ II 3, 4, μνηστῆρ VIII 4, 15, ὀπτῆρ, φραστῆρ IV 5, 17.

οὐχ δμοια πάντα] Cf. Aristotle Oecon. I 5 ὁσπερ δὲ καὶ τοῖς

ἄλλοις, δταν μὴ γίγνηται τοῖς βελτίοσι βελτίων μηδὲ ἄθλα ὡρετῆς καὶ κακίας, γίγνονται χείρους, οὕτω καὶ περὶ οἰκέτας. διόπερ δεῖ ποιεῖσθαι σκέψην, καὶ διανέμειν τε καὶ ἀνιέναι κατ' ἀξίαν ἔκαστα, καὶ τροφὴν καὶ ἑσθῆτα καὶ ἀργαλαὶ καὶ κολάσεις. He goes on to recommend that emancipation should be offered as a reward of merit to a good steward: δίκαιον γάρ καὶ συμφέρον τὴν ἐλευθερίαν κεῖσθαι ἄθλον. 59. Ίνα γ, ut liceat, ‘that I may be able’, II 104. τὸν κρέττων, ποτιοrem. τοῖς βελτίοσι τιμᾶν] cf. Anab. I 9, 14 τούτους δώροις ἐτίμα, Cyneg. I 1 ἐτίμησαν τούτῳ (arte venandi) Χειρωνα.

§ 11. 1. 61. ἀγγίγνεσθαι τοῖς ἀγαθοῖς] G. § 187, § 193.
 62. δι' αὐτῶν, sua ipsorum opera, XXI 60, Hier. IX 670 τὸ τὰ ἄθλα ἀποδιδόναι δι' αὐτοῦ ποιητέον, Cug. I 1, 4 τῶν ἀρχὰς δι' ἔαυτῶν κτησαμένων, Mem. I 2, 14 βουλομένω πάντα δι' ἔαυτῶν πράττεσθαι. Reisig compares Aristot. Oecon. I 5 ὁμιλία δὲ πρὸς δούλους ὡς μήτε ὑβρίζειν ἕαν μήτε ἀνιέναι, καὶ τοῖς μὲν ἐλευθεριώτεροις τιμῆς μεταδιδόναι, τοῖς δ' ἐργάταις τροφῆς πλήθος. 63. τῶν δρούσιν—ἴαντοις] G. § 186. τοὺς μήτε πονεῖν ἐθελοῦτας κτλ.] G. § 283, 4.

§ 12. 1. 65. οὐδὲ διπως τι οὖν, ‘not even in any way whatever’. See n. on XII 28, and for meaning of τι cf. IV 37. τῶν ίσων—τοῖς κακοῖσι] G. § 186. 67. δταν εἰδὼ διαδεδωκότας, ‘when I know that they have distributed’, G. § 280. τοῖς πλεότου ἀξίοις, ‘to the most deserving’. 68. κολακεύμασί τινα (seruum) προτιμάμενον (a villico), ‘winning preference by means of flattery’. G. § 279, 2. Προτιμᾶν in the sense of *praeferre alii* occurs in de rep. Lac. IV 3 τούτων ἔκαστος ἄνδρας ἔκατὸν καταλέγει, διασαφηνίζων δου ένεκα τοὺς μὲν προτιμῷ τοὺς δὲ ἀποδοκιμάζει. κολακεύμασι] G. § 188, 1. 69. ἀνωφελεῖ χάριτι, ‘improper means of favour’. Cf. I 142. 70. οὐκ ἀμελῶ, ‘I do not overlook it’. ἐπιπλήγγω, ‘I reprimand’; the verb does not occur elsewhere in Xen. 71. οὐδὲ αὐτῷ σύμφορα, ne sibi ipse quidem utilia, ‘not even for his own interest’. G. § 185.

CHAPTER XIV

Socrates enquires whether Ischomachus considers that possession of capacity for command alone constitutes a man a perfect steward, or that he requires some further qualification.

To this Ischomachus replies that the steward ought to have no thievish propensities, otherwise the advantages of his good management would be counterbalanced by the loss incurred by his dishonesty.

'And do you undertake to teach honesty amongst other things?' says Socrates.

'Yes', answers Ischomachus, 'borrowing hints from the great legislators of old, I encourage my servants to be honest by rewarding honesty as well as punishing dishonesty. If I find any absolutely incorrigible knaves, I dismiss them from my service'.

§ 1. 1. 2. *ἵστε πεθομένους παρέχεσθαι*, 'so as to make them obedient to him'. Cf. Cyrop. i 6, 20, below xxi 24, Index II s. v. *παρέχειν*. The active and middle forms are used in pretty much the same signification, as is the case with several verbs; see Madv. § 82 d). 8. η] iii 106. *διωρετλεσ-*
πένον, 'thoroughly qualified', xiii 13. *ἐπίγροτον*] predicate
accusative (G. § 166) and therefore without the article. 4.
προσδέεται] ii 10, xiii 13.

50 § 2. 1. 5. *τοῦ γε διπέχεσθαι*] the articular infinitive in the genitive after *προσδέεται*. 6. *τῶν δεσποσόνων*, sc. *χρημάτων* (ix 98), 'his master's property'. Another poetical word. δ *μεταχειριζόμενος*, 'he who has the management of', iv 14 n. 7. *ἀφανίειν*, *intervenire, furari*, 'to make away with'. 8. *λυσιτελούντας* (sc. *καρπούς*) *τοῖς ἔργοις, tale lucrum afferentes,* *quale pars est pro impensis et operibus* (Breitenbach), *ut ratio et fructus operum et impensarum constet* (Schneider). Cf. xx 21 *τὰ ἔργα μὴ τελεῖσθαι λυσιτελούντως πρὸς τὴν δακτύην.* τι δν ὄφελος εἴη τὸ—γεωργεῖν;) Schneider would read *τοῦ γεωργεῖν*, and this is the usual construction with *ὄφελος* (see

Index II s. v.), but there are other passages in which it is used as a predicative nominative: e.g. Plat. Apol. Socr. p. 36 οἱ ἐνταῦθα μὲν οὐκ γὰρ οἱ ἀλθῶν μῆτει ἴμων μῆτει ἐμαυτῷ ἔμελλον μηδὲν διφελος εἶναι, Aristoph. Plut. v. 1152 τί δῆτ' αὖ εἴης διφελος ἡμῶν ἐνθάδ' αὐτός; Сугр. VII 5, 80 τί δῆτα ἡμῶν διφελος καταγράψαι δὲ ἐπεθυμούμενος, Hell. I 1, 85.

§ 3. 1. 11. σὺ ὑποδύῃ διδάσκειν, *tunc docendam suscipis?* 'do you undertake to teach?' 12. καὶ πάντων III 11 n. οὐ μέντοι γε, *nec vero*. The γε emphasizes the whole clause, not any particular word; otherwise it would not follow close upon μέντοι: see Klotz ad Devar. de particc. II p. 704, who quotes Demosth. Phil. I § 49 ἔγω δ' οἷμαι μὲν ἐκεῖνον μεθύειν —οὐδὲ μέντοι γε μὰ Δία οὕτω προαιρέοισθαι πράττειν. Cf. Сугр. III 3, 18; V 5, 24. 18. ἐξ ἀτομού, *facile, prompte*, 'readily', 'without hesitation'. εὐρίσκειν ὑπακούοντας] G. § 280. Cobet would read ἑτακούοντας.

§ 4. 1. 14. τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων κτλ.] Cobet (*Proscop. Xenoph.* p. 89) suggests τὰ μὲν ἐκ τῶν Σόλωνος νόμων τὰ δὲ καὶ ἐκ τῶν Δράκοντος, 'ut significet Ischomachus, se in plerisque mitiorem Solonis rationem sequi, at in nonnullas culpas graviores Draconis severitatem animadvertere'. On the relation between the laws of Solon and Dracon cf. Plutarch V. Sol. c. XVII πράττον μὲν οὐν τὸς Σόλωνος νόμους ἀνεῦλε πλὴν τῶν φουκιών ἀπαντάς διὰ τὴν χαλεπότητα καὶ τὸ μέγεθος τῶν ἐπιτιμιῶν. Μία γάρ διλγούν δεῖν ἀπαστον ὄφιστο τοῖς ἀμαρτάνοντοι ζημίᾳ θάνατος, ὥστε καὶ τοὺς ἀργύρας ἀλόντας ἀποθνήσκειν καὶ τοὺς λάχανα κλέψαντας ηὗ διπέραν ('fruit') ὀμοίως κολάζεσθαι τοῖς ἱεροσύλοις καὶ ἀνδροφόβοις. Διδοῦ Δράκοντος ὑστερον εὑδοκίμηστεν εἰπεῖν ὅτι δὲ αἴματος, οὐ διὰ μέλανος τοὺς νόμους ὁ Δράκων ἔγραψεν. Cf. Aul. Gell. Noct. Att. XI 18.

16. ἐμβιβάζειν, *facto et exemplo impellere et ducere* (Schneider), 'to lead them into the path of justice'. Cf. Eur. Hero. Fur. 856 ἐς τὸ ληστον ἐμβιβάζω σ' ἵχρος ἀντὶ τοῦ κακοῦ, Demosth. de Fals. Leg. § 100 p. 372, 18 εἰς τοὺς ὑπὲρ τῶν πεπραγμένων λόγους ἐμβιβάζετε (according to the now accepted reading). 18. θεῖναι πολλοὺς τῶν νόμων κτλ., 'made many of their laws (IV 64) with a view to inculcating such justice'. Observe that θεῖναι νόμον is said of a supreme legislator; θέσθαι νόμον, 'to give oneself a law', of a republican legislature. 19. τῆς τοιαύτης, i.e. τῶν οἰκετῶν, l. 10.

§ 5. 1. 19. ξημιοῦσθαι ἐπὶ τοῖς κλέμασι, 'to be punished for acts of theft'. 20. δεδέσθαι] Cf. Hell. v 4, 7 εἰκὼν τὴν θύραν κεκλεῖσθαι, i. e. *occlusam teneri*, vi 2, 15 ἐκήρυξε—τεπρᾶσθαι δοτις αὐτομολοή, where, however, Cobet would read τεπράσεσθαι, vi 4, 25. See Madv. § 171 Rem. 1. 21. θανατοῦσθαι, *morti addici*, 'should be condemned to death'. Cf. Anab. II 6, 4 ἐθανατώθη ὑπὸ τῶν ἐν Σπάρτῃ τελῶν, Cyp. VII 5, 31 εἰ δέ τις ἔξω ληφθείη, ὅτι θανατώσοιτο. τοὺς ἀγχαροῦντας, qui *telo se defenderent*, qui *vim afferrent* (Sturz), qui *impetum facere conantur in eum, quem spoliare volunt* (Breitenbach). The word may be in opp. to ἢν τις ἀλλὰ ποιῶν, and mean 'those who were guilty of making an attempt' rather than 'those guilty of assault'. Hence Weiske, with the approval of Schneider, suggests that we should read δεδέσθαι τοὺς ἀγχαροῦντας καὶ θανατοῦσθαι ἢν τις ἀλλὰ ποιῶν. 22. ηγραφον αὐτά, i. e. τούτους τοὺς νόμους. θουλβριον] G. § 277, 2. ἀλυσιτελῆ ποιῆσαι] G. § 166 Note 1.

§ 6. 1. 24. ἄλλα τῶν βασιλικῶν νόμων, 'other points in the laws of kings', or perhaps 'in the laws of the king of Persia'. See Schomann *de comitiis Atheniensium* p. 804 n. 25. 25. προσφερόμενος, *adhibens*, 'adopting'. 26. περὶ τὰ διαχειρίζομενα, *in iis quae per eos tractanda sunt*, 'in respect to what they have the management of'. ἀπεργάζεσθαι] Cf. Cyp. VIII 1, 35 ἀπὸ τῶν ἵππων ἐνεργοὺς αὕτη (sc. ἡ θήρα) μάλιστα ἀπεργάζεται, Sympr. VIII 35 Δακεδαμάνιοι—τελέως τοὺς ἐρωμένους ἀγαθοὺς ἀπεργάζονται.

§ 7. 1. 27. ξημίαι εἰσί, i. q. ξημιοῦσιν, but the expression is a strange one. 30. ὠφελοῦσι τοὺς δικαίους] Cf. Cyp. I 2, 3; I 6, 20; VIII 1, 39; 6, 11. 32. καὶ φιλοκερδεῖς δύντες] G. § 277, 5. εὖ μάλα, *egregie*, 'very carefully', 'right well'. Cf. XIX 64, Anab. VI 1, 1 ἐκλώπευον—εὖ μάλα, Plato Phaed. p. 92 δ εὖ μάλα ἔξαντάσι, Soph. p. 233 δ προσέχειν τὸν νοῦν εὖ μάλα, Euthyd. p. 4 α εὖ μάλα προσβύτης, and in inverted order Theaet. p. 156 ο μάλ' εὖ ἄμουσος, Arist. Lysistr. 144 δεῖ τὰς γὰρ εἰράνας μάλ' εὖ (vulgo αὐ). ἐπιμένουσι τῷ μῇ ἀδικεῖν, 'continue, persevere, in abstinence'

from wrong-doing'. For the articular infinitive in the dative after $\epsilon\pi\iota$ cf. iv 126.

§ 8. I. 33. δμως καὶ εῦ πάσχοντας] the order is καὶ εὖ πάσχοντας δμως πειρωμένους ἔτι ἀδικεῖν, 'attempting, in spite of their being well treated, to go on acting dishonestly'. On the transposition of δμως in connexion with καὶ and concessive participle see Madv. § 175 e). 34. τούτους] G. § 152

60 Note 3. 35. τῆς χρήσεως αἰτοπαύω, *mecum amplius versari veto* (Sturz), *ab usu removeo, non amplius iis utor* (Karst). The former interpretation is the more correct.

§ 9. I. 36. τῷ πλέον ἔχειν—ἔπαιρομένους δικαίου εἶναι, 'are induced to be honest, because honesty pays best', lit. 'by the fact of their being benefited through their honesty'. For the use of the articular inf. with the dative of cause see XIII 36, and for the inf. after $\epsilon\pi\alpha\rho\epsilon\sigma\theta\alpha$ in the sense of *incitari* cf. Isocr. 84 c, Plat. Phaedr. p. 282 A.

§ 10. I. 41. τούτῳ—τῷ έθελειν, 'by this, viz. his willingness to work etc.'; the articular infinitive in the dative of respect, epexegetical of τούτῳ. Cf. XII 50, Hier. 536.

CHAPTER XV

Socrates requests Iechomachus to give him some practical lessons in agriculture. Iechomachus shows that it is not a difficult art to acquire a knowledge of; he might learn much by his own observation and by hearsay; for those who are employed in it are always ready to communicate their knowledge, unlike handicraftsmen who jealously keep to themselves the most important secrets of their trade. Indeed, one of the good effects of agriculture is the gentleness and courtesy of manners which it produces in those who are engaged in it.

§ 1. I. 1. ἀλλὰ μέντοι—γε] This combination of particles generally implies that, although from what has gone before it might not be expected, yet such and such a thing is so. ἐπαξιδεῖ μητοιήσῃς] VII 116, XI 105. τὸ βούλεσθαι κτλ., 'the wish that you may have prosperity', VII 136. 2. τούτηθε,

fortunam secundam, Cyr. II 4, 10, VIII 2, 2; 4, 14. 3. διως τάντα (sc. τάγαθά) ἐπιτελῆται] G. § 217 Note 1. 4. ἐπιστήμην κτήση αὐτῷ, ὡς ἀν—γίγνοιτο, 'have obtained for him practical knowledge as to how each farm operation should be managed to be turned to profitable account'. The order is ὡς ποιούμενα ἔκαστα τῶν ἔργων γίγνοιτο' ἀν ώφελιμώτερα. For the dative after *κτήση* cf. Cyr. III 3, 3 ἀπὸ τῶν λοιπῶν κτῶ καὶ σαυτῷ καὶ τῷ ἀνδρὶ, ὅ τι κεκτημένοι κάλλιον τὸν αἰώνα διάκετε. 6. ἐπὶ τούτοις] IX 78. 7. ήδηται σοι τὰ ὥραῖα ἀποδεικνύων ὅτι πλεῖστα, 'is delighted at exhibiting to you the fruits of the earth in their due season in as great abundance as possible'. Cf. Anab. V 3, 9 δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὥραια, Symp. VIII 25 ἐπιμελεῖται ὅπως αὐτὸς ὅτι πλεῖστα ὥραια καρκώσεται. Observe that ὅτι πλεῖστα is the predicate adjective. 8. σὺ σαυτῷ] Supply ηδοίο ἀν ἀποδεικνύων. 9. περὶ τούτου, εἰ, 'about this, namely, whether'. 10. ήδη, without any further qualifications. πολλοῦ δέξιος] VII 225.

δν εἶναι] G. § 211. The protasis is implied in δν = εἰ εἰη. 11. ἐκεῖνο] I 114, VII 81. 12. μὴ ἀπολίπῃς] VI 6. δημήν ἀργότατα ἐπιδεδράμηται τοῦ λόγου, *quam in tota oratione levissime percurrimus*, 'that part of our subject which has been treated more cursorily than any other', With δ τοῦ λόγου cf. VIII 33 οἰς γάρ ἀναγκὴ αὐτῶν φεύγειν.

§ 2. 1. 14. τὸ ποῖον ;] the article denotes that the answer is expected to be a definite one, x 8, Madv. § 11 Rem. 5. 15. ὅτι εἴη] G. § 243. 16. διως, *quomodo*, 'how'. εἰ δὲ μή, 'otherwise', used as a stereotyped formula (G. M. T. § 52 n. 2), so that there is no reason for omitting the subsequent clause εἰ μή τις ἐπισταῖτο, as Cobet does, pronouncing it a 'potissimum emblema', and so, perhaps, it might be considered in an author less negligent of style than Xen. 17. ἐπιμελεῖας δῆλος οὐδέν] IX 79, XIV 8.

§ 3. 1. 19. ἐνταῦθα δή] 'formula indicans novam iam institui disputationem, cf. Cyr. III 1, 33, v 5, 8' (Bornemann).

61 22. γάρ, 'yes, for', 'why'. θετὸν τῇ ποιούσα] XX 10, Cyr. II 4, 25 νόμιζε ήμᾶς τοὺς ἐπιζητοῦντας ἔσεσθαι. 23. πλοντός] G. § 166 Note 1. τοὺς μὴ ἐπισταμένους] G.

§ 283, 4. 24. πολλὰ πονοῦντας, 'although they labour hard'. ἀπόρες βιοτέναιν, *vitam inopem vivere*, i 168, ix 76, x 84.

§ 4. 1. 26. τὴν φιλανθρωπίαν—ἀκούσῃ, *audies quam sit benigna erga homines*, i.e. *quam sit facilis cognitu* (δέστη μαθεῖν) (Kerst). 28. ήδεστην ἄργαξεθαι] G. § 261, 2. 31. γενναῖα, *generosa*, 'of gentle birth', 'well-bred', 'noble'. Σο σκύλαξ γενναῖος Xen. Cyr. i 4, 5, κύων γενναῖος § 21, Plat. Rep. p. 375 A, Aristot. Hist. An. i 1, 32. How γενναῖος may be predicated of agriculture is seen in xviii § 10, xix § 17. 33. πράτα πρὸς τὸν ἀνθρώπους, *mitia erga homines*. Cf. Plato Rep. p. 375 C πρὸς τὸν ὀκλέος πράους. For declension of πρᾶος see G. § 70 p. 63.

§ 5. Socrates is not satisfied to be told that the profession of agriculture is an easy one to learn, but wishes to become a learner himself, and so speaks with some impatience. 35. τῇ, *qua ratione*. καθὰ=καθ' ἂ, *quomodo*. 36. ἔφησθα—ποιεῖν] G. § 134, 3. The order is δοκῶ μαθεῖν, οὐ ἔφησθα ποιεῖν αὐτὸν εἴνουσι σαι.

§ 6. 1. 38. δὲ εἶπας, 'as to what you said'. Cf. Hiero vi 496 n., above vii 24 δέ μ' ἐπήρου. 39. τὸν μελλοντα] viii 111, xii 26. 40. ἀς, 'how'. 41. ἀργότερόν πως ἐπιδερμητικέναι] i. 12.

§ 7. 1. 42. ὡσπερ εἰ εἴποις, 'just as if you were to say'. 43. τῷ ὑπαγορευόμενᾳ, 'what is being dictated'. The future active is ὑπερῷ, the aor. ὑπέπιον, pf. act. ὑπειρηκα, pf. pass. ὑπειρημα. See Cob. nov. lect. p. 778. 45. ταῦτα γάρ ἀκούσας—μᾶλλον ἀν ἐπισταλμην γράμματα, 'for had I heard you tell me this, I should have heard, it is true, that one must know how to read, but I should not, I fancy, know a bit more how to read, if I did know this'. ταῦτα ἀκούσας=εἰ ταῦτα ἤκουσα. 46. τὴκηκόη ἀν] the pluperfect is rare in a conditional sentence (G. M. T. § 49, 2). It implies δὲλλ' οὐκ ἀκήκοα.. εἰδέσθαι=εἰ εἰδεῖην, G. § 1. 47. οὐδέν τι—μᾶλλον] iii 68, 76. Observe the distinction between εἰδέναι, properly 'to have seen with the eye

of the mind', 'to know for a fact', and ἔπιστασθαι, *scire*, 'to know by practice', 'have skill in', 'understand'. Cf. Dem. 39, 29 τὸν μὲν τῶν ἑτῶν ἀριθμὸν οὐδεὶς οἶδεν ὑμῶν...τὸν δὲ τοῦ δικαίου λόγον πάντες ἔπιστασθε, Plat. Apol. 22 οἱ τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνας γὰρ ἔμαυτῷ γάρ ξυργήδειοι οὐδὲν ἔπισταμένων, τούτους δέ γ' οἴδειν διτὶ εὐρήσομει πολλὰ καὶ καλὰ ἔπισταμένους. γράμματα, 'letters', 'the alphabet', Plat. Protag. p. 325 E.

62 § 8. 1. 49. τὸν μέλλοντα—ἐπιμελεῖσθαι] 1. 39. 50.
μέντοι] correlative to μέν 1. 48.

§ 9. 1. 51. εἴ μοι αὐτίκα μάλα δόξει γεωργεῖν, 'if I were to determine forthwith to farm'. 52. ὅμοιος ἀν μοι δοκῶ, sc. εἰναῖ, the omission of which is remarkable here because of the ἀ which belongs to it. Cf. Mem. i 7, 1 ἐδόκει ἀν ἀμφὶθερα ταῦτα, Anab. vii 1, 6 ὡς ἀν αὐτῷ δοκῇ ἀσφαλές, and for the transposition of ἀν II 6, vi 58. τῷ περιβόητι Ιατρῷ καὶ ἐπισκοποῦντι κτλ., 'to the physician who goes his rounds of visits to his patients'. Cyr. viii 2, 25 ὁπότε τις ἀσθενήσει, ἐπεσκόπει, Mem. iii 11, 10. 54. οὐδέν] i 77, xi 187. 55. τοιοῦτος, i.e. οἷος ὁ Ιατρός κτλ. αὐτὰ τὰ ἔργα τῆς γεωργίας, 'the actual business, duties, of farm-work'.

§ 10. 1. 56. ἀλλὰ μήγ, *at vero, verum enim vero*, 'well but'. 57. κατατριβῆναι μανθάνοντας, conteri, confici discendo, 'to be bored to death with learning'. Cf. Mem. iv 4, 1 ἐκ καταλόγου στρατευόμενος κατατέτριμαι, *militiae laboribus confectus sum* (Kühner), Mem. iv 7, 5 τὰς αἰτίας αὐτῶν (τῶν πλανήτων τε καὶ ἀστραθμήτων ἀστέρων) ἤητοντας κατατριβεσθαι, Aristoph. Daetal. fr. xvii (221) ὅστις αὐλοῖς καὶ λύραις κατατέτριμαι χρώμενος, Εἴτα με σκάπτειν κελεύεις; where T. Kock remarks 'per ironiam filius improbus se tibiis lyrisque confectum esse dicit, ut alii scilicet laboribus consumuntur, quibus ipse post delicatas istas molestias se imparem esse profitetur'. 58. πρὸιν ἀξια τῆς τροφῆς ἔργάζεσθαι, 'ere his work is worth his daily bread', Xen. Sympos. vi 10 ἀλλ' οὐ μέντοι γε σιωπῶν οἴδα δπως ἀξια τοῦ δείπνου ἔργάσομαι h. e. quibus cenam merear. 59. δύσκολος—μαθεῖν] above 1. 28. δύσκολος

means (1) 'hard to satisfy with food'; hence (2) *dificilis, morosus*, generally 'hard to please': of things, *molestus, dificilis, irksome*, 'hard'.

60. Ιδὼν δὲ ἐργαζόμενος—διὰ πίσταιο] on the repetition of *δι-* in immediate connexion with the verb from which it has been detached see G. § 212, 2, Madv. § 189 b).

61. δέσποτε καὶ—διδάσκων, 'so as, if you pleased, even to teach another'. The apodosis implies possibility and so is equivalent to *διδάσκοις* *δι-*. See G. M. T. § 54, 2 (b).

63. λαληθέναι κτλ., 'that you know a good deal of it without being aware that you do so'. In the mss and edd. *σέ* is omitted. But, since in *recta oratio* the sentence would run thus *πολλὰ τῆς γεωργίας λέληθας σεαυτὸν ἐπιστάμενος*, as in xviii 66 *ταῦτα—έλελήθειν ἐμαυτὸν ἐπιστάμενος*, I agree with Cobet in thinking that *σέ* is indispensable.

§ 11. 1. 64. καὶ γάρ δή, 'for as a matter of fact'. Cf. Xen. Cyr. vii 5, 11. μέν may be translated 'while', 'whereas'.

διποκρύπτονται] x 20 note. 65. τὰ ἐπικαριώτατα, 'the nicest, most important points, processes of their several arts'. Cf. Cyr. iii 3, 12 where *οἱ ἐπικαριοί* are 'men of importance, influence' (*μέγιστον ἔχετε καιρόν· οἱ γὰρ στρατιῶται...* πάντες πρὸς ὑμᾶς βλέπουσι Anab. iii 1, 36), ib. vi 19, viii 5, 71, Hell. iii 3, 11; vi 4, 15. τὴς ἕκαστος ἔχει τέχνης] Madv. 101 a), G. § 154.

67. θεῷτο] opt. pr. from *θεᾶσθαι*. 68. δὲ τι ἔροι] G. § 232, 4, G. M. T. § 60, 1. Translate 'whatever piece of good work you asked about'.

69. οὐδὲν δὲ τι δινεῖται] There is an instance of a similar ellipse of the substantive verb with *οὐδεῖς ὅστις* without a negative clause following in Anab. iv 8, 20 τὰ μὲν ἀλλὰ οὐδὲν ὁ τι καὶ ἔθαβμασαν.

§ 12. 1. 70. τὰ ἥθη, 'in their dispositions'. G. § 160, 1. γενναιοτάτους, 'most noble, generous'. The word *γενναῖος* implies always nobility of character as well as birth; see l. 31. τοὺς αὐτῇ συνόντας, 'those who are engaged in it'. Arist. Ran. 957 *οἰκεῖα πράγμαθ'* οἵτις ξύνεσμεν. παρέχεσθαι] iv 68, vi 43, xiv 2.

§ 13. 1. 73. οὐχ οἶον—διποτρέπεσθαι, i. q. οἱ τοιεῦτοι ὡστε ἀπετρέπεσθαι τινα κτλ., non tale est, quale qui audierit

abstineat ab interrogando, ‘not such as to make one, after hearing it, give up his question’, Arn. § 1238. 74. ὅτι—
 διὰ τοῦτο, *quia*—*ἰδίᾳρκος*. *εὐπέρεις*, ‘easy’, a poetical word.
 75. Σιέξθι] vi 13, 17. αὐτήν, sc. τὴν γεωργίαν. 77.
ἀλσχιον for *μᾶλλον* *αλσχρόν*: ‘comparativus significat quod
 potius de aliqua re dicendum est’. Sauppe *lexilag.* p. 27.
 εἰ—*τυγχάνει*, ‘if, as is the case, they happen to be profitable’.

CHAPTER XVI

‘It is generally supposed’ said Ischomachus ‘by theoretical writers on agriculture, that one of the most difficult problems in it is to understand the special aptitudes of the soil: but the truth is that a practical knowledge of this may be obtained, even by those who are not experts, from common observation of what their neighbours’ land can produce and what not. In planting and sowing the point to be considered is not what a man would want most, but what will grow best in a given soil, for different soils are adapted to different products. This is nature’s law and it is of no use to fight against it. Even if the ground be left waste and uncultivated, its capability may be ascertained by the vegetation which grows spontaneously on it’.

‘Well’ replied Socrates ‘I am satisfied that one need not be deterred from agricultural pursuits by want of experience of the nature of soils, when even fishermen, whose business is on the sea, express their opinions on the crops which catch their eye, as they sail along the shore, and on the nature of the soil on which these grow, as freely and unhesitatingly as those who have practical knowledge of the subject’.

‘You know, I dare say, already a good deal about agriculture, if your theory about knowledge being a reminiscence is true; tell me then what branch of it you wish me to take first’.

Socrates professes his wish to know how the soil must be treated to produce the largest crops of barley and wheat, whereupon Ischomachus proceeds to give an account of the proper methods and seasons of cleansing and cultivating land.

§ 1. 1. 1. πρῶτον μέν] III 6, vi 10. 2. ἐπιδεῖξαι ἀς,
εας 'to point out, prove that'. 3. ποικιλότατον τῆς γεωργίας,
'the most abstruse, intricate point in husbandry', *quod propter varietatem in agricultura laboriosum videtur* (Bach),
maxime a vulgi notitia remotum (Weiske). So Plat. Symp. p. 182 εἰ
τοικίλος νόμος, as opposed to one νοήσαι φάδιος, is explained
by Stallbaum as *difficilis ad intellegendum propterea quod quasi varietate sua deludit*, and he compares Phileb. p. 53 εἰ where to
the speaker's request λέγεις σαφέστερον δι τι λέγει Socrates replies
οὐδὲν ποικίλον, *nihil quod difficilem habeat explicatum*. Cf.
below xvii 42 and Xen. Mem. II 3, 10 οὐδὲν ποικίλον οὐδὲ
κανὸν δεῖ εἴ τι αὐτὸν μηχανᾶσθαι, i. e. *nihil exquisiti*, s. *ad quod perficiendum multiplici arte opus sit* (Sturz). 4. οἱ λόγῳ
—*βιούντες*] vi 13, xv 75. Theophrastus in his *περὶ φυτῶν λοτοπλά* tells us who were the writers on agriculture that pre-
ceded himself. He speaks in his *αλτία φυσικά* II 4, 12 (ed. I. G.
Schneider) of one Leophanes (who is also mentioned by Aristotle de gener. anim. IV 1) as having written on the different
varieties of soils. 5. *ἀκριβέστατα*] G. § 75.

§ 2. 1. 5. φασὶ γάρ κτλ.] the γάρ is *epexegetic*, intro-
ducing a relation, which has been pointed at by the preceding
τοῦτο : cf. xi 37, xiii 56. 6. τὸν μὲλλοντα—γεωργήσειν] VII
111, xv 43. 7. δρθῶς γε—ταῦτα λέγοντες] the participle
put in apposition with the subject of a preceding sentence,
serves to annex a characterizing remark on an action or ex-
pression of some other person mentioned in that sentence, as
in Cyr. III 1, 38 ἀπέκτεινε αὐτὸν δέ ἐμὸς πατήρ.—Τι λαβὼν ἀδι-
κοῦντα; Madv. § 176 c) Rem. 8. δι μὴ εἰδώς] G. § 283, 4.
9. φέρειν, 'to produce', IV 70, v 7. 10. οὔπομαι] paren-
thetically, as in III 67. εἰδένη δν] G. § 226, 1.

§ 3. 1. 11. οἴκοῦν, *iam vero*, 'to begin then', 'well then',
xiii 31. καὶ ἀλλοτρίας γῆς κτλ., 'it is possible to ascer-
tain this particular even in another man's ground, what it can
and what it cannot bear, by observing the fruits and the trees
on it : when, however, a man has ascertained that, there is no
further use in fighting against providence; for it is not by
sowing or planting what he wants himself, so much as what

the ground produces and supports of its own accord, that a man can obtain the necessaries of life'. ἀλλοτρίας γῆς, partitive genitive after τοῦτο. See n. to Hier. I. 184, Madv. § 53 and cf. Plat. Apol. p. 17 Α μάλιστα αὐτῶν ἐν ἔθαμμασα, Menex. p. 241 Β τοῦτο δὴ ἀξιον ἐπαινεῖν τῶν ἀνδρῶν, Theaet. p. 101 Β δ θαυμάξω τοῦ ἐταῖρου σοῦ. 12. τοῦτο—δ τι] G. § 148 Note 3. δ τι—μή δύναται] Virg. Georg. I 53

'et quid quaeque ferat regio et quid quaeque recuset', iv 109 'nec vero terrae ferre omnes omnia possunt'. μή is used and not οὐ because of the indefinite δ τι. 13. δρῶντα, 'by observing'. δένδρα, 'fruit-trees') (ὕλη, *materia*, 'timber'.

14. ἐπειδὴν γνῷ] xi 105, xv 1. οὐκέτι, *tum non*, xx 114.

15. δν may be used twice or even three times with the same verb either to make the condition felt throughout a long sentence or to emphasize certain words in it. Cf. II 102, xv 60. δτον—τοῦτο] G. § 152 Note 3, above v 58. δέοιτο is an assimilated optative, I 182, vi 24. σπείρων=ει σπείροι, xv 45. 16. ή δ τι ή γῆ ηδοιτο φύουσα, i.e. σπείρων καὶ φυτεύων τοῦτο δ τι κτλ., *si serat et plantet, quidquid terra libenter gignat*.

§ 4. I. 17. ήν 8' δρα, 'but if, as may possibly be the case', v 56. 18. μή έχῃ, *non possit*, sc. ή γῆ. 19. ξοτι καὶ παρδ γείτονος τόπου κτλ., 'it is possible also in many cases to gain a truer notion of it from a neighbouring piece of ground than to learn from a neighbouring proprietor'.

§ 5. I. 21. καὶ—δέ] xiii 39. χερσεύοντα—δμας, 'though it lie waste (v 82)—yet all the same', xiii 40, G. § 277, 5. 22. ή τὰ δύρια καλὰ φύουσα κτλ., 'the land, whose wild products are beautiful, may be made by proper care to yield also its cultivated products in beauty'. On the tertiary predicate adjective καλά see G. § 142, 3. Varro R. R. I 19, 7 and Anatolius Geopon. II 10, 2 make the same remark, but Pliny xvii 4 does not agree with them. Similarly Virgil Georg. II 180 says that the presence of the wild olive shows that the soil is good for the cultivated tree. 23. τὰ ημέρα are *fruges sativae*, cf. Anab. v 3, 12 ἀλσος ημέρων δένδρων, Cyneg. v 5 δσα ή γῆ φέρει (*τοῦ μετοπώρου*), τὰ μὲν ημέρα συγκεκόμισται, τὰ δὲ δύρια

γήρα διαλέλυται, Herod. viii 115, 3 δενδρέων τῶν ἡμέρων καὶ τῶν ἀγρίων. 24. μὲν δῆ] i 94. οἱ μὴ ἔμπειροι, sc. ὄντες, G. § 283, 5. 25. γεωργ(ας] G. § 180, 1.

§ 6. 1. 27. τοῦτο—ἀποτεθαρρηκένα, 'to have gained ample confidence—on this point, that I need not abstain from husbandry for fear of not knowing the quality of the soil'. See Index. τοῦτο μέν] below l. 49. The accusative of demonstrative and relative pronouns is used more freely, where a preposition might have been employed, as in Symp. ii 19 τόδε γελάτε, Anab. iii 2, 20 τοῦτο ἄχθεσθε, Cyneg. ix 10 βιασθεῖσαι τοῦτο, Vect. iii 4 ταῦτα τιμώμενοι, iv 10 τοῦτο ἀντιλέγω. See n. to Hier. l. 109, Madv. § 31, G. § 160, 1. Sturz translates *confido me eius rei non imperitum esse.* 29. διπέχεσθαι] v 3, xi 104.

§ 7. 1. 30. καὶ γὰρ δῆ] xv 64. **ἀνεμηήσθην**, 'I am reminded of'. 'The aorist is sometimes used in colloquial language by the poets (especially the dramatists) when a momentary action, which is just taking place, is to be expressed as if it had already happened'. G. M. T. § 19 note 5.

τὸ τῶν ἀλιέων, δτι κτλ., 'the (particular circumstance about) fishermen, viz. that etc.', 'what the fishermen do, how etc.', an instance of the attraction of the subject of the object sentence, as object into the principal sentence; it is in fact equivalent to **ἀνεμηήσθην δτι οἱ ἀλιεῖς**. Madv. § 191. 31. **Θαλατ-**
τουργοὶ ὄντες—**ὅμως**, 'though their business is on the sea, yet', above l. 22. The word is used twice by Polybius and once by Lucian and Aleiphron, but is not found elsewhere in Xenophon. Cf. Nov. Test. Apoc. xviii 19 **ναῦται καὶ δσοι τὴν θάλασσαν ἐργάζονται**. **καταστήσαντες**, sc. **τὴν ναῦν** (Hom. Odyss. xii 185), *inhibita navi*, 'stopping (their vessel)'. Many transitive verbs, especially those which express motion or the contrary are used intransitively, as **ἀνέγειν**, 'to put to sea', **ἀλρεῖν**, 'to lift (the hand or foot)', Arist. Plut. 689, where see my note (682), **ἀνοίγειν**, *viam sibi aperire*, 'to get into the open sea', Xen. Hell. i 1, 2; 5, 13, **εἰσβάλλειν**, 'to invade', **ἔλαύνειν**, 'to drive' or 'ride', **ἐπέχειν**, 'to stop', **προσέχειν**, 'to put in at a place', **προσπταλεῖν**, 'to fail' etc. 32. **ἐπι θέαν**, 'for the purpose of observing', ii 102, vii 176.

ησυχοι βαδίζοντες, 'sailing leisurely along', the adjective in apposition to the subject, in lieu of an adverb, to denote the relation of the subject to the action. Cf. Cyr. v 3, 55 παρελαύνω τὸν ἵππον εἰς τὸ πρόσθεν ησυχος, Anab. vi 5, 11 οἱ μὲν ησυχοι προῆγον, Madv. § 86 a), Clyde § 22. παρατρέχοντες ἀμα, *interea dum celeriter praeternavigant*, 'all the while, as they scud past'. Cf. VIII 29 for the opposition between βαδίζειν and τρέχειν, and for the use of ἄμα with the participle Cyr. iii 3, 59 ἄμα πορευόμενοι παρεκάλουν ἀλλήλους, v 2, 22 ἄμα προτῶν ἐπεσκοπεῖτο, i.e. *inter progrediendum*, Plat. Phaed. p. 76 c εἰ μὴ ἄμα γιγνόμενοι λαμβάνομεν, Madv. § 175 b), G. § 277 Note 1.

64 Clyde § 46. 33. τὸς καρπούς, 'the crops', esp. of corn as opp. to wine, Arist. Eccl. 14 στοὰς καρποῦ βακχίου τε νάματος πλήρεις, Nub. 1119 τὰς καρπόν τε καὶ τὰς ἀμπέλους φυλάξομεν according to the conjectural emendation of Koræs for καρπὸν τεκούσας. 34. ἀποφαίνεσθαι, sc. τὴν γνώμην, 'to express themselves, give their opinion', II 32. 36. καὶ πάνυ τοίνυν κτλ.] the order is; καὶ τοίνυν ὅρῳ αὐτοὺς πάνυ ἀποφαινομένους τὰ πλεῖστα (plerumque) περὶ τῆς ἀγαθῆς γῆς κατὰ ταῦτα τοῖς καὶ πάνυ ἐμπειροῖς τῆς γεωργίας. For καὶ...τοίνυν, 'and in fact', cf. v 8, x 5. This is better, I think, than to take καὶ as intensive of πάνυ. 37. τοῖς ἑπτέροις] governed by κατὰ ταῦτα, *eodem modo*, 'in the same manner as'; cf. I 31, XVIII 3, XIX 63. τὰ πλεῖστα] VII 5.

§ 8. I. 40. βούλει, ἀρξωμαι] G. § 256. 41. ὑπομνήσκειν, 'to put you in mind of', 'bring to your recollection'. Ischomachus may be referring to Socrates' theory of reminiscence (*ἀνέμνησις*), according to which what is called teaching is the revival of knowledge acquired in a former life but forgotten (Plato Menon. cc. 14—15). οἶδα—γεωργέν, 'I am sure that I shall be telling one who knows a great deal already about farming'. Madv. § 176 b). Cf. VIII 141, XIII 53.

§ 9. I. 45. ἥδεις μανθάνειν] VI 58, XI 10. φιλοσόφου γάρ μάλιστά ἔστιν ἀνδρός, 'philosophi enim est omnia scitu digna accurate et penitus pernoscere (ergo etiam artem oeconomiam)' Breitenbach. On the use of ἀνδρὸς with nouns implying a man's profession see n. to Hier. I. 627.

46. δπως ἀν—γῆν ἀργαζόμενος—λαμβάνομεν, ‘how I must till the land to get, if I wished, the greatest amount of barley and wheat’. See n. to viii 141.

§ 10. 1. 49. οὐκοῦν, ‘well then, to begin’, above l. 11, xiii 31. τοῦτο μέν] III 63, v 50, xvi 27. τῷ σπόρῳ νεὸν δεῖ ὑπεργάζεσθαι, *novalem prius subigere ad sationem*, ‘you must prepare fallow-land for sowing’. Cf. Theophr. Hist. Plant. III 1, 6 ἐνιαχοῦ δὲ, ἀν μόνον ὑπεργάσωνται (ex em. Steph. pro v. ὑπερτάσωνται) καὶ κυήσωσιν, εὐθὺς ἀναβλαστάνει τὰ οἰκεῖα τῆς χώρας, ὥσπερ ἐν Κρήτῃ κυπάρισσοι, Dionys. Halic. antiq. 10, 17 ὑπεργάζεσθαι ἄρουραν εἰς σποράν. In the same sense ὑπό is used in ὑπειπεῖν, *praefari*. The process of preparing a vineyard for planting by loosening the soil with a spade or dibble (*pastinum*) was in Latin called *pastinatio*.

§ 11. 1. 54. δλλά] II 2. πηλὸς ἀν εἴη] because it rains pretty nearly all the winter in Greece. Cf. xvii 85.

55. σοι δοκεῖ; sc. ἀροῦρ δεῖν τὴν γῆν. 56. σκληρὰ κινεῖν τῷ ξεύγει, *durior quam quae subigi a iumentis possit*, ‘hard to break with the plough’, XIII 11, xv 28, Madv. § 150 a), G. § 261, 2. Cf. Hor. Sat. I 4, 12 *piger scribendi ferre laborem*.

§ 12. 1. 58. κινδυνεύει εἶναι...δρκτέον, ‘it is probable that we must begin’. See Mem. IV 2, 84, and Hier. l. 149, in both of which passages in like manner the connecting particle is omitted. This is the point of Hesiod’s (Opp. 391) agricultural precept *γυμνὸν σπείρειν γυμνὸν δὲ βωτεῖν*, translated by Virgil (Georg. I 299) *nudus ara, sere nudus; hiems ignava colono*.

60. χεισθαι κτλ., *resolvi, laxari, diffundi*, ‘to be loosened at that season’, so as to make it crumbling (Virgil’s *putris*). Cf. Theophr. C. P. III 4, 4 ἔπει ἡ γῆ βορεῖος μὲν πεπηγνῖα καὶ ξηρά, νοτίοις δὲ κεχυμένη καὶ ἔνικμος, Geoponic. v 25, 2 ἡ τῆς γῆς πλειων διάχυσις. 61. τηγυκαῦτα, ‘at that season of the year’.

62. τὴν πόναν ἀναστρεφομένην κτλ., ‘that the green crops, if turned up at that season, will furnish manure to the ground, before they shed (lit. and not yet shed) their seed so as to spring up again’, cf. xvii § 10. Observe the contrast between *ἥδη* and *οὕπω* (which by the way is translated in the

Bibl. Past. as if it were οὐκέτι, in defiance of the plain sense of the passage). For ἀναστρεφομένην cf. Herod. vi 47, 2 ὅρος μέγα ἀνεστραμμένον ἐν τῷ ἄγρῳ, *ingens mons quaerendis* 65 (metalli venis) *susque deque versus.* 64. καρπὸν—καταβαλεῖν, 'to shed seed', used also of 'sowing seed', as in Plat. Theaet. p. 149 εἰς πόλαν γῆν ποῖον φυτόν τε καὶ σπέρμα καταβλητέον, and metaphorically in Dem. c. Timocr. § 154 p. 748, 13 οὐδὲ σπέρμα δεῖ καταβάλλειν ἐν τῷ πόλει οὐδένα τοιούτων πραγμάτων οὐδὲ εἰ μή πω ἀνέκφυοι, 'no man ought ever to sow the seed of such matters in the state, even if there be no probability of its springing up at present' (if sown). The Greeks were aware of the importance of sowing green crops to be buried in the soil for the purpose of manure. Cf. Vanierius, *praedium rusticum* ed. Barbou, lib. i p. 13 *novis ne forte soli prior impetus obicit | messibus, herbosa nimias farragine vires | pubentique faba napoque absumat edaci;* and again *expediendus erit saxis et gramine campus | et filice et iunco : filicem satione fabarum | interimes.* See n. to xvii 75.

§ 13. l. 65. γάρ δή] xi 47. ἔτι, *praeterea.* εἰ μέλλει—ἴστεθαι] xiii 4. 66. ὑλης καθαράν, *puram a silva*, 'clear of undergrowth'. Cf. Hell. iv 4, 6 τῶν μαιφόνων καθαράν, Herod. ii 138 γλώσσα καθαρὴ τῶν σημητῶν: G. § 180. 67. δητήν...πρὸς τὸν ἥλιον, 'baked as much as possible in the sun'. Plut. Quaest. gr. 31 p. 298 b οὐ πρὸς πῦρ ἀλλὰ πρὸς ἥλιον δητῶσι τὰ κρέα, Diod. Sic. Hist. iii c. 21 κοιμῶνται μετέωροι τοῖς κύτεσι πρὸς τὸν ἥλιον, Herod. i 200, ii 92, 4 ταῦτα (τὰ κρίνεα) αὐαίνουσι πρὸς ἥλιον, Arist. Vesp. 804 ἐστῶσα πρὸς τὸν ἥλιον. With the whole passage cf. Virg. Georg. ii 259 *his animadversis* (i. e. 'the quality of the soil') *terram multo ante memento excoquere et magnos scrobibus concidere montis, ante supinatas aquiloni ostendere glebas,* and the precept given in Georg. i 65 *glebasque iacentis pulverulenta coquat maturis solibus aestas.* 69. πάνυ γέ] i 47. οὕτως—ἴχειν] οὕτως like πολύ, πάνυ, μᾶλλον and other adverbs is frequently separated from the word which it qualifies, see n. to Hier. l. 7 and cf. Soph. Phil. 104, Oed. T. 1444.

§ 14. l. 72. ἐν τῷ θέρει ὅτι πλειστάκις, 'as often as possible.'

during the summer'. 73. μεταβάλοι, 'turn over'.
 75. ἀν...ἐπιπολάσθαι, *summo in solo maneret, non radicem denuo ageret*, 'would lie on the surface', 'be kept from taking root'.
 ανέλνοιτο, *exsiccatetur*, 'be dried up'. 77. ἐν μέσῳ τῷ θερε, 'in midsummer'. G. § 142, 4 Note 4. 78. κανοίη τῷ [ένγε] above l. 56.

§ 15. l. 79. εἰ δὲ ποτοφεν] G. M. T. § 53 note 2, 'in case men make fallow land by turning it up with the spade'. The stress is on σκάπτοντες as)(κινοῦντες τῷ ζεύγε. 80. εἴδηλον, sc. ἔστι. καὶ τούτους, i.e. 'those who use the spade as well as those who use the plough'. Βίχα ποιεῖν τὴν γῆν καὶ τὴν ὄλην, *terram a fruticetis purgare* (Sturz), 'to separate the soil and the weeds'. 83. ἐπιπολής, 'on the surface'. στρέφειν, *vertere* (Hor. Sat. i 1, 28, Virg. Georg. i 147), 'to turn up' by digging or ploughing. ή ἀμητιστῆς, partitive gen., *pars eius lutulenta*, 'the part of it which has not been exposed to the action of the sun'. G. § 168.

CHAPTER XVII

Continuation of Socrates' conversation with Ischomachus, on the approved methods and common seasons of sowing. The quantity of seed sown must vary according to the various conditions of soil; some soil, which will not bear too severe a requisition on its strength, will be improved by ploughing the first green crop into it, to serve as manure: if the land be allowed to go on ripening heavy crops, it will soon be impoverished. How to counteract the effects of heavy winter rains.

§ 1. l. 1. δρᾶς ὡς] vii 40. 2. ἀμφοτέροις τίμιν ταῦτα δοκεῖ, 'we are both of the same opinion'. 3. δοκεῖ γὰρ οὖν, 'yes, indeed, we are of the same opinion', not 'yes, it seems so'. Cf. Cyr. i 6, 22 λέγεις σὺ—; Δέγω γὰρ οὖν, ib. § 25, v 5, 16, Mem. III 3, 2 καὶ ἔστι γε καλόν.—Ἐστι γὰρ οὖν, ἐφη, IV 6, 14. The οὖν has a restrictive, not a consecutive force. 4. μὲν—μάντοι] x 49, xv 50. ἀλλο τι γιγνόσκεις, *num aliud quid statuis?* 'have you any other opinion?'

π 24, π 109, χι 62, 74, Συρ. 1 1, 8 δέ ταῦτα ἐνεθυμούμεθα, οὕτως ἔγιγνώσκομεν περὶ αὐτῶν, Αναβ. π 5, 8 περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν δρκῶν οὕτω γιγνώσκω. 5. τὴν

ἄραν σπείρειν] Sturz, understanding εἶναι ταύτην, translates *tempus quo seminandum est, quo seminari commode potest, esse hoc*, ‘that the proper time for sowing is that which etc.’ But I should prefer to make σπείρειν depend upon γιγνώσκειν, ‘that we must sow at the season etc.’, so that the construction is the same as in l. 12, and ll. 59, 79. 6. πάντες οἱ πρόσθεν ἀνθρώποι, sc. δύτες, omnes qui olim vixerunt, omnes superiorum aetatum homines. 7. τείραν λαβόντες, quam experti, ‘after making trial of which’. 8. κρατίστην εἶναι, sc. αὐτήν.

Cf. Porson on Eur. Med. 1.734: Graeci cum verba duo, diversos casus regentia, ad idem nomen aequi referantur, ne nomen proprium aut pronomen minus suaviter repetatur, in utrovis regime semel ponunt, altero omisso. Antiphanes Athenaei VIII p. 339 Λ ὅν ἡν ἴδη, τὰς χεῖρας οὐκ ἀφέξεται, Aristoph. Pollucis VII 108 (fr. inc. 592, ed. Koch) πλὴν εἰ τις πράγμα δεόμενος βασκάνιον ἐπικάμινον ἀνδρὸς χαλκάν, Plato Sympos. p. 174 Β οἱ (σῖτοι) μὲν γὰρ εὐθὺς παιδά τινα τῶν ἐνδοθεν ἀπαντήσαντα ἄγειν. The case of the pronoun is usually determined by the participle. See Stallbaum on Plat. Gorg. p. 492 B, Laches p. 187 A, de legg. III p. 689 A, Phaedr. p. 240 C.

66 § 2. 1. 8. ἐπειδὸν—**Ιλιον** xv 1, xvi 14. 9. πού, opinor, ni fallor, ‘I presume’, Hier. 1 137, καὶ σύ που οἴσθα, Mem. III 3, 2; 5, 15; IV 2, 31. πρὸς τὸν Θεὸν ἀποβλέποντον κτλ., ‘look anxiously to the god for the time when he will send rain upon the earth and leave them free to sow’. ἀποβλέπειν πρὸς or εἰς τινα ν. τις ‘to look away from other objects at one particular person or object’, ‘to look anxiously, wistfully, to’. Cf. II 57, Arist. Ach. 32 ἀποβλέπων εἰς τὸν ἀγρόν, Plat. Phaedr. p. 239 B πάντα ἀποβλέπων ἐς τὸν ἐραστὴν (cf. ἀποθαρρεῖν XVI 28). So Arist. Pac. 635 ἐβλεπεν πρὸς τοὺς λέγοντας, Soph. Antig. 522, Aiac. 400, Eur. Iph. Taur. 1056 ὡς φίλταται γυναικες, εἰς ὑμᾶς βλέπω; Hesiod Opp. 475 οὐ δὲ πρὸς ἀλλοιος αὐγαστέαι, sc. auxili capiendi causa. 10. βρέξας τὴν γῆν, terra irrigata, pluvia terrae immissa. βρέχει is sometimes used impersonally for νει, ‘it rains’. ‘Soin très-nécessaire en Grèce’, says Gail, ‘où la terre a été brûlée par

les grandes chaleurs de l'été ; au lieu que chez nous, dès qu'on a recueilli, on laboure et l'on sème'. δέφησα (sc. αὐτούς), concessurus sit, 'will allow them'. Cf. Plat. de rep. vii p. 520 ἡνα δέφη τρέπεσθαι διγη ἔκαστος βούλεται, v p. 461 v δέφησομεν—αὐτοὺς συγγίγνεσθαι γὰρ έθέλωσι. 11. σπείρειν, 'to begin sowing'.

According to Virgil (G. i 215) spring is the time for sowing beans, lucerne and millet, the end of October for vetches, kidney-beans and lentils, but wheat and spelt should be sown later, after the middle of November. He adds 'multi ante occasum Maias cooperere; sed illos Exspectata seges vanis delusit artis', i.e. 'many no doubt do begin their sowing before the setting of the Pleiades (November 11), but what has been the consequence? the crop they looked forward to has deceived their hopes with its false ears'. Columella says (xi 2, 80): 'vetus est agricolarum proverbium maturam sationem saepe decipere solere, seram numquam quin mala sit'. There is an English adage 'It is better to sow out of temper than out of season'. Plin. Nat. Hist. xviii c. 25 § 60 sementibus tempora plerique praesumunt et ab xi die autumnalis aequinocti fruges serunt, adveniente coronae exortu, continuis diebus certo prope imbruum promisso: Xenophon, non antequam deus signum dederit. Hoc Cicero Novembris imbre fieri interpretatus est, cum sit vera ratio non prius serendi quam folia cooperint decidere. Hoc ipso vergiliarum occasu fieri putant aliqui a. d. iii id. Novembris...: sed ille indocilis caeli agricola hoc signum habeat inter suos vepris, humumque suam adspiciens, cum folia decident, viderit decidua. Sic iudicetur anni temperies, alibi tardius, alibi maturius; ita enim sentitur ut caeli locisque adficit natura, idque in hac ratione praecellet, quod eadem et in mundo publica est et unicuique loco peculiaris. 'In Britain', says Adam Dickson, *Husbandry of the Ancients*, Vol. II p. 1 ff., 'we have three seasons of sowing, autumn, spring and summer. We sow wheat and rye in autumn; oats, pease and beans, early in spring; and barley early in summer. Among the Romans there was an autumnal and a vernal seed-time. The former continued from the vernal equinox to the winter-solstice. The latter or trimestrian seed-time was only used in land *ubi sementem maturam facere non possis et cuius crassitudo sit restibilis*, Plin. Nat. H. xviii c. 17 § 46; *locis praegeledidis ac nivosis, ubi aestas est humida et sine vaporibus*, Colum. II c. 9. They were very exact in determining the seasons of sowing according to the situation of the land; Cato says c. xxxiv *ubi quisque locus frigidissimus aquosissimus erit, ibi primum serito. In calidissimis locis sementem postremum fieri oportet*; Col. xi 2, 80 *in totum praeципimus, ut quisque naturalis locus frigidus erit, is primus conseratur; ut quisque calidus, novissimus*. It seems to have been the practice with the Romans to delay for some time the sowing of the dry lands, expecting rain, but, if

the rain was long in coming, to sow them, though dry, expecting that the drought and heat would not continue so long as to hurt the seed'.

12. ἐγνώκαστι δῆ γε...καὶ τὸ μῆ...σπεύρεν κτλ., 'yes of course all men have made up their minds (about this and) also that they must not sow, if they can avoid it, in a parched soil'.

δῆ] n. to Hier. I. 213. 13. ἔηρῷ, sc. γῇ, *in terra pluvia destituta*, xix 36. ἀκόντες εἶναι] G. § 268 Note, Hier. I. 586.

14. δῆλον δτι, 'obviously', xiii 26. πολλαῖς ζημίαις παλαίσαντες, 'because they had previously heavy losses to struggle with, those of them who sowed before they were bidden by the god to sow', ζημίαις παλαίσαντες, *cum damnis luctati*.

Cf. Hesiod Opp. 411 αἰδὲ δὲ ἀμβολιεργὸς ἀνὴρ ἀγησι παλαίει, Pind. Nem. VIII 47 Διας φόνῳ πάλαισεν, Eur. Rhes. 509 κακῷ δὲ μερμέρῳ παλαίσομεν, Polyb. II 56, 6 τηλικαύταις παλαῖσαι συμφοραῖς, v 56, 2 μέχρις δεῦ τοῖς δροῖσις τάδελφῷ παλαίγη συμπτώμασιν.

15. οἱ—σπεύραντες] in partitive apposition to πάντες, i 125, xii 43, Cyr. vii 5, 28, G. § 137 Note 2. πρὶν κελευσθῆναι] G. § 274. 'κελεύειν per oraculum deus dicitur, Hell. III 3, 3 τὸν θεὸν τοῦτο κελεύειν φυλάξασθαι, et per exta VII 2, 20 οἴκειθα γάρ ἔτι σὲ μᾶλλον ἡμῶν τοὺς θεοὺς τῶντα πράττειν κελεύειν' (Breitenbach).

§ 3. I. 16. τῶντα μέν] xvi 27, 49. τῶντα διμογνωμονοῦμεν] xvi 27 n. 18. οὕτω, 'usu et multorum damno' (Weiske). γίγνεται διμονοεῖν, sc. πάντας ἀνθρώπους, usi venit ut in iis inter nos consentiamus omnes, 'it happens that we are all of one mind about them'. Cf. Cyr. v 2, 12 εὔχονται τῶσι θεοῖς γενέσθαι ποτὲ ἐπιδειξασθαι, i.e. contingere aliquando ut se ostendant, 'that they may have a chance of showing', vi 3, 11 λαβεῖν μοι γένοιτο αὐτόν, Anab. i 9, 13.

19. οἷον, 'for example', i 88, ix 51, xx 34. ἅμα πᾶσιν, omnino omnibus. βελτιον] see Index s. v. 20. ιμάτια] the ιμάτιον (*pallium*) was the principal article of the Greek outer dress, as the *toga* was that of the Romans. It consisted of a large square or oblong blanket, fastened on the shoulder by a brooch, and worn usually over the tunic. It was called ἐπιβλημα, ἀναβολή, περιβόλαιον (*περιβλημα*) according to

the different modes in which it was put on. See Rich's *Comp. to the Dict.* p. 469. ήν δύνανται, 'should they have the means', G. § 226, 4.

§ 4. 1. 22. ἐν τῷδε διαφέρονται...πότερον κτλ., *in hac re dissident, utrum etc.*, 'they are divided in opinion concerning sowing on this point, namely, whether the early or mid-season or latest is the best'. [ἥδη] see n. to Hier. I. 202.

24. κράτιστος, sc. ἔστιν. δψιμάτατος] an Ionic and poetical word.

'Both δψιμός and πρώιμος' says Mr Rutherford, *N. Phr.* p. 124 'not only afford an admirable illustration of the inconsistency of Xenophon's diction, as δψιμάτατος occurs in Hell. v 4, 3 and πρωιτατα in Cyr. VIII 8, 9, but may well be regarded as another proof of the position, that with an Attic basis his diction is really a composite one, being modified, both in vocabulary and syntax, by the other dialects of European and Asiatic Hellas'. The two words are found together in the Epistle of James v 7 οὗτοι δὲ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθύμων ἐπ' αὐτῷ ἔως λάβῃ πρῶμον καὶ δψιμον, i.e. 'the early (in Oct., Nov. and Dec.) and the latter (March, April) rain'.

25. οὐ τεταγμένως τὸ ἔτος ἀγεῖ, non ordine eodem et constanti annum moderatur (ita ut semper tantum una quaēdam auctumni pars opportuna sit serendo, *Breitenbach*), 'does not regulate the year according to fixed rules', i.e. does not always give us the same kind of weather one year as another.

For this meaning of ἀγεῖ cf. Plat. de legg. x p. 896 Ε ἀγεῖ...ψυχὴ πάντα τὰ κατ' οὐρανὸν καὶ γῆν καὶ θάλατταν ταῖς αὐτῆς κινήσεσιν, p. 898 Ε ἡλιον εἰπερ ἀγεῖ ψυχή, Phaed. p. 94 Ε οἷας ἀγεῖ τε ταῦτα (sc. τὰ τοῦ σώματος παθήματα) καὶ δεσπόζειν, Critias p. 109 C οὐτως ἄγοντες τὸ θηρεῖτν ἄπαν ἐκυβέρνων, Xen. Anab. VI 8, 18 δὲ θεὸς ἵστως ἀγεῖ οὕτως δὲ τοὺς μεγαλυγορήσαντες—ταπεινῶσαι βούλεται, Hell. VI 4, 3 ἥδη τὸ δαμανόντων ἤγειν, II 4, 19 ὥσπερ ὑπὸ μοίρας τινος ἀγόμενος.

26. τὸ μὲν τῷ πρωιμῷ κάλλιστα, sc. ἀγεῖ. Schneider is rightly censured by Reisig for supplying 'ἔχον vel simile aliquod' with κάλλιστα.

§ 5. 1. 28. πότερον—ἥ;] III 84, XII 13. κρενττον, utilius, potius, XX 45. 29. ἐν τούτων τῶν σπόρων χρῆσθαι

ἐκλεξάμενον, 'to make choice of and keep to one of these seed-times'. 30. έάν τε—έάν τε, sive—sive, XI 96.

31. ἀρξάμενον διὸ τοῦ πρωιμωτάτου] xi 80, 56. 32.
σπείρειν, 'to go on sowing'.

§ 6. 1. 34. πάντες μετέχειν τοῦ σπόρου, lit. 'to share in the entire period for sowing', i.e. to sow a portion at each period. Zeune compares Didymus in Geopon. II 14, 8 τινές, ὥσπερ ἀσφαλέστερον διαισθεύμενοι, οὐ πάντα τὸν σπόρον πρώιμον παιούσιν, ἀλλὰ καὶ δεύτερον καὶ τρίτον καὶ τέταρτον καιρὸν διαιροῦσι, τὸ ἀδηλον τοῦ μέλλοντος φύλαττόμενοι, i.e. 'some, as though they considered it a safer method, do not sow all their seed early, but make a division into second, third and fourth sowings, to guard against the uncertainty of the future': and, quoted by C—W, Eccles. xi 6: 'In the morning thou shalt sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper or whether they both shall be alike good'. 35. δε, 'each year'. ἀρκοῦντα σήτον λαμβάνειν, *idoneam messem percipere*, 'to get a sufficient crop of corn', v 16, xvi 48. 36. πότε μὲν—πότε δέ, *aliquando—aliquando; modo—modo*; 'in one year'—'in another year'. μηδὲ ἵκανόν, 'not even sufficient'. 38. καὶ τοῦτο,

67 'in this point also'; cf. above l. 16. 39. διανθάνων] G. § 276, 2. καὶ ταῦτα, 'and that too', xi 15. 40. πρόσθεν ἔμου, 'before me', Cyp. vii 5, 43 πρόσθεν ἡμέρας. τὴν γνώμην ἀποφανόμενος] II 32, xvi 34.

§ 7. 1. 41. τι γάρ;] a lively way of passing to a new point for consideration, 'what do you say to this?' Cf. Mem. II 6, 2 with Kühner's note, Devar. *de part.* p. 52. 42. ποικίλῃ] xvi 3. 43. πάντως, 'by all means'. 44. μὲν γάρ] See n. to Hier. I. 647. 45. πού] I. 9. 46. καὶ γάρ ἐπάκα, sc. τὸ σπέρμα διπτόμενον, 'yes, for I have actually seen it done'. 47. δέ γε] I. 47. διμαλῶς, *aequaliter*, 'evenly'.

'The main perfection of sowing is to disperse the seeds equally: and that is the reason why drilled corn is preferable for seed, since the plants will have enjoyed more space, air and sunshine, and the grain will be larger, healthier and stronger.....Bread from drilled wheat will be better-tasted than from wheat when raised by random sowing'. W. HARTE, *Essays on Husbandry*, p. 210, ed. 2.

49. ήδη] VIII 126. 50. τοῖς κιθαρισταῖς] see n. to vi 73.
 51. ὑπηρετεῖν τῇ γνώμῃ, 'to do the mind's bidding'.

§ 8. 1. 52. πάνυ μὲν οὖν] a common form of assent, i 47. 53.
 ή γῆ, ή μὲν—ή δέ] partitive apposition, above l. 15. λεπτοτέρα, *tenuior*, *macrior*, 'thinner', 'poorer', 'lighter'. Cf. Thuc. i 2, 5 τὴν Ἀττικὴν λεπτόγεων οὐσαν. παχυτέρα, *pinguior*, *crassior*, 'richer', 'fatter'. 54. δρά γε] i 3 n. 55. διπερ, 'just the same as'. Schneider compares Theophrastus Hist. Plant. VIII 6 πλεῖστον γὰρ ή πίειρα καὶ ἀγαθὴ δύναται φέρειν τῆς ὑφάμμου καὶ λεπτῆς. 58. ποτέρᾳ δὲ πλεῖστον, sc. διδοῖς, 'to which of the two soils you would allow a larger quantity of seed'.

Adam Dickson, in his *Husbandry of the Ancients*, vol. II ch. xxv p. 33 ff., Edinburgh, 1788, tells us that the Romans were very careful in adapting the quantity of seed to the land. We have only one general maxim, and that is to sow less or more, as the land is rich and clean, or poor and foul. The Roman practice differed in one respect greatly from ours; they sowed a smaller quantity upon the light poor lands than upon the rich wet clays; whereas we commonly sow a larger quantity. This difference naturally arises from the different methods of culture used. Our poor light lands are commonly full of weeds; and hence it becomes necessary to sow a large quantity of seed, to prevent the weeds from destroying the crop. But, in the Roman husbandry, this kind of land, being fallowed for every crop, few weeds came up with the seed, and these few were destroyed by the hoe and in weeding; the seed therefore might be sown as thin as the nature of the soil would allow. Were the poor light land in Britain managed after the manner of the Roman husbandry, it would certainly require much less seed than under its present management.

§ 9. 1. 59. νομίζω] Some take this for νομίζω δεῖ, 'I think it proper'; see above l. 5 n., below l. 81, Lobeck *Parerga ad Phrynicum* p. 753 ff.; others in the sense of *soleo*, 'I am accustomed'; whilst others again say that we must supply the indefinite subject before ἐπιχεῖν. τῷ ισχυροτέρῳ πλεῖστον, 'the stronger it is, the more water'. See n. to Hier. l. 441. 60. ἐπιχεῖν, *affundere*, = ἐγχεῖν, cf. Anab. iv 5, 27 πάνυ δικρατος ἦν, εἰ μή τις ὄδωρ ἐπιχέοι. 62. τρέφειν is to be taken with προστάξαιμι, not with δυνατωτέροις, *opulentioribus*. 63. εἰ, 'whether'. 65. διπερ τὰ ὄποιντα, i.e. ισχυρό-

τερα γίγνεται, ἐάν τις πλείονα χόρτον αὐτοῖς ἔμβαλῃ. τοῦτο σύ με δίδασκε] observe that emphasis is laid on *σύ*, as opp. *ἴγανε νομίζω*, ‘this is a matter which I must look to you to explain’.

§ 10. 1. 67. παῖς μὲν σύγε κτλ., ‘you are not in earnest when you say this, yet it is a fact, I can assure you, that etc.’

68. εὸς ισθι] x 83. 69. ἐμβαλάν—*πεντα*] Madv. 175 (a), 181 Rem. 2. Cf. Cyr. i 3, 11, Hier. l. 566 with note. ἐν φ—

σπέρματος, ‘when the green blade has sprouted from the seed, during the time that the earth is receiving plenty of nourishment from the rain’. ἐν φ, sc. *χρόνῳ*, *quo temporis spatio, dum*, Cyr. ii 2, 21, iii 2, 3, Anab. i 2, 20, ii 2, 15, vii 1, 15.

70. *χλόης*, ‘the first light green shoots of plants in spring’: the word does not occur elsewhere in Xen. 71.

καταστρέψῃς αὐτόν, sc. *τὸ σπέρμα*, ‘plough it (the sown plant) in’ not ‘turn it (the soil) over’. 72. τοῦτο γίγνεται στόρος

τῷ γῇ, ‘this (sc. *τὸ σπέρμα*) serves for nutriment to the soil’.

73. ὑπὸ κόπρου] i 92, iii 37. μέντοι] correlative to μέν l. 69.

74. ἐκτρέφειν ἔχει—διὰ τελούς—εἰς καρπόν, ‘allow it to go on nourishing the seed to maturity’. εἰς καρπὸν=ῶστε

καρπὸν γενέσθαι. 75. *χαλεπόν*, sc. ἐστι. εἰς τέλος,

‘to perfection’. Cf. Theophrastus Hist. Plant. viii 91 where *καρπὸς* is called *τελειωτάτη φύσις*, Luc. evang. viii 13.

Pliny tells a curious story about the origin of the operation of ploughing between the rows of corn. In the course of a razzia, which seems to have taken place in spring or early summer, the Salassi easily destroyed the winter-sown crops of their enemies. But the panic and the millet, which were only just coming up, were not susceptible of the same sort of injury. They were therefore ploughed in. As however the crops recovered, and proved unusually abundant, husbandmen adopted the practice of ploughing among their corn, either when the spike was just showing itself, or when it had put forth two or three leaves; probably about the stage which we call ‘spindling’. *Quarterly Review*, vol. 87, p. 164. (*Salassi cum subiectos Alpibus depopularentur agros, panicum militumque iam excrescens templavere. Postquam respuebat natura, inararunt; at illae mesees multiplicatae docuere quod nunc vocant artrare, id est aratrade, ut credo tunc dictum. Hoc fit vel incipientes culmo vel cum iam is ad bina ternave emiserit folia*, Nat. Hist. xviii 20, 49 § 182.) It was a practice very prevalent in Roman agriculture, to sow vetches, beans, and more especially lupines, for the purpose of

ploughing them in when they began to form seeds. Dickson, in his *Husbandry of the Ancients*, vol. I ch. xi, says that in Britain buckwheat, clover, peas and other pulse are sometimes sown to be ploughed in for manure. Beans were commonly used for this purpose by the Greeks; and Theophrastus in his *Historia Plantarum* VIII 9, 1 informs us that the farmers in Macedonia and Thessalia ploughed them in when in the flower: τῶν χεδρόπων ('pulse') μάλιστα ἐρέβινθος καρπίζεται τὴν γῆν ὁ δὲ κύαμος καὶ ἄλλως οὐ βαρὺς καὶ ἔτι κοπρίζειν δοκεῖ τὴν γῆν διὰ μανόγρα καὶ εὐσηψίαν. Διὸ καὶ οἱ τῷ Μακεδονίᾳ καὶ Θεσσαλίᾳ, ὅταν ἀνθίσουσι, ἀνατρέπουσι τὰς δρυίδας. Cf. Plin. Nat. Hist. xviii 12 § 80, 120 (faba) solum, in quo sata est, laetificat stercoris vice; ideo circa Macedoniam Thessaliamque, cum florere coepit, vertunt arva, ib. xvii 9, 6, 54. 'Some things', says Varro (I 23, 3), 'are to be sown not so much for the present crop, as for their being beneficial to the crop that follows; because being cut down and left upon the field where they were sown, they make the soil better. Thus, when a field is poor, it is a custom, instead of dunging it, to plough in a crop of lupines, before the pods appear, sometimes a crop of beans before the pods are so far advanced as to render the fruit fit for being gathered'. (*Quaedam etiam sevenda non tam propter praesentem fructum quam in annum prospiciensem, quod ibi subsecuta atque relicta terram factunt meliorem.* Itaque lupinum cum needum siliculum ('pod') cepit et nonnumquam fabalia, si ad siliquas non ita pervenit, ut fabam legere expediatur, si ager macrior est, pro stercore inarare solent.) Particular directions are given how this operation should be performed. In September the seed was sown, and in May the crop was ploughed in. 'Likewise', says Columella (xi 2, 44) in his Kalendar for the last half of May, 'whoever has sown lupines for manuring his land, must now turn them in with the plough' (*Item, qui lupinum stercorandi agri causa sevit, nunc demum aratro subvertit*). So Palladius to the same purpose Lib. vi, Tit. 4 *si quis lupinum steroorandi agri causa seminabit, aratro illum nunc debet evertens*.

'There is another point of great consequence, though perhaps it be unknown at present, which deserves well to be considered by my ingenuous countrymen. There are many useful succulent annual plants, that draw their nourishment more from the air and influences of the atmosphere than from the earth; and these seem to be intended by Providence for the advantage of poor shallow lands, either as a crop, or a manure, to be ploughed in. Some further verifications of this fact will be of great importance to agriculture. The first hint of this improvement was suggested long ago to mankind by Xenophon and Varro (*de re rust.* I c. 23, 3), who is still more explicit. So true is it that there are but few things new under the sun. Two years past a German gentleman revived this idea, after it had lain dormant for such a number of centuries; or, to do him justice, perhaps, struck upon it in the same original manner that Xenophon did'. *Essays on Husbandry*, by Rev. Walter Harte, Canon of Windsor, 1770.

76. καλ—δέ, *sicut et*, xvi 21. 77. ἀδρούς ἐκτρέφεν] this may be the accusative of effect (v 93, xiii 27, G. § 166 Note 8), ‘to suckle till they are well-grown’, as Breitenbach takes it: or it may mean simply ‘to rear a large litter of fine pigs’. The word ἀδρός does not occur elsewhere in Xen.

§ 11. 1. 79. μετον] predicate adjective, xvi 22. 81. νομίσεις—προστάττειν] see n. to l. 4. 82. μεῖο πράγματα, ‘less burdens’, ‘less to do’.

§ 12. 1. 83. τούς δὲ δὴ σκαλέας, ‘and what about hoers?’ According to Lewenklaü and Bach the word means not ‘hoers’ but ‘hoes’, *sarcula*. 84. ἔμβαλλετε, *immittitis*. Cf. de red. iv 5 ήν δ' ἐπὶ πλεῖστω τῶν ἴκανῶν (ζεύγη καὶ ἐργάτας εἰς τὸ χωρίον) ἔμβαλλῃ τις, ξημίαν λογίζονται, ib. § 39 εἰ μὴ πλεοναστὸς η̄ δοσος αὐτὰ τὰ ἔργα προσαποιή κατ' ἐνιαυτὸν ἐμβάλοιμεν. τῷ σίτῳ, *segeti*, xvii 35, xviii 13. 85. δῆπου] II 92. 86. ὑδατα, *imbres*, sed possunt intellegi *torrentes et aquae ex liquefacta nive*, xx 55 (Sturz). 87. τί γάρ οὖ; *quidni?* ‘certainly I know’, in full τί γάρ οὐ μέλλω εἰδέναι; xviii 6: ‘how should I not know?’ So τί μήν; ἀλλὰ τί; πῶς γάρ οὖ; πῶς οὐ μέλλω; see Madv. § 199 Rem. 2. 88. θῶμεν, *ponamus, fingamus*, ‘let us suppose the case’, de rep. Ath. III 8 ἔγώ μὲν τίθημι ίσας τῷ θλιγίστας (*éoprás*) ἀγούσῃ πόλει. τοῦ σίτου—τινα, ‘some portion of the corn’, xvi 82. κατακρυθῆναι, *obtegi*, ‘to be covered up’.

89. ὑπ’ αὐτῶν, sc. τῶν ὑδάτων. 11νός ἐπιχυθείσης, *limo superfuso*. The word *ιλός* is of singular occurrence in Xen. ψιλωθῆναι ὑπὸ βέβρωτος, *denudari ab exundatione*, ‘to be laid bare (*ψιλός*) of earth by a flood’. 90. ὕλη] xvi 66. 91. ὑπό] 1. 73. συνεξορμῆ τῷ σίτῳ, ‘shoot up along with the corn’. See xiii 4 n. 92. παρέχει πνιγμὸν αὐτῷ, ‘causes it to be choked’, iv 57, v 25, xx 4.

§ 13. 1. 94. ἐνταῦθα ηδη, ‘just at this time’. Cf. Hell. IV 3, 18 καὶ ταῦθα—ἐστεφάνουν ηδη τὸν Ἄγησιλαον. ἐπικουρίας, *adminiculi, remedii*. 97. κατιλυθέντι (sc. σίτῳ), *limo obducto*, ‘deluged with mud’. τί ἀν ποιοῦντες—ἀν ἐπικουρήσει;] On the repetition of *ἀν*, see xvi 15 n., and on the 69 use of the participle, xvi 41 n. 99. ἐπικουφίσαντες τὴν

γῆν, 'by lifting up the soil', 'relieving it of its weight of earth'.
 100. τῷ ἐψιλωμένῳ τὸς ρίγας, 'to that which has had its roots denuded', l. 89, G. § 160, 1. 101. ἀντιπροσαμησάμενοι τὴν γῆν ἄν (sc. ἐπικουρήσαι δοκοῦσιν), *vicissim novam terram aggerendo*, 'by scraping up fresh earth about it', 'earthing it up afresh', xix 63.

§ 14. l. 102. τί γάρ, οὐ, 'well and what if?' πι 5, νι 10.
 πνίγη, sc. τὸν σῖτον. See n. to l. 6. διαρπάζουσα τοῦ σίτου] Cf. Arist. Eq. 1149 ἀπτ' ἀν κεκλόφωσι μου, Vesp. 1369 την αὐλητρίδα τῶν ξυμποτῶν κλέψαντα, Eq. 708 ἔξαρτάσομαι σον τάντερα, Plut. 1139 ὅπότε σκευάριον τοῦ δεσπότου ὑφέλοιο. 103. τὴν τροφήν, 'its proper nutriment', G. § 141 Note 2. Cf. Jethro Tull in his *Horse-hoeing husbandry*, ch. viii p. 117 'Weeds starve the sown plants by robbing them of their provision of food, not of their room (as some authors vainly imagine)'; and again p. 118 'the quantity of nourishment weeds rob the corn of, is not in proportion only to their number and bulk, but to the degrees of heat in their constitution': and in a note he adds 'If we consider the crops they utterly destroy and those they extremely diminish, and that very few crops escape without receiving injury from them, it may be a question whether the mischief weeds do to our corn is not as great as the value of the rent of all the arable lands in England'. In the same page he speaks of wolves being less rapacious than weeds. 105. ἀν—τροφήν καταθῶνται, si qua...pro nutrimento in futuros usus sibi reposuerint, G. § 137 Note 4. Cf. Anab. iv 3, 11, Cyr. vii 5, 34 τὰντα (τὰ ὄπλα) εἰς τὰς ἄκρας κατέθετο, ὡς εἴη ἔτοιμα, viii 2, 15 θησαυρὸς χρυσοῦ ἐν τῷ οἴκῳ καταθέσθαι. 107. νῇ Δίᾳ, ironically, *scilicet*, 'forsooth'.

§ 15. l. 112. πάνυ γε] xvi 68. 113. οἶόν ἔστι κτλ., *quale sit*, 'what a good thing it is to bring in your illustrations well and aptly'. 114. πάνυ...με ἔξωργισας πρὸς τὴν ὄλην, 'you made me quite angry with the weeds by your mention of the drones'. 115. περὶ αὐτῆς τῆς ὄλης, 'about the weeds only', i.e. without a comparison between them and the drones. See above vii 36.

CHAPTER XVIII

'Our conversation then turned', continues Socrates, 'on the preparation of corn and the usual methods of reaping, threshing and winnowing. The answers which I gave to the questions put to me in my examination by Ischomachus were such as to convince him that my observation and common sense had taught me more than I supposed about these agricultural operations, and I was ultimately forced to confess that farming is an easy thing to learn'.

§ 1. 1. 1. *ἀτρόποντί*, 'but, however', 'to pass on'. Οὖν is not illative here but affirms something with respect to other facts, already known. *ἐκ τούτου*, 'after this'. *δέρα* (from root *ap-*—'to fit') means 'fittingly', 'accordingly', 'in course'. 2. *εἰ—ἴχεις*, sc. *διδάσκειν*, *si quid potes docere*, i 7, x 61. *καλ εἰς τοῦτο*, 'with regard to this point also', ii 27, Hier. i 12. 3. *ἥν μή γε φανῆς ἐπιστάμενος*] viii 141. The apodosis *διδάξω σε* is understood in γέ.

ταῦτα δέρα] i 31, xvi 37, xix 74. 4. *ὅτι μὲν οὖν]* The *μέν* and *οὖν* are not to be taken in combination but separately: *οὖν*, 'to begin then', *μέν* is simply emphatic. 5. *τι δ' οὐ μέλλω*; sc. *εἰδέναι*, 'of course I know', lit. 'how am I not likely to know?' 'how can I but be aware?' See n. on xvii 87. 7. *πότερα...;*] xii 13, xvii 28. *τέμνεις]* gnomic present, G. § 205, 1. *στὰς κύθα πνεῖ ἄνεμος*, 'standing on the side, from which the wind is blowing', i.e. *κατὰ ἄνεμον*, 'with your back to the wind': cf. *ἐκ τοῦ προσηγνέμενος μέρους* l. 43. "Ἐνθα is by attraction for ἐνθερν. See Madv. § 103 Rem. 2 note 1 (e) on attraction in relative adverbs of place, and cf. vi 6 n.

8. *ἀντίρος*, 'facing the wind'. 11. *ἀχύρων*, not *palearum*, as below l. 45, but *culmorum*, 'stalks'. See xviii 56 n., Index s. v. *ἀθέρων]* from *ἀθήρ*, *spica*, 'the awn' or 'beard of an ear of corn', used in the plural by Lucian Anach. 31 for 'husks'. Translate: 'with the stalks and sharp ears of corn blowing into your face'.

§ 2. l. 12. ἀκροτομοῖς δν κτλ.; 'would you cut it off at the top or shear the stalk close to the ground?' G. § 226, 2 b.

Varro de r. r. I c. 50 describes very clearly three distinct methods of reaping in Italy: *Frumenti tria genera sunt messionis, unum, ut in Umbria, ubi falco secundum terram succidunt stramentum; et manipulum, ut quemque subsecuerunt, ponunt in terra. Ubi eos fecerunt multos, iterum eos percensent ac de singulis secant inter spicas et stramentum; spicas coniciunt in corbem atque in aream mittunt: stramenta relinquunt in segete, unde tollantur in acervum. Altero modo metunt, ut in Piceno, ubi ligneum habent incurvum batillum, in quo sit extrema serrula ferrea: haec cum comprehendit fascem spicarum, desecat et stramenta stantia in segete relinquunt, ut postea subsecantur. Tertio modo metitur, ut sub urbe Roma et locis plerique, ut stramentum medium subsecant, quod manu sinistra summum prehendunt: infra manum stramentum, quod terrae haeret, postea subsecatur. Contra, quod cum spica stramentum haeret, coribus in aream defertur: messas spicas coribus in aream deferre debent.* Similarly Columella de r. r. II 21 sunt autem metendi genera complura. *Multi falcibus vericulatis atque iis vel rostratis vel denticulatis medium culmum secant: multi mergis, alii pectinibus spicam ipsam legunt, idque in rara segete facillimum, in densa difficillimum est: and Plin. Nat. Hist. XVIII 30 § 72 Messis ipsius ratio varia. Galliarum latifundiis valli praegrandes dentibus in margine infestis duabus rotis per segetem impelluntur, iumento in contrarium iuncto; ita de-reptae in vallum cadunt spicas. Stipulae alibi mediae falee prceduntur atque inter duas mergites spica destringitur; alibi ab radice vellunt, quique id faciunt proscindi ab se obiter agrum interpretantur, cum extrahant sucum. Differentia haec: ubi stipula domos contegunt, quam longissimam servant; ubi seni inopia est, stramento paleam quaerunt.* A conjectural delineation of the machine described in the last passage may be seen in Loudon's *Encyclopaedia of Agriculture*, § 133, ed. 1, 1825.

Sir Anthony Fitzherbert, in his treatise on *Husbandry*, p. 27, ed. 1787, informs us that 'in Somersetshire, about Zelcestre and Martok, they do shere theyr wheate very lowe, and all the wheate strawe that they pourpose to make thacke of, they do not threshe it, but cute off the eares, and bynde it in sheves, and call it Rede; and therewith they thacke theyr houses'.

- 70 14. ίκανά—μᾶλλον, *magis idonea ad quemlibet usum, cui servire possunt τὰ ἄχυρα*, 'more serviceable for its purpose'. On the transposition of μᾶλλον see n. to xi 78. τὰ ἄχυρα, 'the straw'. 15. νομίζω—δν ποιεύ] G. § 134, 3. The protasis is contained in the participle μεσοτομῶν=ει μεσοτο-

μοιην. By *μεσοτομῶν* is meant ‘cutting the stalks at half their height from the ground’. 16. *ἴνα μὴ...μοχθῶσι περιττὸν πόνον κτλ.*, ‘that they may not waste their labour on what they don’t at all require’. G. § 159. *οἱ ἀλοῶντες, ii qui triturant*, ‘the threshers’. Cf. I. 26. 17. *οἱ λυκμῶντες*, ‘the winnowers’. 18. *καὶ—καὶ*, ‘either—or’. 19. *κατακαυθὲν =εἰ κατακαυθείη.* *εἰς κόπρον ἐμβληθὲν τὴν κόπρον συμπληγόντειν*, ‘if thrown on for manure, would help to swell the bulk of the manure’. *συμπληγόντειν* is an unclassical word. Observe that the influence of *ἄν* is extended to this clause from the preceding. Cf. xxi 50. Virg. Georg. I 84 says: *saepe etiam steriles* (from which the corn has been carried and which have therefore nothing but the stubble on them) *incendere profuit agros atque levem stipulam crepitantibus urere flammis*, and he then proceeds to describe the various ways in which this process was supposed to act on the soil, the true one being that it supplied it with manure.

J. Tull, l.c. ch. ix p. 141, says: ‘The custom of burning the stubble on the rich plains about Rome continues to this time; and the chief benefit of it is, that by this means they are prevented from being an encumbrance to the next ploughing, and their ashes become a sort of compost (though a very light one and next to nothing in quantity) or manure to the soil, which is only warmed not burnt’.

§ 3. 1. 21. *ἀλισκη ἐπ' αὐτοφώρῳ*, lit. *in ipso furto deprehenderis*, ‘are caught in the very act of stealing’, hence, as here, ‘convicted of’. Cf. x 51, Symp. III 13 *ἐπ' αὐτοφώρῳ εἰλημμαὶ πλουσιάταρος ἀνθρώπων ὄν.* 23. *κινδυνεύω*, sc. *εἰδέναι*, ‘it seems that I do know’. See π. to xvi 58, Hier. I. 149. 24. *εἰ*, ‘whether’, ix 90. *ἀλοᾶν*, ‘to thresh’, ‘tread out’.

Dodwell, in his *Classical Tour through Greece*, vol. II p. 9, ed. 1819, says: ‘The corn, instead of being threshed, is trodden out by horses. The horse, who is held by a long rope, runs round upon an even rocky spot where the corn is scattered. There are three principal treading floors at Athens; which are at the temple of Jupiter Olympios, the temple of Theseus and the Pnyx’.

Dr Davy, in his *Notes and observations on the Ionian islands*, vol. I p. 331, tells us that the corn there is cut about a foot and a half from

the ground, when it is tied together in bundles of sheaves, which are collected in a heap with the heads uppermost and are almost immediately removed to the threshing-floor; and next, the straw is cut close to the ground and, with weeds included, is put apart for forage. The grain is beaten out, commonly in the harvest field by men, horses or mules, on a threshing-floor prepared ex tempore for the purpose, where the ground is firm and dry, and the chaff is separated by winnowing. The instrument employed to keep the straw under the feet of the animals (l. 35) is generally a forked branch of a tree. The winnowing instrument is commonly a broad wooden shovel. The chaff and straw are carefully preserved for the winter fodder of cattle.

25. ἴπο[υγίφ] G. § 88, 1. 26. δλοῦσι] G. § 134, 3
Note 1 (b).

§ 4. 1. 27. τὸ δὲ οὐκ οἴδα;] Cf. l. 6. καλ—γε] i 4.
28. καλούμενα, sc. οἴδα. G. § 280. πάντα δμόσια,
itidem omnia, 'all alike'. Cf. Hier. 520, 538. So in America
and many parts of the European continent oxen, cows and
mules and asses are used where we only use the horse.

On the subject of *tritura* and *ventilatio* Varro's remarks (i c. 52) are worth quoting: *e spicis in aream excuti grana (oportet); quod fit apud alios iumentis tuncis ac tribulo. Id fit e tabula lapidibus aut ferro asperata, quo imposito auriga aut pondere grandi trahitur iumentis iunctis, ut discutiat e spica grana; aut ex assibus dentatis cum orbiculis, quod vocant plostellum poenicum. In eo quis sedeat atque agilet, quae trahant, iumenta, ut in Hispania citeriore et aliis locis faciunt. Apud alios exteritur grege iumentorum inacto et ibi agitato perticis, quod unguis e spica exteruntur grana. Iis tritis, oportet e terra subiactari vallis aut ventilabris, cum ventus spirat lenis: ita fit, ut, quod levissimum est in eo atque appellatur acus, evannatur foras extra aream ac frumentum quod est ponderosum purum veniat ad corbem.* Cf. Columella de r. r. II 21 *si competit ut in area teratur frumentum, nihil dubium est, quin equis melius quam bubus ea res conficiatur; et si pauca iuga sunt, adicere tribulam et traham possis: quae res utraque culmos facilissime communuit. Ipsae autem spicae melius justibus tunduntur vannisque expurgantur. At ubi paleis immista sunt frumenta, vento separantur. Ad eam rem Favonius habetur eximius, qui lenis aequalisque aestivis mensibus perflat: quem tamen opperiri lenti est agricolae: quia dum expectatur, saeva nos hiems deprehendit. Itaque in area detrita frumenta sic sunt aggerenda, ut omni flatu possint excerni. At si compluribus diebus undique silebit aura, vannis expurgantur, ne post nimiam ventorum segnitatem vasta tempestas irritum faciat totius anni laborem.* Plin. Nat. Hist. XVIII 80 § 72 *Messis ipsa alibi tribulis in area, alibi equarum gressibus exteritur, alibi perticis flagellatur * * * Siliginis et tritici eadem ratio in area hor-*

reoque. *Far, quia difficilier excutitur, convenit cum palea sua condit, et stipula tantum et aristis liberatur. Palea plures gentium pro feno utuntur; melior ea, quo tenuior minutiorque et pulveri propior; ideo optima e milio, proxima ex hordeo, pessima ex tritico, praefer quam tumentis opere laborantibus. Culmum, saxosis locis cum trarunt, baculo frangunt substratu animalium; si palea deficit, et culmus teritur.* The varieties of threshing may almost all be identified with some expression in the 27th and 28th verses of Isaiah ch. xxviii.

An interesting account of the Egyptian mode of threshing is given in Sir J. G. Wilkinson's *Manners and Customs of the Ancient Egyptians*, Vol. II p. 428 ff., new ed. by S. Birch, 1878: 'The wheat was cropped a little below the ear with a toothed sickle (Job xxiv 24 'cut off as the tops of the ears of corn') and carried to the threshing-floor in wicker-baskets upon asses or in rope-nets borne on a pole by two men. The threshing-floor was a level circular area near the field, or in the vicinity of the granary, as with the Romans (Colum. I 6, 24), where, when it had been well swept (Matthew iii 12), the ears (*spicae-aristae a gramine defectae*) were deposited, and cattle were driven over it to tread out the grain.

'A certain quantity was first strewed in the centre of the area, and when this had been well triturated by the animals' feet, more was added by means of large wooden forks from the main heap raised around and forming the edge of the threshing-floor; and so on until all the grain was trodden out. This was the process called by the Latins *tritura*, and was generally adopted by ancient as well as by some modern people. Sometimes the cattle were bound together by a piece of wood or a rope fastened to their horns, in order to force them to go round the heap and tread it regularly, the driver following behind them with a stick (Woodcut no. 472, in which fig. 1 represents the steward or owner of the land; fig. 2 throws the ears of wheat into the centre, that the oxen may pass over them and tread out the grain, fig. 3 the driver, fig. 4 brings the wheat to the threshing-floor in baskets carried on asses). The Jews, like the Greeks, bound up the wheat when cut into sheaves, but the Egyptians usually carried it loose to the threshing-floor. The same was done by the Romans, and they either cut down the corn to the roots or culled the ears with a toothed sickle, gathering the straw afterwards (Columell: II 21, 3) or burning it for manure (Virg. Georg. I 84). The modern Egyptians cut the wheat close to the ground and having bound it in sheaves, carry it to a level and cleanly swept area near the field, in the centre of which they collect it in a heap; and then, taking a sufficient quantity, spread it upon the open area and pass over it the *noreg* drawn by two oxen, the difference in the modern and ancient method being that in the former the *noreg* is used and the oxen go round the heap, which is in the centre and not at the circumference of the threshing-floor. Some instances however occur of the heap being in the centre as at the present day, as in cut 475, where fig. 1 rakes up

the ears to the centre, fig. 2 is the driver, figs. 3 winnow with wooden shovels.

'The *noreg* is a machine not unlike the Roman *tribulum* (Georg. I 164), described by Varro (de r. r. I 52) as "a frame made rough by stones or pieces of iron, on which the driver or a great weight was placed; and this being drawn by beasts yoked to it pressed out the grain from the ear". While some were employed in collecting the grain and depositing it in the granary, others gathered the long stubble from the field and prepared it as provender to feed the horses and cattle; for which purposes it was used by the Romans as by the modern Egyptians. They probably preferred reaping the corn close to the ear, in order to facilitate the trituration; and afterwards cutting the straw close to the ground, or plucking it up by the roots, they chopped it up for the cattle'.

According to John of Salisbury (I 13 p. 27) the practice was in use in England in his time: *bobus triturantibus, libentius tamen arantibus, obviabis*. See more on this subject in CHRISTIANI SCHOETTGENII *triturae et fulloniae antiquitates* ed. 2, Lipsiae, 1763.

29. τοσοῦτο μάνον—πατεῖν τὸν σύτον ἔλαυνόμενα, 'thus much only, namely, how to tread the corn, while driven round and round or backwards and forwards on the threshing-floor'.

31. γάρ] xvi 60.

§ 5. 1. 32. δπως, 'how', xv 69. τὸ δεόμενον, *id quod indiget tritura*, Cyneg. II 9 φράττειν τὰ δεόμενα, II 94, XII 59. κόψουσι (sc. τὰ ὑποξύγια), *terendo excutient*.

The occurrence of a plural verb in combination with a plural subject of the neuter gender is not uncommon in Xen. when reference is made to a total which consists of several distinct parts. Thus in Anab. I 2, 23 and 4, 10 it is used of a palace (*τὰ βασίλεια*) as having many rooms, I 5, 1 of a collection of plants in different parts (*εἰ δέ τι καὶ ἄλλο ἐνηνῆλται ή καλάμουν, ἀπαντα ησαν εὐώδη*), I 7, 17 of a number of different kinds of footprints *φανερὰ ησαν καὶ ἵππων καὶ αἱθράπων ἵχνη πολλά*, 20 τῶν δπλῶν πολλά ἐπὶ ἀμαξῶν ὥγοντο, II 2, 15 of a number of cattle grazing in different parts *λέγοντες ὅτι οὐχ ἵππεις εἰσιν, ἀλλ᾽ ὑποξύγια νέμοιντο*, IV 2, 20 ἕνθα τὰ ὅπλα ἔκειντο, ib. 5, 14 τὰ ὑποδήματα περιεπήγυνυντο, 25 τὰ δὲ κτήνη πάντα χιλιφ' ἑνδον ἐτρέφοντο, because the cattle were the property of different owners, VII 8, 10, Agesil. I 21 ἐπεμέλετο καὶ τούτων (τῶν παιδαρίων) δπως συγκομίζοιντό τοι, II 23 ὅτα σφάλματα μετὰ τοῦτο ἐγένοντο, Cug. II 8, 9 ὡσπερ τάλλα ζῷα ἐπισταταί τινα μάχην ἔκαστα where the ζῷα are afterwards spoken of as consisting of ὁ βοῦς, ὁ ἵππος, ὁ κύων, ὁ κάπρος, VIII 3, 40. In Oeon. I 156 ἐπικρατήσωσι refers to δεσπόται implied in ἡ. Porson's rule (ad Hec. 1141) that the ancients 'hanc licentiam nusquam usurpabant, nisi ubi de animantibus ageretur' does not hold good in all cases. It

appears to have been used (1) where the notion of plurality or individuality is to be expressed, and (2) where a personal character is attributed to things, so that they are to be represented as agents.

δημαλισται, *aequabitur*, *aequabiliter fiet*, ‘shall be kept level’, l. 36. 33. **ἀλογτός**, *tritura*, ‘the threshing’, or ‘that which is threshed’. Sturz s. v. quotes the Scholiast to Arist. Thesm. v. 2 ἀλοῶν, περιάγων ὡς ἐν ταῖς ἀλωσισ, μετεγήρεκται δὲ—ἀπὸ τῶν τριβόντων καὶ κοπτόντων στάχνας. ὅθεν καὶ παρὰ Ξενοφῶντις ἀλογτὸς τρίμια λέγεται, but I do not find the latter part of this note in Dindorf's or Dübner's edition of the Scholia. τίνι
τούτῳ;] Some supply *ἴσασιν*, ‘by what do they (the beasts) know this?’ Others *προσήκει*, ‘whose business is this?’ HSt δῆλον, Bach δῶμεν, Zeune ποιῶσιν ‘by what means do they manage this?’ 34. *τοὺς ἐπαλωσταῖς*, i. q. *τοῖς ἀλοῶσι*, ‘by means of the drivers’. 35. *ὑπὸ τοὺς πόδας*, sc. *τῷν ὑποξυγίων*. *ὑποβαλλούστες*, sc. *οἱ ἐπαλωσταί*. 36. *τὸ δητριπτα* δέ, ‘what is from time to time untrodden’. δῆλον δτι] xiii 26, xvii 14. 37. *τὸν δίνον*] the emendation of Ruhnken (*ep. cr.* 2, 22, p. 180) for the MSS reading *τὸ δεῖνόν*. By *δίνος* is meant a threshing-floor, Lat. *area*, round which the beasts were driven in treading out the corn. Aelian Hist. anim. II 25 *τῶν σταχύων τριβομένων ἐν τῷ δίνῳ*, IV 25 *ὅταν ἀλογτὸς γῇ καὶ στρέψινται περὶ τὸν δίνον οἱ βόες*. The word was also spelt *δεῖνος*, as appears from a fragment of Telesilla, quoted by Athenaeus xi c. 32, p. 467 f.: Τελέσιλλα δὲ η Ἀργεῖα καὶ τὴν ἄλω καλεῖ δεῖνον, and Archedicus Διαμαρτύρων fr. 1 (Mein, Com. Gr. IV p. 435) δεῖνόν ποτ' ἥρεν ἀργυροῦν ἐν τῷ σκύτῳ, where by *δεῖνος* is meant ‘a circular vessel’. Cobet Nov. Lect. p. 592 shews that in the ancient MSS and grammarians, particularly in Hesychius, EI is often used for I long. Kerst assigns a different meaning to the word, viz. *trituratio in gyrum actis bobus facta*, quoting Hesiod Opp. 595 δημοσὶ δὲ ἐποτρύνειν Δημήτερος ιερὸν ἀκτήν δινέμεν, Herod. II 14 ἀποδινήσας τῷτι τὸν σῖτον. The threshing-floors of the ancients were not like our own, made of oaken planks and enclosed in a building, but on high open ground, hence the proverb, quoted by Suidas, ἐν ἀλῷ κρύπτει, for an impossibility. Cf. II Sam. xxiv 18,

I Chrón. xxi 18, Isaiah xvii 13, Jeremiah iv 11, li 33; Daniel ii 35, Micah iv 12, 13.

On the construction of a threshing-floor see *Geoponica* II c. 26 τὴν ἄλω. ἐφ' ὑψηλοῦ τόπου κατασκευάζειν χρή, ἵνα ἔτοιμως τὸν ἀνεμον ὑποδέχηται. καὶ πρὸ πάντων παραφυλόττεσθαι δέ, μη̄ κατὰ ἄνεμον τῶν οὐκημάτων ἢ τῶν παραδεσίων τάπτειν τὴν ἄλω. Οἱ γὰρ ἀνεμοι τὴν ἄχνην (τοντέστι τὰ λεπτὰ τῶν ἀχύρων) ἐπιφέροντες λεληθτώς τοὺς ὄφθαλμούς τῶν ἀνθρώπων διακαίουσι τὰς κόρες. Βλάπτει δὲ τὰ ἄχνα καὶ τὴν ὄπωραν καὶ μάλιστα τὰς ὄμπελους. Cato de agri cult. c. 91 ed. Keil 1882: *aream sic facio. locum ubi facies confodito. postea denuo amurca consparyilo sinitoque combibat. Postea comminuito glebas bene. detinde coaequato et paviculis verberato. postea denuo amurea consparyilo sinitoque arescat. si ita fecoris, neque formicas nocebunt neque herbae nascentur*, ib. 129 *aream, ubi frumentum teratur, sic facio. confodiatur minute terra, amurca bene consparyatur et combibat quam plurimum. comminuito terram et cylindro aut pavicula coaequato. ubi coaequata erit, neque formicae molestae erunt, et cum pluerit, lutum non erit.* Varro de r. r. I 51 ed. I. M. Gesner: *aream esse oportet in agro, sublimiori loco, quam perflare possit ventus. hanc esse modicam pro magnitudine segetis, potissimum rotundam et medium paullo excludam * * * solida terra pavitam, maxime si est argilla, ne aestu paenitiosa in rimis eius grata oblitescant et recipiant aquam et ostia aperiant muribus ac formicis. Itaque amurca solent perfundere: ea enim herbarum et formicarum et talparum venenum. Quidam aream ut habeant solidam muniunt lapide aut etiam faciunt pavementum. Nonnulli etiam tegunt areas, ut in Bagiennis, quod ibi saepe id temporis anni oriuntur nimbū, ubi ea relecta et loca calida, prope aream faciundum umbracula, quo succedant homines in aestu tempore meridiano. Columell. II 20, Palladius I 36, VII 1.* With these compare Robinson, *Biblical Researches in Palestine*, Vol. II p. 277 'A level spot is selected for the threshing-floors; which are then constructed near each other of a circular form, perhaps 50 feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick; and the grain is trodden out by animals. Here were no less than five such floors, all trodden by oxen, cows and younger cattle, arranged in each case five abreast and driven round in a circle or rather in all directions over the floor. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork, having two prongs; and when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed'.

ἀνέτοιεν, 'finish', 'get done', the threshing. Cf. xx 101, xxii 18, 57. 38. ταῦτα μέν] xvii 16. οὐδὲν ἐμοῦ λεῖται γιγνόσκων, non minus scis quam ego, 'you are not at all behind me in knowledge'.

§ 6. 1. 40. ἐκ τούτου] l. 1, iv 95, viii 2. 41. καθαροῦμεν τὸν σῖτον λικμῶντες, iam videbimus de ratione frumenti purgandi per ventilationem (Zeune). The method of winnowing as applied to beans is explained by Columella de r. r. ii 10, 14: *cum acervus paleis grānisque mixtus in unum fuerit coniectus, paulatim ex eo ventilabris per longius spatiū iactetur; quo facto palea, quae levior est, citra decidet: faba, quae longius emittetur, pura eo perveniet, quo ventilator eam iaculabitur.* In reference to corn see the remarks of the same writer

71 quoted at l. 28.

43. η] iii 106.

ἐκ τοῦ προστηνέμου μέρους τῆς ἀλλα, 'on that side of the floor which is next the wind', cf. l. 7. 44. ἅρχῃ, sc. λικμᾶν: οἱστεται σοι τὰ ἀχυρά, 'you will have your chaff carried'. οἱστεται is the pass. fut. mid. Cf. Eur. Orest. 434 ψῆφος καθ' ημῶν οἱστεται τῇδ' ἡμέρᾳ; σοι the *dativus ethicus*, see xi 96, xii 67, xiii 13. 46. γάρ] xvi 51.

§ 7. 1. 49. πολὺ γάρ ἔστι τὸ ὑπερενεχθῆναι τὰ ἀχυρά κτλ.] Sturz Lex. Xen. iii p. 613 says: πολύ ἔστι, magni laboris est, vel multum refert, es gehört viel dazu, es kommt viel daraus an, Leuncl. multum fuerit; Strebæus longius enim est spatium, quam quo paleae ultra fruges etc.; Camerarius est enim spatium longum, quo supra frumenta paleae ferantur in vacuum areae locum. Schneider supposes that some words have been lost, necessary to complete the sense, and he suggests πολὺ γάρ ἔστι, ἐφηρ ἐγώ, τοῦτο μᾶλλον εἰκὸς η τὸ ὑπερενεχθῆναι. This is quite unnecessary, as the passage is quite intelligible as it stands, whether we translate, 'yes, it is of consequence that the chaff should be carried beyond the corn etc.' (as Liddell and Scott understand it) or ('it probably will fall on the corn) for it is a long distance for the chaff to be carried beyond the corn etc.' Breitenbach renders 'it often happens that the chaff, which the thresher wishes to fall between the mixed heap of chaff and corn and the corn itself, is blown not only on to the corn but over and beyond it to where the floor is empty'. But this seems rather laboured.

51. ἐκ τοῦ ὑπηνέμου,

'on the lee-side'. 53. τῷ ἀχυροδόκῳ, 'the proper receptacle for the chaff'. According to Breitenbach, 'some part

of the threshing-floor between the corn to be winnowed and that which had been winnowed, hollowed out or in some way parted off'.

§ 8. l. 55. ἐπειδὴν—καθήρης] xvi 14, xvii 8. There is no doubt that the true form of the aorist of verbs in -ερω is invariably -ηρα not -ᾶρα, in Attic, but the MSS here all give καθάρης. See Cobet *Nov. Lect.* p. 594, Rutherford *New Phrynicus* p. 76.

μέχρι τοῦ ἡμίσεος τῆς ἀλω, *usque ad dimidiam areae partem.* See or. n. 56. κεχυμένου τοῦ σίτου, 'when the corn has been spread out', i.e. is still lying there.

εὐθὺς λικμή-

σας τὰ ἄχυρα τὰ λοιπά; 'will you go on straight winnowing the rest of the unwinnowed grain?' The word ἄχυρα has three meanings : (1) 'the whole stalk', l. 14 Ικανὰ τὰ ἄχυρα and § 1. (2) 'the grain before winnowing', as here and below l. 62 μὴ δισταύτα ἄχυρα δέῃ λικμᾶν. (3) 'the husks', left after threshing, as l. 54 and l. 61.

57. συνώσας τὸν καθαρόν, 'after making a heap of the clean portion (of the grain) in the centre, so as to occupy as little room as possible'. 58. πρὸς τὸν πόλον]

Breitenbach with Portus supposes this to be extreman lineam, oram quae ambit et undequaque terminat aream, quoting Suidas, who explains πόλος by τὸ περιέχον ἄπαν. Cf. Plat. Cratyl. p. 405 D καὶ ἐνταῦθα τὴν ὁμοῦ πόλησιν καὶ περὶ τὸν οὐρανόν, οὓς δὴ πόλους καλοῦσι: where Heindorf compares Arist. Av. 181 δτι δὲ πολεῖται τοῦτο καὶ διέρχεται ἄπαντα, διὰ τοῦτο γε καλεῖται εὐνὴ πόλος, on which the

Scholiast observes: πόλον γὰρ οἱ παλαιοί, οὐχ ως οἱ νεώτεροι σημεῖόν τι καὶ πέρας δέξοντος, ἀλλὰ τὸ περιέχον ἄπαν. Εὐριπίδης Πειρίθω 'καὶ τὸν Ἀτλάντειον φρουρῶν πόλον', ως αὐτοῦ τε περιπολουμένου καὶ δι' αὐτοῦ πάντων ἐρχομένων. Liddell and Scott explain it to mean 'land turned up with the plough': but that

would be ἡ πόλος acc. to Hesychius s.v. Schneider with greater probability explains it to mean *palus in media area rotunda defixus circa quem aguntur in gyrum iumenta*, such as is now used in the Crimea. 'Les Tartares ne sont pas dans l'habitude de battre le grain avec des fléaux, mais ils le font foulé par des chevaux. Pour cet effet on choisit, sur un lieu élevé, un emplacement circulaire que l'on arrose après qu'il a été aplani et

*purgé des pierres qui pourraient s'y trouvèr; ensuite on le couvre de paille menue; au milieu de ce cercle on plante un poteau. Aussitôt que la terre est un peu desechée, on fait foulé la place par des chevaux, auxquels on attache une longe fixée au poteau; ils décrivent de cette manière une ligne spirale, jusqu'à ce que la corde soit entièrement roulée sur le poteau; on ramène les chevaux de la même manière et on répète cette opération jusqu'à ce que l'aire soit bien ferme. Les gerbes destinées à être foulées sont déliées et distribuées en cercle autour du poteau. Un homme conduit deux ou trois chevaux sur ces gerbes, jusqu'à ce que les épis soient foulés et la paille très-menue. On enlève ensuite cette paille pour séparer le grain de la balle; ce qui se fait avec des pelles et en la jetant au vent. Cette même paille sert ensuite à nourrir les bestiaux pendant l'hiver'. From *Voyages entrepris dans les gouvernements méridionaux de l'empire de Russie dans les années 1793 et 1794 par M. le Professeur Pallas, traduits de l'Allemand par MM. Delaboulaye et Tonnelier*, Tome II p. 443. Paris, 1805.*

ἀς ἐς στενώτατον, for εἰς ὡς στενώτατον, 'into as narrow compass as possible'. Cf. Cyr. I 6, 26 ὡς ἐν ἔχυρω τάπη, Thuc. I 63 ὡς ἐς ἐλάχιστον χωρίον, Dem. de f. leg. p. 423 ὡς μετὰ πλειστης συγγράμμης. 61. οὐ' ὑπερφέρηται κτλ.] see n. to I. 49 and for μοι n. to I. 44. 62. ταῦτα, eadem.

§ 9. I. 63. οὐ μὲν δὴ ἄρα] Observe that μὲν δὴ are to be combined (I 94 note), and that ἄρα bears its usual force *igitur, rebus ita comparatis.* 'Well then, it seems that you etc.' On the anticipatory accusative σῖτον see n. to XIII 12, XVI 30, XIX 92. Observe that γέ emphasises σῖτον without intensifying its meaning. ὡς ἀν—γένοιτο, 'how it may be made', XVI 42. 64. κανὸν δὲλλον δύνατο] for δύνατο ἀν καὶ ἀλλον, XII 23. 66. ἐλελήθειν ἔμαυτὸν ἐπιστάμενος] XY 63 note. 67. πάλαι ἐννοῶ, 'I have been musing all this while'. G. § 200 Note 4. 69. ἐδίδαξε—οὐτε ταῦτα με οὐδεὶς οὔτε γεωργεῖν, 'no one ever taught me these arts any more than husbandry'. 70. δρῶ δὲ κτλ.] He means, 'if observation has taught me agriculture, why should it not also teach me these arts?' 71. καὶ τὰς ἀλλας] for οὐτω καὶ τὰς α., a

not unfrequent omission of the demonstrative antecedent or correlative adverb. Cf. Mem. iv 4, 7 ὅπερ σύ, καὶ ἐγὼ δέ τὰ αὐτὰ λέγω, II 2, 2 ὅπερ τὸ ἀνδραποδίζεσθαι τοὺς φίλους ἄδικον ἔναις δοκεῖ, καὶ τὸ ἀχαριστεῖν πρὸς τοὺς φίλους ἄδικόν ἔστι, Apol. § 33 ὅπερ οὐδὲ πρὸς τάλλα ἀγαθὰ προσάντης ἦν, οὐδὲ πρὸς τὸν θάνατον ἐμαλακίσθατο, Symp. vi 4, Cyp. viii 2, 23, Plat. Apol. p. 21 D.

- 72 § 10. 1. 73. πολλαὶ, 'a little while ago', 'just now.' xv 4. ταῦτη, *hoc nomine, hác ratione*, 'in this respect', explained by the following ὅτι. Cf. Anab. ii 6, 7 πολεμικὸς δὲ αὖταύτη ἐδόκει εἶναι, ὅτι φιλοκίνδυνος ἦν, III 2, 32, Hier. I. 589 with my note, Mem. i 7, 8, III 5, 2. γενναιοτάτη τέχνη, 'the most gentle art'. See n. on vi 39. 74. φάστη μαθεῖν] II 87, XIII 11. 75. ἄγε δῆ] Hesychius εἰεν—ἄγε δή. Suidas: εἰεν—ἄγε δή συγκατάθεσις μὲν τῶν ειρημένων, συναφὴ δὲ πρὸς τὰ μέλλοντα. τὸ ἀμφὶ σπόρον, 'sowing etc.' 76. ἐπιστάμενος κτλ., 'although I understood it, yet I never knew that I did understand it', I understood all about sowing, though I never knew it.

CHAPTER XIX

Socrates continues his narrative of the further conversation between himself and Ischomachus on another part of agriculture, viz. that of planting fruit-trees, especially the vine, fig and olive: and tells Kritobulus how he showed by his answers to the questions put to him by Ischomachus that he knew more about the propagation of trees than he at first supposed, though he had never received any regular instruction in the subject, so that questioning in his case was a mode of teaching. But Ischomachus refused his assent to the doctrine that Socrates could learn anything and everything by the same process; for agriculture is not of itself a harsh and repulsive subject, but on the contrary gentle and inviting, whose acquaintance all may make if they will use their eyes and ears and notice and listen to the common sights and sounds of nature. Illustration afforded by the vine, for the culture and management of which we need no other lessons but those given by the plant itself.

§ 1. 1. 1. Μετι—τῆς γεωργικῆς τέχνης; ‘does it belong to the art of husbandry?’ III 64 n. 3. γάρ οὖν] xvii 3 n.
 4. πῶς ἀν τὸ μὲν ἐπισταμένη, τὸ δὲ—οὐκ ἐπισταμαι; ‘how is it possible that I should understand all about sowing, without understanding anything about planting trees?’ On the co-ordination of contrasted clauses see n. on II 63.

§ 2. 1. 6. οὐ γάρ σὺ ἐπιστασαι;] xi 47 n. 7. πῶς; sc. ἐπισταμαι or ἐπισταμην ἀν, ‘how should I understand?’ δοτις μήτε—οἶδα, quippe qui norim neque etc., ‘one who does not know (when I don’t know) either’, etc. ‘The indefinite relative δοτις is used as a simple relative in relative sentences which single out, in a definite subject, a particular quality or circumstance, as the ground or explanation of what precedes’. Madv. § 105 (d). Cf. xxi 60. ἐν ὅποιᾳ τῷ γῇ, ‘what sort of soil it is in which’, xvi 22, xvii 9. 8. δπόσον βάθος] G. § 161. 9. τῷ φυτῷ] see cr. n. δπόσον μῆκος (sc. δν) τὸ φυτὸν ἐμβάλλειν, ‘of what length the plant should be when put in’. This is generally taken to mean ‘how deep to put the plant in the ground’. ‘In France plantations of the vine are made by dibbling in cuttings of two feet in length; pressing the earth firmly to their lower end, an essential part of the operation, noticed even by Xenophon (l. 64)’. LOUDON, *Encyclopaedia of Agriculture*, § 407. 10. δπος—κείμενον κτλ., ‘in what position it will grow best’. See VIII 15 n., and for the double δν xvi 15, xvii 97.

§ 3. 1. 12. δ τι μὴ ἐπιστασαι] G. § 283, 2. 13. βοθύνουσ] an un-Attic word, = βόθρους. 16. τριπόδου, from τριπόδης, ‘measuring three feet’, *tripedalis*, a word of singular occurrence in Xen., the Attic form of which is τρίπους, τρίποδος, Herod. III 60. 17. οὐδὲ μὰ Δτ’ ἔγειρε] I 53, vi 7. πενθημιπόδου, ‘measuring five half feet’, i.e. 2½ feet deep. 18. τι δὲ τὸ πλάτος; ‘and what about the width?’ The order is ἤδη εἰδεις τινὰ (βόθυνον) πλέον (ἔχοντα τὸ πλάτος) τριπόδου; ‘did you ever yet see a trench more than three feet in width?’

Florentinus in the Geponica, v c. 12 says that in planting vines the hole should be not less than four feet deep, but he admits that οὐκ ἔστι

φαύλη καὶ ἡώς τριῶν ποδῶν βάθεις γυρομέτη φύσεια. With this Columella γ 5, 2 agrees: *si ante annum flant (scrobes) quam vinea conseratur, scrobe in altitudinem longitudinemque defassus tripedaneus abunde est; latitudine autem bipedanea; vel, si quaternum pedum spatia inter ordines relicturi sumus, commodius habemus eandem quoquoevere dare mensuram scrobibus, non amplius tamen quam in tres pedes altitudinis depresso;* and again III 15, 2 *fessor scroberem non minus album quam duos pedes et semissem planis locis refodit: acclivibus in dupondium et dodrantem (i.e. 2½ feet): praecipitiis etiam in tres pedes.* But in XI 2, 28 he says *ad deponendas vites vel non magni incrementi arbores—rulcus—in altitudinem deprimi debet dupondio semisse i.e. 2½ feet:* Palladius II 10, 3 *quod si scrobes fieri placeat, faciemus tribus pedibus altas, duobus semis latae, tribus longas. Ultra tres vero pedes altius fodienda scrobes non sunt, ne laborent frigore sarmenta quae pangimus;* Plin. Nat. Hist. XVII 22, 167 *sulco latitudo palae ('a spade')* satis est, *scrobibus ternorum pedum in quamque partem; altitudo in quocumque genere tripedalis, ib. 168 clivosa altiora scrobis poscunt,* Virg. Georg. II 288.

§ 4. 1. 20. τινά, sc. βόθρον. 22. τριημιποδίου, from τριημιπόδιος, *sesquipedalis*, 'consisting of one foot and a half'. 23. Εφορύττοιτο ἀν σκαπτόμενα, *inter pastinandum effoderentur* (Leunclavius). 24. εἰ—πεφυτευμένα εἴη, *si consitae fuerint usque adeo in summa soli superficie*, 'if they have been planted so much too near the surface'. G. M. T. § 18, 1 note. The γε emphasizes λαν: it might also belong to εἰ. On the transposition of οὐτω see XVI 68.

73 § 5. 1. 26. πενθημιποδίου] Schneider compares Plin. Nat. Hist. XVII 11, § 16, 80 *eadem mensura Graeci auctores consentiunt non altiores quino semis qui pede esse debere nec latiores duobus pedibus, quoniam in umido solo ad vicina aquae perveniat.* 27. βραχύτερον (sc. βόθρον), 'shallower'. 28. γάρ] XVI 60, XVIII 31. Reisig would read τοῦτο γε, Breitenbach δρᾶσθαι γε, *id oculis certe, si non mente, cernatur' necesse est*, on the ground that γε is never used with οὐτω when it means *tam*. γε is omitted in the Aldine. Translate 'since this is so palpably clear', 'too evident not to be seen'.

§ 6. 1. 30. ξηροτέραν—δρῶν; 'do you know dry and moist soils, when you see them?' 32. γοῦν] VI 14 n. 33. τὸν Δυκαβηττόν] In the north-east of the plain in which Athens

lies, between the rivers Kephisus and Ilissus, a chain of hills, now called Turco-vouni, the highest point of which is 1000 feet, runs towards the city for a distance of five miles and terminates in a remarkable isolated hill, about one mile from the Acropolis, having on its summit a chapel dedicated to St George. This is identified with the ancient Lykabettus. We know from Pseudo-Plato Eryxias 18 that its barrenness, was such that its land was considered valueless. At the same time it was noted for its olive-plantations (Statius, Thebais xii 620 *pingui melior Lycabessus oliva*), a combination which appears contradictory, but is explained by the fact that the hill of St George, although having a rocky and barren summit, is surrounded on every side, except that of the city, by plantations of olive-trees. Leake, *Topography of Athens*, ed. 2. τάντη, sc. τῇ περὶ τὸν Δυκαβηττὸν γῆ. ἐν τῷ Φαληρικῷ θέλαι, 'in the low land about Phalerum': Phalerum (*οἱ Φαληρεῖς*) was one of the two demi into which the whole of maritime Athens was divided, the other being Peiraeus (*οἱ Πειραιεῖς*). It was of the tribe Aeantis and had for its eponymous hero Phalerus, a grandson of Erechtheus. Demetrius, the last of the Attic orators, was born here, hence he is called Phalereus. The plain in the vicinity of which lay Phalerum, south east of the southern Peiraic long wall, which ran along its edge, was adapted to market gardens, being moist, low and easily irrigated from the Kephisus. The Phaleric ῥάφανος (*ἥν καλοῦσί τινες κράμβην* Aristot. H. An. v 19) was much commended. Leake, *Topography of Athens*, Vol. I, p. 397, ed 2.

§ 7. 1. 35. πότερα—ἢ] xvii 28. ξηρὰ, sc. γῆ. 37.
 ἐπει, *siquidem*, 'since', viii 40, xii 3. 38. δρύττων βαθύν=ει ὀρύττοις βαθὺν βόθρον. οὐκ—ἴτι, *non iam*, 'not after that', there would be an end of your planting. 40. ἐπειδυ=ῶσιν, 'after they have been dug', xviii 55. 41. διπηνίκα, 'at what season'. 42. ἐν ἑκατέρᾳ, 'in each of the two sorts of soil'. This is Weiske's reading for the vulgate ἑκάτερα which Sauppe retains. Breitenbach proposes to read ὁ πότερα for ὁ πηνίκα, 'of what sort the plants should be that you should put in each kind of soil'. 43. μάλιστα] iii 102. 'Hic

lacunam statuunt omnes atque verisimile est pauca quaedam addidisse Socratem'. (Breitenbach.)

§ 8. 1. 44. ἀς τάχιστα] iv 107. 45. ὑποβαλών, i. q., εἰ ὑποβάλοις. δύ—σει—χωρεῖν] II 6 n. τῆς γῆς τῆς εργασμένης] partitive gen., 'some well-prepared earth', soil loosened by working. 46. τὸν βλαστὸν τοῦ κλήματος, 'the shoots of the slip', 'the sprout from the cutting'; χωρεῖν, 'strike'. 47. ἀργοῦ, *incultae*, 'undug', 'unbroken', iv 72, xx 110. εἰς τὸ σκληρόν, *in terram fodiendo non praeparatam*. 'Mosche e praecedentibus intellegi iubet verba βαλὼν τὸ κλῆμα' (Sturz). But this is unnecessary. The meaning surely is: 'do you think it would strike sooner, if you put prepared soil under it, through the soft mould than through unbroken soil into the hard ground?'

§ 9. 1. 50. ὑποβλητέα δύ εἴη τῷ φυτῷ, 'must be put under the plant'. G. § 226, 2 b. 51. τί δ' οὐ μέλλει; sc. ὑποβάλλεσθαι, 'of course it must'. Cf. xviii 6. 52. πότερα δὲ δύον τὸ κλῆμα κτλ.; 'and, do you consider it would take root better if you set the whole cutting upright in the ground pointing towards the sky, or, would you lay part of it lengthwise below the surface of the mould, so that it may lie like a reversed Gamma?' 'Mais crois-tu que la bouture prenne mieux racine, plantée en ligne verticale? ou bien, après avoir fléchi horizontalement la partie inférieure, la recouvrira-tu de terre, de manière à décrire un gamma renversé?' (Gail.)

Florentinus (Geopon. V 9, 6) recommends the latter mode: δυνατὸν δὲ καὶ δρύων φυτεύειν τὸ κλῆμα, βέλτιον δὲ τὸ πλάγιον, ρίζοντας γὰρ θάττον, and so Palladius III 9, 14 *cum plantam vel malleolum disponimus, modice humido solo, duabus gemmis supra terram relictis, sarmenta ponemus obliqua et sic facilius comprehendent*. On the other hand Columella de r. r. IV 4, 1 prefers the first method, on the ground that *vitis supina et velut recumbens in alveo deposita, postea cum ablaqueatur* (i. e. 'when the soil is loosened round its roots, so as to expose them') *vulneribus obnoxia est. Nam dum exaltare fortius orbem ablaqueationis fossor studet, obliquam (πλαγίαν) vitem plerumque sauciat et non numquam præcidit. Meminerimus ergo usque ab imo scrobis solo rectum adminículo sarmentum applicare et ita in summum perducere: again de arbor. c. III § 4 in terram bene pastinatam et stercoratam rectum sarmentum defigito.*

πρὸς τὸν οὐρανὸν βλέπον, 'cacumine caelum spectans', Colum., v 9, 3.

R. Bradley, who was professor of botany at Cambridge, observes on this passage that the laying the cuttings of vines lengthwise in the ground is the French way now practised; for they strike root at every joint; and the more joints they have the more roots they get and the stronger shoots they make. Lord Bacon, *Natural History*, Cent. v 426 says; 'When you would have many new roots of fruit-trees, take a low tree and bow it and lay all his branches aflat upon the ground and cast earth upon them; and every twig will take root. And this is a very profitable experiment for costly trees, (for the boughs will make stock without charge,) such as are apricots, peaches, almonds, cornelians, mulberries, figs, etc. The like is continually practised with vines, roses, musk-roses, &c.' Vines were planted either in a *vinea* or in an *arbustum*, i.e. a plantation of trees in rows for training the vines on. Of the former there were three kinds; those in which the vines were let to run along the ground, the branches when laden with fruit being supported by little forked sticks; those in which the vines stood like trees without any support; and those in which they were trained on espaliers. When a vineyard was to be made, the ground was either all well dug, or a deep trench was made in which the rows were to be set. The cuttings (*maleoli*) were reared in a nursery (*seminarium*), and when they had struck well, i.e. were *viviradices*, they were planted out in the vineyard in rows from five to seven feet asunder. The ground immediately about the vines was dug once a month, while the plants were young, from March to October, to remove the weeds and grass. The intervals between the rows were sometimes tilled with the plough. T. Keightley, *Notes on the Georgics*, p. 372.

74 § 10. 1. 56. οὗτω νῇ Δίᾳ, 'in this (i.e. the latter) way, certainly'. οἱ ὄφθαλμοι, *oculi, gemmae*, 'the eyes', 'buds'. 57. καὶ ἀνω, 'above ground'. On the use of *καὶ* to strengthen both forms of the comparison see n. to xiv 15. 59. τὸ αὐτὸ τοῦτο ποιεῖν, *hoc idem facere*, 'do likewise', i.e. 'produce shoots also'. 61. ἀν—ήγοῦμαι—βλαστάνειν] above l. 45. Observe that *ταχύ* is here the adverb = *ταχέως*, and *Ισχυρόν* the predicate adjective to *τὸ φυτόν*.

§ 11. 1. 62. ταύτη—ἔμοι] i 31 n. 63. γιγνώσκων] xvii 4. ἐπαμήσαιο ἀν τὴν γῆν] Xenophon aurait dû dire non seulement qu'il faut fouler la terre, mais encore qu'il faut remuer en peu le jeune plant, afin de faire tomber la terre également de tous les côtés du pied. Sans cette précaution,

il resterait des vuides qui feroient pourrir la racine ; et plus on fouleroit, moins les vuides se rempliroient. (Gail.) γῆν ἐπαμάσθαι, 'to earth up', corresponding to the Latin botanical term *accumulare*, 'to heap up earth round the roots of plants', Plin. H.N. xvii 19, 81 § 189 *ferventibus locis adcumulant aestate radices operiuntque ne solis ardor exurat*, xviii 29, 71 § 295 *opera rustica huius intervalli terram iterare, arbores circumfodere, ubi aestuosa regio poscat, adcumulare*, xix 5, 26 § 83 *confert aliena folia circumobruere, ipsos vero adcumulare*. Cf. Herod. viii 24, 2 φυλλάδα τε ἐπιβαλῶν καὶ γῆν ἐπαμησάμενος, where it means 'heaping up a barrow'. Theophrastus de lapidibus ii 28 writing of the λυγκούριον or jacinth, says that the lynx κατακρύπτεται καὶ ἐπαμάται γῆν ὅταν οὐρήσῃ.

64. σάφαις ἀν κτλ., 'would you press the earth firmly round the plant?' σάττειν, *comprimere*, 'to stamp down', 'ram'. In viii 35 the verb bears its usual signification *replere, instruere*, 'to pack', 'load heavily'. See quotation from Loudon l. 9. εῦ μάλα] xiv 32 n. 66. μὲν γάρ] without corresponding δέ; cf. xvii 44. 67. σταυριμένον εἴη, sc. τὸ φυτόν. ὑπὸ τοῦ ὄντας] i 92, xvii 73. 68. ἀσακτος, 'not pressed firmly', a very rare word which does not occur again in Xen. 69. κίνδυνος, sc. ἔστι. 70. ὑπὸ μὲν τοῦ ὄντας] the sentence is apparently constructed as if ὑπὸ δὲ τοῦ ἡλίου were to follow, but another μέν having been appended to σήπεσθαι, the corresponding δέ is attached to αὐτινεσθαι; unless we are to consider the words as a mere repetition of those in l. 67 due to the carelessness of a copyist, or a gloss on σήπεσθαι which has crept into the text. The use of the double μέν and δέ in iv 61, 74, ix 56 is of a different kind. 71. [ηγουν κτλ.] see cr. n. 72. θερμαινομένον τῶν βιζῶν, 'there being too much bottom heat'.

§ 12. l. 73. καὶ περὶ ἀμπελῶν ἄρα κτλ.] It is evident that Ischomachus has all along been speaking of the culture of the vine, for 'though the Greeks and Romans planted both timber and ornamental trees, yet they did so only on a very limited scale and near their houses, for the purposes of shade or ornament. They also planted the elm and the poplar for supports

to their vines; and they cultivated osier beds for the purpose of basket-making, but there is no instance on record of their having planted trees with a view of cutting them down either for timber or for fuel. Wood for these purposes they procured from the native forests, to the management of which they paid particular attention'. Brande and Cox, *Dictionary of Science, Literature and Art*, I p. 143. Also, as Schneider remarks, this is implied by the use of *φυτὸν* and *φυτεύειν* which are most frequently used of the vine; just as *φυταλία* is the term in Homer (Il. vi 195, xii 314, xx 185) for a vine-yard. 74. *πάντα, omnino*, 'in all respects', 'entirely'. γυγνώσκων τυγχάνειν] VII 49.

77. *ἀκρόδρυα*, 'fruit-trees'. So Arrian Indic. c. 38, 6 *ταῦτη φοινικές τε πολλοὶ ἐπεφύκεσσαν καὶ ὅσα ἄλλα ἀκρόδρυα ἐν τῇ Ἑλλάδι γῆ φύεται*; 39, 2 *ἐν αὐτῷ κῆποι τε πολλοὶ καὶ ἀκρόδρυα παντοῖα*. The word is strictly used of 'hard-shelled fruits' as nuts, chestnuts, acorns, as we learn from Democritus Geopon. I 74 ὁπώρα λέγεται ἡ χλωδὴ τὸν καρπὸν ἔχουσα, οἷον δωράκινα, μῆλα, ἀπίδια ('pears'), δαμασκηνά, καὶ ὅσα μὴ ἔχει ἔξωθεν τι ἔντλωδες. 'Ακρόδρυα δὲ καλεῖται, ὅσα ἔξωθεν κέλυφος ἔχει, οἷον φοιδ., πιστάκια, κάστανα, καὶ ὅσα ἔντλωδη τὸν καρπὸν ἔχει ἔξωθεν. Cf. Arist. Hist. An. VIII 28, 4 οὗτ' ἀκρόδρυα οὗτ' ὁπώρα χρόνιος, ib. Probl. XXII p. 606 B, 2, 3 p. 930 B, 25. 78. *τῶν καλῶς ἔχοντων*] partitive gen. after *τι*. Zeune's version is 'si enim illa vitium conserendarum ratio probatur, quid de aliarum arborum plantatione improbes?' 79. *ἀποδοκυμάειν* means *nolle, improbare*, 'to object to', 'disapprove of'. Cf. Cyr. VIII 1, 47 τὸ περιελέσθαι αὐτῶν τὰ δικλα—ἀπεδοκύμασε. εἰς, 'in respect to': cf. II 27, XVIII 2. τοις ἄλλας φυτεῖς, 'the other kinds of planting', 'planting in general'. See n. to VII 205, 236.

§ 13. I. 83. *ἀποπειρᾶ μου καὶ τοῦτο, temptas interrogando an hoc quoque te possim docere*, 'in this question too you are but making trial of me'. *μάλιστα πάντων*, 'perfectly well', lit. 'better than anything else', not 'better than any one else'. On this inclusive use of the superlative see n. to Hier. I. 791. 84. *ὅρᾶς μὲν—ὅρᾶς δέ*] I 88, III 16. Observe that the em-

phasis falls upon δρᾶς, ‘you see with your own eyes’. βαθύτερος] Didymus Geop. ix 6, 4 says of the olive tree δεῖ δὲ τὸ βάθος ἔχειν τὸν βόθρον τρεῖς η̄ μὴ Ἐλαττον τῶν δύο η̄μισυ πηχῶν.

85. παρὰ τὰς ὁδούς, ‘by the road-sides’; therefore you could not help seeing it. Cf. Geopon. ii 11, 1 καὶ τοὺς ἐλαιῶνας δὲ ὅμοιως (περισκάπτειν προσήκει). καὶ τὰς βώλους διαλύειν, ὥστε ἐπεγείρειν τὸν κονιοργόν· ἐμπεσών γὰρ οὗτος τῷ καρπῷ θάττον αὐτὸν πεπαίνει. διὰ τοῦτο καὶ αἱ παρὰ τὴν ὁδὸν ἐλαῖαι εὐτραφέστεραι τῷ καρπῷ διὰ τὴν ἐπανισταμένην ἐκ τῶν ὀδευόντων 75 κόνιν. 86. πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστιν] C. and W. take this to mean ‘stakes are set by every plant’, but the true meaning is ‘there are stumps or stems to each of the young plants’.

The present method of raising the olive in Italy is described by the late Professor Blunt in his *Vestiges of antient manners and customs discoverable in modern Italy*, p. 215 ‘An old tree is hewn down, and the “ceppo” or stock is cut into pieces of nearly the size and shape of a mushroom, and which from that circumstance are called “novoli”; care at the same time is taken that a small portion of bark shall belong to each “novolo”. These, after having been dipped in manure, are put into the earth, soon throw up shoots, are transplanted at the end of one year and in three years are fit to form an olive yard. This process clears up satisfactorily, I think, a passage in the Georgics upon which many comments have been made :

*Quin et caudicibus sectis, mirabile dictu,
truditur e sicco radix oleagina ligno.*

“The stock in slices cut and forth shall shoot
o passing strange! from each dry slice a root”.

The ancients cultivated the olive in the following manner. They dug well to the depth of three feet the place intended for the seminarium or ‘nursery’; they then took clean healthy branches of their olive trees, about as thick as could be grasped in the hand, and sawed them into truncheons or lengths (taleas, truncos) of about 18 inches each, taking care not to injure the bark, and paring the ends smooth and marking them in order that the lower end might be put into the ground. This end was then daubed with a mixture of dung and wood-ashes, and the pieces were set at a depth of four fingers, i.e. three inches, in the ground. During the first two years the land was kept constantly hoed, but the plants were not touched; in the third year all the branches but two were cut off; in the fourth year the weaker of these two was removed; in the fifth year they were transplanted into the future olive ground, and set in holes which had been dug the year before. Keightley l. c. p. 361 f., cf. Geopon. ix 11, 4 πολυτρόπως δὲ γίνεται η τῆς ἐλαῖας

φυτεία Τινὲς μὲν γὰρ ἀπὸ σκυταλῶν 'truncheons' φυτεύουσι· λαβόντες γὰρ κλάδους παχυτέρους καὶ καταπρίσαντες εἰς μέγεθος πηχαιῶν οὕτω φυτεύουσι. τινὲς δὲ ἀπὸ χάρακῶν φυτεύουσιν οὕτω· καταπρίσαντες τοὺς παχυτέρους κλάδους εἰς μέγεθος πηχῶν δύο προεμβάλλουσιν εἰς τὸν πυθμένα τοῦ βόθρου λίθον πλατύτερον, εἴτα τὸ φυτόν ἐπὶ τούτῳ στήσαντες ὄρθδν προχωννίουσι γῆν. Οἱ δὲ τὰ γενναιότατα τῶν παραφυάδων μετὰ τοῦ πρέμνου φυτεύουσιν· οἱ δὲ τὰ μέλλοντα λαμβάνονται φυτὰ ἐπὶ αὐτοῦ τοῦ στελέχους ἔτι ὅντα περικαθαίρουσι δρεπάνῳ καὶ περὶ ἐπιτολὴν τοῦ Ἀρκτούρου ἐντιθέασιν εἰς τοὺς βόθρους. Ἐπερος τὰ τρόπαια λεγόμενα φυτεύουσιν οὕτω· σημειωσάμενοι μέλιτρα πᾶς κέρται πρὸς ἀνατολὴν καὶ μεσημβρίαν, ἐκπρίζουσιν ἀπὸ τοῦ στελέχους πηχῶν δὲ η̄ ε̄, καὶ ἐμβάλλουσιν εἰς τοὺς βόθρους, πᾶσαν ἐπιψέλεαν ποιούμενοι. Οὗτος δὲ τρόπος τῆς φυτείας ἐπιτευχθεὶς ζωποιεῖ θάττον καὶ καρποφορεῖ τάχιον. Τινὲς δὲ ἀπὸ πρέμνων φυτεύουσιν οὕτω· συγκόψαντες αὐτὰ τὰ πρέμνα εἰς κορμοὺς μείζονας, ἐπιτιθέασι τῷ βόθρῳ τοὺς κορμοὺς ἔχοντας τὸν φλοιὸν ἄνω καὶ προσχώσαντες τῇ γῇ μετὰ κόπτρου ἐπὶ παλαιστὴν ἔωσι. Τινὲς δὲ ἐκ τῶν κατὰ γῆς μέρων τοῦ πρέμνου ἐκκόψαντες πελεκήματα μετὰ τοῦ φλοιοῦ τετραπάλαιστα, προεμβάλλουσι λίθον εἰς τὸν πυθμένα τοῦ βόθρου καὶ τούτῳ τῶν πελεκημάτων γ' η̄ δ' ὄρθδα καὶ χωννύουσιν ἐπὶ παλαιστὴν. Τῆς δὲ φυτείας καθ' οἷον δῆ ποτε τρόπον γνομένης, πριζέσθωσαν τὰ φυτευόμενα πρίσοιν. διατηρητέον δὲ ἀκριβῶς τὸν φλοιόν, ἵνα μὴ σπαραχθῇ, καὶ ὅξει δρεπάνῳ τὴν τομήν λειωτέον, διασύζοντας ἀκέραιον τὸν φλοιὸν καὶ βολβίτῳ τέφρᾳ μεμιγμένῳ χριστίον τὸ κάτω μέρος τοῦ δρπηκος. δεῖ δὲ φυλάττεσθαι, μὴ κατὰ κορυφὴν τεθῆ ὁ δρπηκός· βασανιούμενος γὰρ τὸ φυτόν κατὰ κορυφὴν φυτεύοντες· δεῖ δὲ κόπτρον ἐμβάλλειν εἰς τοὺς βόθρους.

88. πηλὸν—ἐπικέμενον, 'that the tops of the plants are all covered with a coating of moist clay'. See Geop. quoted above.

Colum. v 9, 1 speaking of the preparation of a nursery ground for olive-trees says *ramos novellos proceros et nitidos, quos comprehensos manus possit circumvenire, feracissimos, arboribus adimito et ex his quam recentissimas taleas recidito, ita ut ne corticem aut ullam aliam partem, quam qua serra praeciderit, laedas... Taleas deinde sesquipedales serra praecidantur aique earum plagae utraque parte falce levantur et rubrica notentur, ut sic quemadmodum in arbore steterat ramus, ita pars ima terram et cacumine caelum spectans deponatur... Sed oportebit talearum capita et tmas partes misto simo cum cinere oblinere et ita tolas eas immergi, ut putris terra quatuor digitis alte superveniat. Sed binis indicibus (caudicibus f.) ex utraque parte humantur: hi sunt de qualibet arbore brevi spatio iuxta eas positi et in summa parte inter se vinculo conexi, ne facile singuli deiciantur. XI 2, 42 hoc eodem mense (February 15th to March 15th) in pastinato seminario novissima positio est olearis taleae, eamque oportet, cum panzeris, simo et cinere mistis oblinire et superponere muscum, ne sole fundatur. Vanierius, Praedium rusticum v. 50 ff.*

*eruat et brumas sub frigora prima colonus
radioata serat truncis plantaria ramis:
sed caput ante luto velet muscoque virenti,
et vinalis constringat; hiems ne frigore venas
occupet et tota deserviat arbore pestis.*

89. ἐστεγασμένον τὸ ὅν, ‘the part above ground is protected by a covering’.

§ 14. 1. 91. καὶ δρῶν δὴ κτλ.; ‘what is it you see in them and don’t understand?’ ‘do you not understand (for instance) how you would place the potsherd on the surface of the clay?’ ‘The shell over the clay’, says Bradley, ‘is, I suppose, put there to keep out the wet and ill weather’. For τὸ δστρακὸν the anticipatory accusative, see n. to xiii 12. 94. ἀν
εἶπας, i.e. τούτων δὲ εἶπας. 95. πάλιν ἐννοῶ] in reference to what he said before, xviii 67. πάλαι, iamdudum, ‘a little while ago’, xix § 1—2. 96. συλλήβδην, ‘generally’) (καθ’ ἐν ἔκαστον. τίρου με—εἶ] xi 22, 127. οὐκ
ἔφην, negabam, ‘I said “No, I did not understand”; for I did not suppose at the time that I should be able to say anything at all about the proper method of planting’. 97. ἔχειν] xviii 2. γῇ] xv 35. 98. καθ’ ἐν ἔκαστον, quodlibet
separatim, ‘each particular point’. ἐπεχείρησας, suscepisti. 99. ἀποκρίνομαι σοι ἀπέρ σὺ γιγνώσκεις, ‘my answers coincide with your own opinions’. 100. ὁ δεῖνος λεγόμενος
γεωργός, not ‘though you are called the skilful farmer’, but, ‘you the man who are spoken of as a skilful farmer’. On the position of the predicate adjective between the article and participle see Madv. § 14 a Rem. 1.

§ 15. 1. 100. ἀρα η̄ ἔρωτησις διδασκαλία ἐστίν; num in-
terrogando doceri potest? ‘is questioning a mode of teaching?’ The Socratic interrogation is here brought to bear upon Socrates instead of by Socrates. ‘Interrogando enim exercetur illa
τέχνη μαθετική, de qua ad xvi § 8. Cf. etiam Mem. iv 6, 15
διπότε. δὲ αὐτός τι τῷ λόγῳ διεξίοι, διὰ τῶν μάλιστα διολογου-
μένων ἐπορεύετο, νομίζων ταῦτη τὴν δοφάλειαν εἴναι λόγου’ (Breitenbach). 102. γῇ, quemadmodum, l. 97. 103.
ἄγων με δι’ αὐτὸν ἐπίσταμαι κτλ., per ea, quae scio, docens alia
adhuc mihi ignota, disputans e concessis, ‘it is by leading me

on through things which I do understand and pointing out the similarity between them and others which I did not think I understood—that you make me believe that I do really understand these latter as well'. δι' ἐν ἐπίσταμαι is by attraction for διὰ τούτων δὲ ἐπίσταμαι.

§ 16. l. 108. θρωτῶν = εἰ ἔρωτῷην. On the repetition of ἀν see n. to l. 11. καλόν, sc. ἐστι. 109. διαδοκυμάζειν, *explorando dignoscere*, 'to distinguish by testing'.

110. κρεβῆλα, 'base', 'counterfeit', x 23. περὶ αὐλητῶν, sc. ἔρωτῶν. 113. οὐσις δὲ, sc. δύνατο, 'perhaps you might succeed in persuading me'. γεωργεῖν—ἐπιστήμων] G. § 261, 1. ανέπειστας με ὡς—εἶην] G. § 243.

115. ταῦτην τὴν τέχνην, sc. γεωργίαν, which is implied in γεωργεῖν.

76 § 17. l. 116. οὐκ ἔστι ταῦτα, 'this is impossible'. 117. καὶ πελᾶι σοι ἄλγον] xv 59. 118. ἔστε—ποιεῖν] ὥστε with infin. marks the natural, with indic. the actual consequence. δρῶντας καὶ ἀκούοντας, 'if they have eyes and ears'. 119. ἐπιστήμονας ἔαντης] G. § 180, Madv. § 63 b.

§ 18. l. 120. ὁς, *quemadmodum*, x 62, xvi 42. 121. χρῆστο] iii 92. αὐτίκα, 'for instance', when the first instance that presents itself is urged. See n. to Hier. l. 193. ἀναβαίνοντα, 'by climbing', G. § 277, 2. 123. διδάσκει λοιτάναι αὐτήν, 'teaches us to prop it up'. περιπεταγνύοντα τὰ σύναρα, 'by spreading out its leaves'. 124. αὐτῇ] vi 73, xvii 50. 125. ἡλιούμενα ταῦτην τὴν ἅραν, 'exposed to the rays of the sun at this season'.

§ 19. l. 126. γλυκαίνεσθαι, 'to be sweetened, ripened', an unclassical word. 127. φυλλορροσύντα, 'by shedding its foliage': the word does not occur elsewhere in Xen. 81. δάσκα, sc. τινά, as l. 125. 128. έαντην ψυλοῦν, *nudare (foliis)*, 'to strip it', xvii 89. 'In some parts of France great part of the young wood of the vine is cut off before vintage for feed to cows and to let the sun directly to the fruit'. Loudon, l. c. § 407. 128. πεπαινεῖν τὴν ὄπεραν, 'to bring its fruit to

perfection', not, as C.-W., 'that the autumn warmth may mellow it'. See my n. to Plutarch Themist. x 3 l. 26. πολυφορίαν, 'productiveness', a word of very rare occurrence. 129. τοὺς μὲν—τοὺς Σέ] G. § 143, 1. 130. ἀμοτέρους, immaturiores, 'too unripe' (to be gathered). τρυγᾶν ἔαντήν, vindemiare ipsius fructum, 'to gather her ripe fruit'. 131. συκάζουσι, ficus decerpunt. So Arist. Av. 1699, speaking comically of the foreign sophists, οἱ θερίζοντες τε καὶ σπείροντες καὶ τρυγῶσι τὰς γλώτταις συκάζοντες τε. τὸ δργῶν ἀελ, ut quaeque ficus est matura (Zeune), lit. 'that which from time to time swells to ripeness', in partitive apposition to ἔαντήν, see n. to 125. δργᾶν (Sanskrit उर्ग्, 'strength', उर्जा, 'juice', 'succulence') is said of plants *quae turgent et ad maturitatem pervenerunt*, Herod. iv 199 πρῶτα μὲν γὰρ τὰ παραθαλάσσια τῶν καρπῶν δργᾶ ἀμάσθαι τε καὶ τρυγᾶσθαι and ὁ ἐν τῇ κατυπερτάτῃ τῆς γῆς πεταλνεται τε καὶ δργᾶ. Hence generally of the 'excitement of lust or any kind of desire', with inf. Aesch. Choeph. 454 τὰ δ' αὐτὸς δργα μαθεῖν, i.e. ἐπιθύμει, Thucyd. II 21, 3 ὡν ἀκροάσθαι ὡς ἔκαστος δργητο, and with gen. Agam. v. 223 παρθενίου θ' αἰματος δργᾶ περιόργως τ' ἐπιθύμει. "Αρτεμις. From the same root *verg* or *virg* come δργᾶς 'a fertile piece of land', δργή 'natural disposition', 'impulse', Lat. *virg-a* 'a green twig', *virg-o* 'a maiden'. See Ruhnken on Timaeus p. 193 ed. 2, 1789. On the position of ἀελ, 'each time', after the participle see above VIII 46, XVIII 35 and n. to Hier. 532.

CHAPTER XX

I asked Ischomachus, continues Socrates, 'If, as you say, agriculture be so easily learned, how do you account for the failure of some of those who engage in it?' He replied that the cause of their failure was not so much want of knowledge, as want of carefulness and industry. In commanding an army the secret of success does not depend so much upon knowledge of tactics, as upon foresight and precaution, and so agriculturists, if they wish to thrive, must take pains to carry out in practice the easy lessons, which common observation teaches. 'Husbandry', he

said, 'is a very good test of character. The good husbandman will enforce strict punctuality in the hours of labour upon his workmen, and not allow them to be lazy and scamp their work, as such indifference will make a considerable diminution in his annual receipts. My own father, who was devoted to agriculture, used to say that it was a most profitable occupation and, as a proof of it, he practised a very simple device: he would purchase plots of land that were out of order and had been neglected by previous owners and, after improving them by careful culture, resell them at a large profit and buy others. The improvement of such lands was a source of great enjoyment to him, and may be recommended as a wholesome and profitable occupation to others'. 'Your father's love of his land', I replied, 'must have been something like the love which our corn merchants have for their corn. It does not prevent them from parting with it to those who will give the highest price for it'. Ischomachus took this as a piece of raillery on my part, and said that he thought those who built houses for sale were in the same sense fond of building. To this I replied that I was in earnest in thinking, as he evidently did, that love of lucre is a spring of action with all men.

§ 1. 1. 1. ἐνταῦθα δῆ] xv 19. πῶς; cur? 'how is it that?' 2. εἰ—γε, 'if it be true that'. φέδια μαθεῖν] xviii 74. 4. πράττουσιν ὁμολες, eadem fortuna utuntur, 'meet with like success', 'fare alike', xi 40, xii 37. 5. ἀφθόνως] iii 38, vi 56. περιττά, 'more than they want'. Сур. viii 2, 21 τῶν ἀρκούντων περιττά, Hier. 220 τὰ περιττὰ τῶν Ικανῶν. 6. πορίζεσθαι] vi 40, xi 60. 7. προσοφελουσιν, insuper aes alienum contrahunt, 'run into debt besides'. See n. on xiii 4.

§ 2. 1. 10. τῶν γεωργῶν may be taken either after ἡ ἐπιστήμη or as the partitive gen. after τοὺς μέν. ἔστιν τῇ ποιούσα] i. 110, xv 22.

§ 3. 1. 12. διαθέοντος, 'running about', 'spreading'. Cf. Cyr. vi 2, 13 (of a panic fear) ως γῆσθετο φόβον διαθέοντα ἐν τῷ στρατὶ, Hell. vi 5, 36 διέθει θύρυβος ἐν τῷ ἐκκλησίᾳ. 13. οὐχ δημαλῶς—ἴσπειρεν] xvii 47. οὐκ ὄρθως τοὺς ὅρχους ἐφύτευσεν

(sc. ὁ γεωργός s. ὁ φυτεύων), 'did not plant his rows of trees straight'. 14. **ἀγνοήσας—φέρουσαν**] G. § 280. But I should prefer to read **τὴν γῆν τὴν φέρουσαν**. The **τὴν** might 77 easily have been lost by lipography after **γῆν**. 15. **ἐν ἀφόρῳ,** *in sterili solo*, 'in a soil unsuitable for vines', an ionism. 16. **τῷ σπόρῳ—προεργάζεσθαι**] xvi 49.

§ 4. 1. 19. **ἴστιν ἀκοῦσαι,** *licet audire*, 'one may hear it said', i 19, xi 26. **ἄντρος**, 'the man', contemptuously. See my n. on Plutarch Them. xvi 22. 20. **αὐτῷ**] G. § 184, 3. 21. **σπείρηται** (sc. ὁ ἄγρος), 'may be sown'. **γίγνηται**, sc. **τῷ ἄγρῳ.** **οὐδὲν οἰνον ἔχει**] Cicero apud Macrob. II 10: *qui neque serit vitem, neque quae sata est diligenter colit, oleum, ficus, poma non habet.* 22. **ώς** for **ὅπως** is rarely used in object sentences.' See Madv. § 123 Rem. 6. 23. **οὗσαι**, 'the vines which he has'.

§ 5. 1. 26. **διαφέροντες**] G. § 160, 1. 27. **διαφερόντως—πράττουσι,** *diversa fortuna utuntur*, 'fare differently', 'meet with different degrees of success', cf. 1. 4. **ἢ**] supply **δια-**
φερόντως πράττουσι, if the text is allowed to stand as it is, but Schneider, Kerst, Dindorf and Schenkl would omit the **οἱ** before **δοκοῦντες**. Schenkl thinks there is a gap after **πράττουσι**, to fill up which he suggests **τῇ γὰρ ἐπιμελεῖᾳ διαφέρουσι.** Translate: 'These are the points of difference in farmers which make their success different, much rather than a fancied discovery of some ingenious contrivance for doing their work', lit. 'than those fare differently who are reputed to have discovered etc.' There is some force in the objection raised by Cobet N. L. 595, whom Lincke follows, that **διαφέροντως** cannot be used in the sense in which **διαφέρως** is usually employed. But see Mem. III 8, 5 **οὐδὲν διαφερόντως ἀπο-**
κρίνῃ μοι ἡ ὅτε σε ἥρώτησα, Ages. I 36 **ἐπειθέτο τῇ πόλει οὐδὲν διαφερόντως ἡ κτλ.**: of course its ordinary sense is *eximie, insigniter, praeter ceteros*. He writes: **διαφερόντως πράττειν** *est fortuna et opibus ceteros superare, ditiorem esse et fortunatiorē quam ceteros, et sic demum intellegitur quid sit πόλις μᾶλλον ἡ οἱ δοκοῦντες σοφόν τι εὑρηκέναι εἰς τὰ ἔργα.* Erant enim etiam tunc qui in agricultura novis quibusdam inventis

uterentur, et etiam tunc colonus diligens et assiduus e re rustica plus faciebat lucri et διαφερόντως ἐπρασσε quam qui novorum inventorum sollertia non eadem cura et diligentia rei rusticæ adhibebant. Itaque pro διαφέροντες ἀλλήλων emendandum esse appetet διαφέροντες ἀλλῶν, non enim agricultorū qui differunt inter se sed qui praestant aliis solebant et solent in re lautiore esse.

§ 6. 1. 28. οἱ στρατηγοὶ—οἱ μὲν, partitive apposition, xix 131. 29. ξετιν ἐν αἷς τῶν στρατηγικῶν ἔργων, in quibusdam artis imperatoriae muneribus. οὐ γνώμῃ διαφέροντες ἀλλήλων, ‘not because they differ from one another in understanding’. G. § 188 Note 1. 32. τῶν ἴδιωτῶν, ‘private soldiers’. Cf. Anab. v 7, 28 καὶ ἀρχοντα καὶ ἴδιώτην, i 3, 11 οὐτε στρατηγοῦ οὐτε ἴδιώτου, iii 2, 32.

§ 7. 1. 34. οἶον] i 88. 35. βέλτιον] xvii 19. 36. οὗτοι ὡς ἀν κτλ., ‘in the manner in which they would fight, if fight they must, to the greatest advantage’. Cf. Aesch. Eryxias p. 392 c ὑπὸ τῶν συμκρῶν τούτων ἀν μᾶλλον δρυγίζοιντο οὕτως ὡς ἀν μάλιστα χαλεπώτατοι εἴησαν, Mem. i 6, 2 οὗτοι οὕτως ὡς οὐδὲ μὲν εἰς δοῦλος ὑπὸ δεσπότη διαιτώμενος μείνειε, Cug. i 1, 2 τοῖς καρποῖς ἔχοι τοὺς νομέας χρῆσθαι οὕτως δπως ἀν αὐτοὶ βούλωνται.

§ 8. 1. 41. ἐπιμελοῦνται ὡς ξχη] n. to 1. 20.

§ 9. 1. 42. δταν τε] x 78. διὰ στενοπόρων, sc. χωρίων, per fauces s. angustias, ‘through a narrow defile’. 43. Ιωσὶ πον, πάν] So Jacobs reads for the vulgate Ιωσὶν, οὐ πάνυ. Most of the commentators are satisfied with the omission of οὐ. 44. προκαταλαμβάνειν τὰ ἐπίκαιρα, loca opportuna occupare unde facile observari et repellere possint hostes, ‘to seize commanding positions beforehand’. Cf. Hier. 743. 45. κράττον, sc. ἐστι.

§ 10. 1. 46. ἀλλὰ καὶ, ‘then, again’. κόπρον λέγουσιν —ὅτι ξετίν] xviii 63, xix 92. ἀριστον] viii 24, 25. 48. καὶ—δέ] i 85. δρῶσι γιγνομένην] G. § 280. 49. ἀκριβοῦντες, i.q. ἀκριβῶς εἰδότες, ‘knowing exactly’. Cf. Cug. i 8, 16 ἀκριβοῦντα τὴν δικαιοσύνην, iii 3, 18 οὐ γὰρ ξετι διδάσκαλος οὐδεὶς τούτων κρείσσων τῆς ἀνάγκης, η ἡμᾶς καὶ λιαν ταῦτ’

ἀκριβοῦν ἐδίδαξε. ὡς γίγνεται, *quo modo*, 'how it is got'. On the transposition of δύως with participle see n. to xiv 88. ῥάδιον δν, 'although it is easy', accusative absolute, not to be taken as dependent upon ἀκριβοῦντες, G. § 278, 2. πολλὴν ποιεῖν] See the remarks of Florentinus in Geopon. II 22. 50. οἱ μὲν—οἱ δέ] See n. to II 63, VIII 108, XIX 4, Madv. § 189. τούτου—ὅπως δέροιηται] I. 45. 51. παραμελοῦσι, 'pay no heed to it'.

§ 11. I. 51. Δνωθεν δ θεὸς παρέχει] for ὁ ἀνωθεὸς παρέχει δνωθεν, by a well-known attraction, according to which a relation belonging to the noun, being attracted by the verb, becomes the relation of that verb. So Thuc. V 35 ὁ ἐκεῖθεν πόλεμος δεῦρο ἦξει for ὁ ἐκεῖ πόλεμος ἦξει ἐκεῖθεν, Theophr. Char. II 4 ἄρας τι τῶν ἀπὸ τῆς τραπέζης for ἄρας τι ἀπὸ τῆς τραπέζης τῶν ἐν τῇ τραπέζῃ δυτῶν. . . 52. τέλματα, 'standing pools'. Cf. Arist. Av. 1593 δμβριον ὕδωρ ἀν εἶχετ ἐν τοῖς τέλμασιν. 53. ὄλην, 'vegetable matter': v. Index s.v. Cf. Geop. II 24, 2 ὅταν ἤδη τὸν βώλον κρύπτειν ἀρχηται, σκαλλέσθω, ἵνα ἡ τε ἄγρα ὑλη ἀφανισθῇ καὶ ἀπὸ τῶν ὑδάτων γεγυμνωμέναι βίζαι προσχωθῶσι. 54. τὸν μελλούντα σπείρειν] xv 89, 49. δ—ταῦτα] G. § 152 Note 3. 56. ἤδη] when that is done. αὐτός, ipse. δν ποιοὶ (ταῦτα) οἰς ἡ γῆ ἤδεται, 'would produce the material in which the ground delights'.

'This is a remark', says Bradley, 'very well worthy our observation especially when manures are scarce. As for the common notion that weeds will breed weeds, it is an error, unless we suppose that weeds have their seeds ripe when we use them on this occasion; and as for earth being laid in water for a manure, it is much more beneficial to lands than the cleaning of ponds and ditches'.

57. ἐν ὕδατι στασίμῳ, *in stagno*. The word στασίμος does not occur again in Xen.

§ 12. I. 58. ὀπόσα] quantitative accusative, xi 108. G. § 160, 1. Θεραπέας, *curationis*, 'attention', 'care', VIII 65. 59. ὑγροτέρα γε οὖσα κτλ., *quippe quae aequo humidior sit ad sementem*, 'as being too moist for sowing'. 60. δλμαθεστέρα πρὸς φυτείαν] Anatolius Geop. II 10, 9 speaks of τὴν ἀλμυρὰ γῆν as πρὸς πάντα ἀνεπιτηδείως ἔχουσαν, πλὴν τῶν φουσκῶν, οὐς καλ-

λίστους καὶ πολυκάρπους φέρει, and Theophrastus de causis pl. II 16, 8 says ἔντα δάλμωδη τινὰ (χώραν φιλεῖ) καθάπερ η ῥάφανος, and again II 5, 4 ἐν ταῖς δάλμυρίσιν η ῥάφανος ἀρίστη. Cf. also Virg. Georg. II 238 *salsa autem tellus et quae perhibetur amara frugibus infelix.* καὶ ταῦτα—καὶ ὡς κτλ., ‘both this and how water is drained off by means of ditches’. γιγνώσκουσι μὲν κτλ. answers to ἀλλὰ ἐπιμελούσται I. 63, ‘although they know, yet etc.’ 62. τῇ ἀλμῇ κολάζεται κτλ., ‘the saltiness of the soil is tempered, corrected, by mixing it with all kinds of substances free from salt, both moist and dry’. μιγνυμένη] G. § 277, 2.

§ 13. I. 64. εἰ—τις—ἀγνῶς εἴη, *si quis ignoraret.* The object clause *τι δύναται κτλ.* depends upon this, as if it were *ἀγνοοῖη*. Cobet would alter the text, and substitute *ἀγνοοῖη* on the ground that *ἀγνῶς* means ‘unknown’ not ‘unknowing’: but this is not so, see e.g. Soph. Oed. T. 677, 681, 1086, Plat. de legg. p. 751 D. 66. ξεινοί xix 97. καρπὸν μηδὲ φυτὸν αὐτῆς, ‘neither fruit nor plant from it’. 67. μήτε ὅτου] Supply *ξεινοί, neque (habeat) ex quo audire possit.* Dindorf and Kerst adopt Schneider’s suggestion *του ἀκούσαι*, Schenkl tacitly substitutes the optative *ἀκούσαι..* 68. οὐ πολὺ...φέον; sc. ἔστι, *nonne multum facilius est?* πεῖραν λαμβάνειν] xvii 6. 70. ξεινοί] G. § 28, 3 Note 1. ἐπὶ ἀπάτῃ] xiv 18. 71. σαφηνίζει τε καὶ ἀληθεύει, i.q. ἀληθῶς σαφηνίζει, ‘shows truly, without disguise’.

§ 14. I. 72. δοκεῖ δέ μοι τῇ γῇ κτλ.] The order of words is: η δὲ γῇ δοκεῖ μοι ἀριστα ἔξετάζειν (‘to show by test’) τοὺς κακούς τε καὶ ἀγαθοὺς τῷ παρέχειν τάντα εὑγνωστα καὶ εὔμαθη. 74. οὐ γάρ ὁσπερ τὰς ἀλλας τέχνας] notandus h. l. usus particularum γάρ cum negatione, sequente δέ *imo contra.* Sic Cyr. IV 3, 13, Ages. XI (Weiske). Cf. also de redit. 79 IV 6, Sympos. II 17. 75. ξεινοί, licet, I. 19. προφασίσασθαι, *causari, excusationis loco afferre*, ‘to allege in excuse’. 76. γῆν δὲ—ἰσασιν ὅτι—εὖ ποιεῖ] see n. to I. 46.

§ 15. I. 77. τῇ ἐν γεωργίᾳ ἀργίᾳ] the happy conjecture of Jacobs (*Additamenta animadu. in Athenaeum* p. 172) suggested by the marginal reading in ms A *ἐνέργεια*, which Sauppe is

inclined to admit into the text, quoting other instances in Xenophon where the defect of a thing is expressed by the thing itself. 78. κατίγορος, *index, argumentum, 'betrayer'.* 81. χρηματοποιόν, *aptam ad rem augendam, quaestuosam, 'money-making', 'lucrative'.* 82. φανερόν, sc. ἔστι. κλέπτων—βιοτεῖν, 'to live (vi 9) by stealing, robbing or begging'. προσαιτεῖν is 'to ask continually', 'importune', Ach. 452. 83. παντάπασιν ἀλόγιστος, 'a down-right fool'. Cyr. i 4, 12 παντάπασι βλάξ τις καὶ ἡλίθιος, Isoct. Panath. p 281 a παντάπασιν ἀνοήτως.

§ 16. 1. 84. μέγα διαφέρειν, *multum interesse*, 'that it made a great difference'. οὐφη, sc. Ischomachus. εἰς τὸ λυσιτελεῖν γεωργίαν κτλ., 'as to agriculture paying or not'. For the omission of the article before μὴ λυσιτελεῖν cf. ix 67. 85. ἐργαστήρων, *colonorum mercede conductorum*, a poetical form for ἐργατῶν, xiii 57. 86. καὶ πλεόνων καὶ μείονων, 'more or less in number'. See cr. n. Ἐχει ἐπιμελειαν ὡς, i.q. ἐπιμελῆται ὡς; cf. l. 65, vii 36. 87. τὴν ὥραν, *iusto, definito tempore*, 'at the regular time', Herod. ii 2, 4. ἐν τῷ ἔργῳ ὅτιν, *operi faciendo adsint*, 'may be at their work'. 89. εἰς παρὰ τὸν δέκα κτλ., 'one man in (compared with) ten makes a difference by being at his work in good time, aye and another makes a difference by leaving off work before his time'. παρὰ τὸν δέκα] Where parts of a whole are stated in numbers the article is sometimes prefixed to the numeral 'to denote the definiteness of the relation', Madv. § 11 Rem. 6. Cf. l. 94. Schenkl follows Lewenklaü in reading τῷ μὴ...ἀπιέναι against all the mss. The clause καὶ ἀλλος γε—ἀπιέναι has the appearance of not having been written by Xen., it may have been originally a marginal note, which has found its way into the text. Breitenbach says: 'sensus hic est: *Alii enim eo quod in tempore adsunt et aggredituntur opus, unusquisque decem aliis praestant, alii contra (non solum non in tempore adsunt, sed) adeo abeunt ante statutum tempus*'. Cf. Columell. xi 1, 15 plurimum enim refert colonos a primo mane opus aggredi nec lentos per otium pigre procedere; siquidem Ischomachus idem ille 'malo' inquit 'unius agilem atque industriam,

quam decem hominum neglegentem et tardam operam. Quippe plurimum affert mali, si operario tricandi potestas fiat; nam ut in itinere confiendo saepe dimidio maturius pervenit is qui naviter et sine ullis concessionibus permeabit quam is, qui cum sit una profectus, umbras arborum fonticulorumque amoenitatem vel aurae refrigerationem captavit; sic in agresti negotio dici vix potest, quid navus operarius ignavo et cessatore praestet.

§ 17. 1. 91. φράδιουργεῖν, ‘to work lazily, listlessly’, Hier. 1. 653. 92. τὸ ἥμισυ διαφέρει τοῦ ἔργου παντές, *efficit ut operis totius dimidia tantum pars conficiatur* (Sturz), ‘makes a difference of half in the whole work’. Breitenbach renders the whole passage thus: *id, quod tum perficitur, cum quis sinit operarios per totum diem segnes esse in opere, facile dimidia parte differt a toto opere perficiendo.*

§ 18. 1. 94. παρὰ στάδια διακόσια, ‘in comparison with two hundred stadia’, i.e. 25 miles. Εστιν δτε] II 15. τοῖς ἑκατὸν σταδίοις, i.e. ‘by one half’, G. § 188, 2. For the article see on 1. 89. 95. διμήνεγκαν, *differre solent*. Cf. xi 101. τῷ τάχαι] G. § 188 Note 1. 97. πράττῃ (*τούτῳ*) ἐφ' φτέρ κτλ., ‘accomplish the object with a view to which he had started, by persevering in the walk’. Cf. Cyr. VIII 6, 2 ὅπως εἰδεῖεν ἐφ' οἷς ἰστιν, Mem. I 3, 5 ἐπὶ τούτῳ (*ad id asse- quendum*) οὐτω παρεσκευασμένος γέτι. βαδίζων, which Cobet pronounces *inficetum interpretamentum*, is opp. to *ἀναταυόμενος*. 98. φραστωνένη, i. q. δραθυμῆ, ‘is remiss’, a late Greek word. 99. θεώμενος, ‘looking about him’. 100. θηρεύων, *captans, appetens*, ‘courting’, ‘seeking after’. Cf. Cyr. VIII 2, 2 τούτοις ἐπειράτο τὴν φιλίαν θηρεύειν.

§ 19. 1. 100. ἐν τοῖς ἔργοις, ‘in farm-work’. 102. οἱ μὴ πράττοντες] G. § 283, 4. 104. ἀώμενοι, not ‘allowing themselves’, but ‘left alone to’, ‘allowed’, ‘not interfered with’. Cf. Soph. Trach. 328 ή δ' οὐν ἔα σθω.

§ 20. 1. 104. τὸ δὲ δὴ καλῶς κτλ., *strenue et neglegenter opus facere vel curare, hoc tantum inter se discriminis habet*

quantum (inter se differunt) prorsus opus facere vel prorsus otiosum esse. See crit. app. 107. οἷον, 'for example', added by Zeune, Schneider, and other edd. to prevent an awkward asyndeton. Some insert γάρ after ὅταν, which from its resemblance to the last three letters of ὅταν might easily have been omitted by a transcriber. *ὅταν, σκάπτοντων—σκάπτωσιν ἀστε κτλ.*, i.e. by not thoroughly eradicating them, but merely loosening the earth with their spades, so that they grow better. On the construction see Madv. § 181 Rem. 4 (b): 'sometimes the double genitive is a participle plural with an indefinite subject of the third person understood (*the people, one*): οὐκ ἔξαπούμενος, οὐκ 'Αμφικτυονικὰς δίκαιας ἐπαγόντων, οὐκ ἀπειλούντων, οὐκ ἐπαγγελλομένων, οὐδαμῶς ἐγώ προδέδωκα τὴν εἰς ψυχᾶς εὔνοιαν (Dem. 18, 322)'. Rem. 6. 'The double-genitive is usually put only where the subject of the participle does not stand in the principal sentence in some other case to which the participle might attach itself. Sometimes, however, although the subject of the participle does so occur, the double-genitive is nevertheless used, in order to give more prominence to the participial sentence as a special circumstance: διαβεβηκότος ἡδη Περικλέους στρατιᾶς Εύβοιαν, ἤγγελθη αὐτῷ, ὅτι Μέγαρα ἀφέστηκεν (Thuc. I 114)'. Breitenbach compares Cyr. III 3, 54 εἰ δέ τοι, ἵντων (sc. τῶν στρατιωτῶν) εἰς μάχην σὺν ὄπλοις, δινήσεται τις—ἄνδρας πολεμικὸς ποιῆσαι. *ὅτις καθαραῖ* xvi 65 n. 109. *καλλίω, uberiorem*, 'more luxuriant'. *οὗτως, in that case*', is in lieu of the proper protasis; see n. to Hier. I. 16. We must supply *τὸν σκάπτοντα* or the indefinite subject to *εἶναι* from *σκάπτωσιν*, by a common transition from plural to singular (vii 199), unless ἄργον be taken as neuter with the meaning 'it is an idle affair', in which case the sentence *ὅταν σκάπτωσιν—γιγνεσθαι* must be considered the accusative subject.

§ 21. 1. 110. *τὰ συντρίβοντα—ταῦτα ἔστι*, 'these are the things that utterly ruin'. See I. 9. 111. *αἱ λίαν διεπιστημοσύναι*, 'extreme ignorance'. On the plural of abstract nouns see n. to VII 236. 112. *τὸ—τὰς μὲν δαπάνας—δαπάνην, nam si impensae iustae neque malignius imminutae*

faciendaे sunt e re familiari (ad alendos v. g. et vestiendos servos), *opera vero ita perficiuntur, ut comparato cum impensis lucro non proficiant* (sive nihil reliqui faciant), *non mirandum est* etc. (*Weiske*), ‘the fact that the household expenses are going on undiminished, while the labour done is not sufficiently profitable to balance the outlay’. The following *ταῦτα*, which is the subject of *παρέχηται*, takes up and is exegetic of the infinitival clause; the latter might also be regarded as the accusative of reference, see n. to xiv 9. 113. ἐντελεῖς, *integros*. Cf. Arist. Eq. 1367 τὸν μισθὸν ἀποδώσω 'ντελῆ ('in full'). 114. πρὸς τὴν δαπάνην, *ratione habita sumptuum, quae sumptibus respondeant*, ‘in comparison with’, ‘in proportion to the outgoings’. 116. *παρέχηται*] See Index s. v.

§ 22. 1. 117. συντεταμένως, *enixe, strenue*, ‘earnestly’, ‘vigorously’, π 123. ἀνυτικωτάτην, *efficacissimam*, ‘most effective’. See n. to vi 39, xviii 73. 118. χρημάτισιν] xi 69. ἀπὸ γεωργίας] vi 55. ἐπετήδευσε, ‘practised’, xii 35. 119. οὐδέποτε ἔλα (ἔμε), *semper (me) verbis dissuadebat*, ‘he always dissuaded me from’. 120. ἔξιργασμένον, *excultum*, ‘well tilled’. 121. ἀδυναμίαν, *inopiam et inscītiam*, ‘want of means and capacity’. 122. ἀργός] iv 72. ἀφύτευτος, ‘unplanted’: the word does not occur elsewhere in Xen. εἴη] G. § 225.

§ 23. 1. 123. πολλοῦ ἀργυρίου γίγνεσθαι, ‘cost a large sum of money’, G. § 178. 124. ἐπίδοσιν οὐχ ἔχειν, *augeri non posse*, ‘do not admit of increase’, ‘are not susceptible of improvement’. Cf. Hier. 106. 125. οὐδέ, *ne—quidem*, ‘also not’, π 106, xii 10. ἡδονᾶς δόμοις, *aequa magnam voluptatem atque illi agri quos nostro labore fertiles reddidimus*. 126. πᾶν κτῆμα καὶ θρέμμα, ‘everything a person has or brings up’, ‘all his possessions and livestock’, xx 126. τὸ ἐπὶ τὸ βελτιον λόν, ‘which is continually improving’, iii 79.. 128. ἦ δργοῦν, ‘after lying idle’, ix 5 n.

§ 24. 1. 130. The order of the words is ημεῖς ἥδη ἐποιήσαμεν πολλοὺς χώρους ἀξίους πολλαπλασίου τῆς ἀρχαίας τιμῆς, ‘I have often now made many a plot of ground worth many times its original value’. For the gen. after *πολλαπλασίου*, see n. to Hier. 77

and cf. π 28, Συρ. v.2, 80 δύναμις πολλατλασίαν ἡς σὺ νῦν ἔχεις.

132. τοῦτο τὸ ἐνθύμημα, ‘this device’. Anab. iii 5, 12, Hell. iv 5, 4. πολλοῦ ἀξιοῦ] xv 10. 134. ἄμοις ὅμοιος]

81 G. § 186. 185. ἀπει, abibis, ‘you will go away’. Cf. Mem. iv 7, 2 τὴν γῆν...ώς μετρεῖται ἐπιστάμενον ἀπέτρεψε, where Kühner compares the Latin phrase *victorem discedere*.

§ 25. l. 137. μεριμνῶν, *solicite meditando*, ‘by deep reflection’, sc. philosophorum more, Mem. i 1, 14, iii 5, 28 πολλὰ μεριμνᾶν, which Kühner renders by *summa diligentia cogitare, perpendere*, iv 4, 6. φιλογεωργίαν, ‘love of husbandry’, a word that does not occur elsewhere. τοιούτου, i.e. ἀργοῦ καὶ ἀφυτεύτου.

§ 26. l. 142. καὶ—μάντοι] xi 17. 143. πότερα—
ἐκέκτητο, ‘did he use to keep possession of?’ 144. διε-
δόσθοι] i 70. 145. εἰ—εὐρίσκοι, ‘if he got a large sum
for them’. G. § 225. 146. δλλά—τοι] vii 88, xii 10.
147. ἀντανείποτο (ἀντανείσθαι), *illius loco emebat*, G. § 104.

§ 27. l. 150. εἶναι, *fuisse*, l. 163. 153. ἐπ’ αὐτόν,
‘in quest of it’, ii 102, iv 119.

§ 28. l. 156. καὶ ταῦτα, *et quidem*, ‘and that too’, xi 45.
158. δποι ἀν τύχωσιν] iii 21. The reading of the mss is
ὅπου ἀν τύχωσιν sc. δύνται, ‘wherever they chance to be’.

iii 24. 159. διέβαλον, *quovis pretio vel minimo
vendere solent*, ‘throw away’, ‘sell too cheap’, i 167, v 93.

160. τιμᾶσθαι, *aestimari*, ‘is valued’. περὶ πλείστου
αὐτὸν ποιῶνται, supply ὅπου ἀν, ‘wheresoever people think
most of it’. τούτοις refers to δύον, = ἐν οἷς. 163.

82 εἶναι, *fuisse*, l. 150. 167. ἔσοικοδομοῦντες, ‘when they
finish building’. 168. ἐπομόστας, *iuratus*, ‘on my oath’.

) (τατζων.. 169. πιστεύειν σοι, φιλεῖν [γομβεῖν], *me
credere tibi, omnes mihi videri natura teneri amore earum rerum,
e quibus putent se aliquam utilitatem capere*. See cr. appendix.

170. ἀφ’ ὧν] v 29.

CHAPTER XXI

Socrates reports how he congratulated Ischomachus on his success in establishing the truth of his proposition, viz.—that the art of agriculture is the easiest of all arts to learn.

Ischomachus replied that in every sort of active employment, whether husbandry, politics, economics or war, the quality of aptness for command is that which most discriminates one man from another; and he illustrated this position by the different behaviour and different influence of ship-masters and generals, as they are or are not fit for the exercise of authority. 'A well-managed crew', he said, 'will work with spirit and cheerfulness, if they respect their commander, and reach the shore in half the time that a lazy ill-managed crew take, who hate the commander, who has not succeeded in making them work, as much as he hates them. There is the same difference among generals: some have no aptitude for inspiring their men with courage and a spirit of steady obedience, let alone a sense of shame—they cannot even repress insubordination; while others on the contrary, can not only enforce discipline, but have the power of acting on the feelings of these very same men and disposing them as a body and individually to follow orders with cheerfulness and to be zealous to do their best under their commander's eye. Personal advantages and distinguished excellence in military exercises are of minor account in comparison with the capacity to exercise such sway as this over willing subordinates.

And so in private business it is essential to success that the principals themselves as well as the officials to whom they entrust the management of their affairs should be able to secure not simply obedience, but cheerful and willing obedience—even attachment—from their dependents and subordinates. If the appearance of a master, armed with full power of reward and punishment, among his slaves is not the signal for renewed exertion and ambition to do their best under his eye, I should not think much of him: but if his presence kindled enthusiasm among his work-people, I should think he had a kinglike nature. The possession of such a capacity for command is the principal thing in agriculture as

in everything else; but to exercise command over willing subjects is no easy matter: it implies a noble nature improved by careful culture; it is a good more than human, granted only to men truly consummated in virtue of character essentially divine. On the other hand to exercise command over unwilling subjects is a torment like that of Tantalus.

§ 1. 1. 1. *ἀτάρ—γε]* used in breaking off a subject suddenly and passing on to something else. Cf. Arist. Ach. 782 sq. *νῦν γε χοῖρος φαίνεται· ἀτάρ ἐκτραφεῖς γε κύσθος ἔσται*, Vesp. 147 *ἀτάρ οὐκ ἐσερῆσεις γε*, 150 *ἀτάρ ἄθλιός γ' εἴμ' ὡς ἔτερος οὐδεὶς ἀνήρ*, Διν. 144 *ἀτάρ ἔστι γ' διοίαν λέγετον εὐδαίμων πόλις*, Plut. 571 sq. *ἄλλ' οὐ ψεύδει τούτων γ' οὐδέν—ἀτάρ οὐχ ἤππον γ' οὐδένει κλαύσει κτλ.*, Aesch. P. V. 1011 *ἀτάρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι*, Eur. Hippol. 728 *ἀτάρ κακόν γε χάτερψ γενήσομαι*, 1250, Iph. Taur. 719, Troad. 415 sq. *καὶ πένης μὲν εἴμ' ἔγώ, ἀτάρ λέχος γε τῆσδ' ἀν οὐκ ἐκτησάμην*. *τῇ ὑποθέσει—βοηθοῦντα*, ‘in support of your proposition’. See xv § 4 and § 10 sq. 8. *ὑπέθου, hoc tibi argumentum pertractandum proposueras.*

§ 2. 1. 7. *ἄλλα—τοῖ]* xx 146. *τόδε τοι—τὸ ἀρχικὸν εἶναι, de eo autem, quod omnibus actionibus est commune—nimis- rum, ut quis regendi peritus sit, assentior sane tibi etc.* Cf. VIII 10 n. 10. *τοῦτο]* xx 58. *δῆ]* 1. 41. *συνομολογῷ σοι]* XIII 4 ff. 11. *τῶν ἐτέρων]* G. § 175, 2.

§ 3. 1. 12. *οἶνον]* xx 34. *πελαγίζωσι, per altum navigent*, ‘are crossing the open sea’. This is the meaning of the verb in later Greek: in classical Greek it is used of a river that has overflowed, ‘to form a sea or lake’. 13. *ἡμερινὸς πλοῦς, navigationes intra diei spatium absolvendas*, ‘voyages that take a whole day’. The adjective usually employed by Attic writers in this sense is, as Cobet points out, *N. L.* p. 597, *ἡμερήσιος*. For this sense of *πλοῦς* cf. de rep. Ath. II 5 *ἀποκλείσαι διόστον βούλει πλοῦν*, Hell. I 6, 15 *ὑποτεμνόμενος τὸν ἐς Σάμον πλοῦν*, and for the accusative see G. § 159. *ἱλαύνοντας, remigantes*. See n. to XVI 31. 14. *τῶν κελευστῶν*, ‘the commanders of the rowers’, whose business it was to beat the time by voice or signal, to indicate the proper stroke. The

hammer which was used for the purpose was called in Latin *porticulus* (I. Fr. Gronovius *observ.* iv. 26). Cf. Silius Ital. Punic. vi. 360 ff.:

*mediae stat margine puppis,
qui voce alternos nautarum temperet ictus
et remis dictet sonitum, pariterque relatis
ad numerum plaudat resonantia caerulea tonsis.*

τοιαῦτα—**ἄστε** δκονάν, ‘do and say things to whet etc.’, Cyr. vi. 2, 33 ὁ λόγχηρ ἀκούων καὶ τὴν ψυχήν τι παρακονᾶ. 16. **ἐθελοντάς**, *voluntarios*, ‘voluntarily’ from ἐθελοντής, but l. 28 ἐθέλοντας is participle of ἐθέλω, meaning *volentes*. On the use of adjectives, which denote inclination, contentment with an action, in apposition to the subject, where we use an adverb to denote the situation and relation of the subject during action see Madv. § 86 a. **ἀγνώμονες**, ‘void of feeling’, or ‘void of sense’. See Buttm. Index to Dem. Mid. p. 170. 17. **πλεῖον** ή ἐν διπλασίᾳ χρόνῳ, for ἐν πλείονι ή ἐν διπλῷ. Other passages where *πλεῖον* and *ἔλαττον* are used *extra constructionem* are quoted by Lobeck ad Phrynic. p. 410, Åges. II 1 μεῖον ή ἐν μηνί, Anab. VII 1, 27. Add Cyr. v. 8, 28 οὐκ ἀν δύναιο μεῖον ή ἐν ἔξ ή ἐπτὰ ἡμέραις ἐλθεῖν πρὸς τὴν ἐμὴν οἰκησιν. 18. **ἀνύπονται**, sc. οἱ ἀνθρώποι: XVIII 87. 19. οἱ πειθόμενοι, ‘the crew’. 20. **ἐκβαίνουσι**, ‘go ashore’. **ἀνιδρωτί**, *sine sudore*, *lente*, ‘lazily’. **ῆκουσι**, *appellunt*, ‘arrive’. **μισοῦντες κτλ.**, ‘hating their commanding officer, as much as he hates them’.

§ 4. l. 22. **ταύτῃ**] XVIII 73. 23. **οὕτε—τε**] VI 25.

23 **ἐθελοντας**] see n. to l. 16. 24. **παρέχονται**, sc. τοὺς στρατίωτας, Cyr. I 6, 20. οὐκ ἀξιοῦντας, ‘thinking it unbecoming’ (*οὐκ ἀξιον*), ‘disdaining’. See n. to Them. VII 2 l. 12, XI 3 l. 26. Cobet thinks that οὐδὲθέλοντας is merely a gloss upon this. 25. **δσον ἀν μή**, *nisi quod*, ‘except in so far as’. **μεγαλυνομένους ἐπὶ κτλ.**, ‘taking a pride in thwarting their commanding officer’s wishes’. Cf. Mem. III 5, 16 οἱ καὶ ἀγαλλούται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων, Hier. 298.

§ 5. l. 26. οἱ αὐτοὶ οὗτοι, *hi iidem*, ‘they also’. 27. **αἰσχύνεσθαι ἐπισταμένους**, ‘sensible of shame’. 29.

εστο, 'heaven-born', 'divinely great'. 'Est illud', says Sauppe, 'inter laconicas locutiones: comparant Platonis Menon. 99 d, Aristot. Eth. Nicom. vii 1'. ἐπιστήμονες] superior scientific competence (the special privilege of a professor or an artist) being the only legitimate title to govern. 80. καὶ δῆλους, peiores etiam. Eodem significatu Cyr. viii 3, 8 ἔτερος (Breitenbach). 81. αἰσχυνομένους ἔχεστι] suspected by Cobet, but cf. Cyr. i 6, 22 λέγεις σὺ εἰς τὸ πειθομένους ἔχειν οὐδὲν εἶναι ἀνυπιψώτερον τοῦ φρονιψώτερον δοκεῖν εἶναι τῶν ἀρχομένων. 82. βελτίον] xvii 19. 83. ἀγαλλομένους τῷ πειθομένῳ ἵνα ἱκανότον κτλ., 'taking delight in showing obedience individually and working all together heartily, whenever there is occasion to work'. 84. οὐκ ἀθύμως, non gravatim, i. q. προθύμως.

§ 6. 1. 35. οἵτινοι οὖτε] xx 29. G. § 187. 87. θηρέ] i 92, xvii 73. 88. τὸ φιλοτιμεῖσθαι κτλ., 'ambition to be seen by their commanding officer doing some deed of honour'.

§ 7. 1. 40. θιατεῖστιν οὗτοις, eo animo sint, vii 206. οἱ ἑπόμενοι, 'his followers', 'subordinates'. Cyr. i 6, 26 τοὺς ἐπομένους βελτίωνας ἔχειν, vi 3, 27 ἔργον ἔστι τοῖς πρωτοστάταις θαρρίνειν τοὺς ἐπομένους. οὗτοι δῆ] i. 10. On the transition from singular to plural see ix 70, xii 64. 41. ἄρρενες] x 83, xi 68. 42. δριστα τὸ σῶμα τῶν στρατιώτων ἔχεστι, robustiore sint corpore quam ipsi milites, 'are in better bodily condition than their soldiers'. The inclusive use of the superlative, on which see n. to Hieron i. 779 and cf. Hell. v 1, 4 τοῦτο πολλῷ καὶ χρημάτῳ καὶ κυβόνας ἀξιολογώτατον ἀνδρὸς ἔργον ἔστιν. On δριστα ἔχεσι see n. to i 86. 44. ὡς ἴστικότατα, adv. ita ut maxime decet rei equestris peritis-simos, 'as the best possible riders'. πελταστικότατα, more optimorum peltastarum. 45. προκανθυνεῖσθαιν, ante alios periculo se obiciant, 'lead to the charge'. 46. ἀποιῆσαι τοῖς στρατιώταις, 'make their soldiers feel', 'inspire them with the conviction, that', etc. Cf. ix 74, xii 59, xv 1, 2, Anab. ii 6, 8 ἰκαρὸς ἦν ἐμποιῆσαι τοῖς παροῦσιν ὡς πειστέως εἴη Κλεόρχῳ, 19 αἰδὼ τοῖς στρατιώταις ἐστοι θέμποις εἴησαι, vi 5, 17

τὸ ἐφέπεσθαι καὶ τοῖς κακοῖς θάρρος ἐμποιεῖ. 47. διὰ
πυρός] *Sypos.* iv 16 ἔγώ οὐν μετὰ Κλεψίου καν διὰ πυρὸς
ἰστην, *Mem.* i 3, 9 καν εἰς πῦρ ἀλοιτο: v. Wetstein ad Cor. i
3, 15. The next words καὶ διὰ ταῦτα κινδύνου are of course
pronounced by Cobet to be 'insulsum emblema'.

§ 8. 1. 47. τούτους—φῶν] Cf. *Cyr.* i 6, 11 δὲ δ' ἀν πρὸς
τοῖς εἱρημένοις λαμβάνῃ τις, ταῦτα καὶ τιμῆρ νομοῦσι, iii 3, 67
ἰκετεύοντι πάντας, δτῷ ἐπιτυχάνοιεν. Cobet pronounces the
sentiment to be 'ἐνθύμημα ψυχρὸν τάντα et pravi et sophistici
acuminis'. 48. μεγαλογνώμονας, *magnanimos*, 'men of
powerful minds'. φῶν ταῦτα γιγνώσκοντες ἔπονται] See
note to i 31 and xvii 6.

49. μεγάλῃ χειρὶ, 'with a strong
arm'. G. § 188, 5.' Cf. *Herod.* vii 20 ἐστρατηλάτες χειρὶ με-
γάλῃ πλήθεος, i.e. *cum ingenti manu s. robore multitudinis*, ib.
157, 2 χειρὶ μεγάλῃ συνάγεται, *Thuc.* iii 96, 2 πολλῇ χειρὶ¹
ἐπεβοήθουν πάντες. 50. λέγοιτο] the influence of ἀν in the
preceding clause is extended to this. Cf. xviii 20. τῇ γνώμῃ,
voluntati. 51. μέγας, sc. ἐστι. 52. ἀνήρ] see or.
app. The order is οὐ τοις (ἐστι) τῷ δοντι μέγας ἀνήρ, 'he is
really a great man'. 52. γνώμῃ—φρέμῃ, 'strength of
mind—strength of body'.

§ 9. 1. 53. ἐν τοῖς ιδίοις ἔργοις, *in rebus domesticis ad-*
54 *ministrandis.* 54. ἀν τε—ἀν τε] xvii 30. ἐπίτρο-
πος—ἐπιστάτης] 'factor—foreman'. ἐπίτροπος videtur esse
servus vel libertinus, cuius maxime in agricultura usus esset;
ἐπιστάτης vero etiam liber, cuius opera in aliis quoque
negotiis versaretur, praefectus operarum quarumcumque (*Sturz*).
Schneider thinks that the ἐπιστάτης held an inferior position
to the ἐπίτροπος. 56. ἐντεραμένους, *qui summa contentione*
opus agunt, 'energetic'. Cf. ii 123. συνεχεῖς, *assiduος*,
'steady', 'persevering'. 57. οὗτοι δῆτι οἱ ἀνέτροποι εἰσιν
ἐπὶ τάγαθά, *hi* vero *ad commoda et opes pervenient* (Fr. Portus),
hi faciunt ad commoda (Zeune), *proficiunt in bonis* (Leun-
clavius), *par eux la maison prospère* (Gail), 'these are the men
whose efforts tend to success'. 58. πολλήν] predicate
adjective.

§ 10. 1. 59. ἐπιφανέντος ἐπὶ τὸ ζῷον, *si subito se ostendat operariis, ut opus inspiciat.* 60. δστις] xix 7. 62. μηδὲν ἐπίδηλον, *nihil insigne*, ‘nothing remarkable’, ‘no extraordinary exertion’. 63. αὐτὸν οὐκ ἀν ἀγαθην] viii 203. ‘Est Charentismus’, says Reisig, ‘more Homeri, qui οὐ φιλέει dixit pro contemnere’. κινηθῶσιν] viii 3. 64. ἐμπέσῃ] equivalent to the passive of ἐμποιεῖν in the sense in which it is used in l. 46. Cf. Hell. vii 1, 31 ἐκ τούτων πολὺ μένος καὶ θάρος τοῖς στρατιώταις φασὶν ἐμπεσεῖν. 65. φιλοτιμία κρατιστεῦσαι ἐκδστψ, ‘ambition in each to excel’. See crit. app.

§ 11. 1. 68. δπον=ἐν ϕ, xx 160, ‘wherein’. 69. καὶ ἐν γεωργίᾳ δέ, *et vero etiam in agricultura*, ‘and in agriculture as well as any other pursuit’, viii 46. 70. τοῦτο, sc. τὸ ἐθελόντων ἀρχειν. εἶναι, licere, II 83. 71. παιδεῖας δεῖν τῷ μελλοντι] vii 110, viii 56. 72. τῷ μελλοντι δυνήσεσθαι] xv 43. τῶν μελλοντων δρχειν. Rem. 1. 73. καὶ τὸ μέγιστον] xi 16. δῆ] iv 118.

§ 12. 1. 73. οὐ—πάνυ, ‘not at all’, vii 5. 74. δλον, omnino, ‘altogether’. 75. τὸ ἐθελόντων ἀρχειν] I. 10 n. 76. σαφῶς δίδοται (sc. τουτὶ τὸ ἀγαθόν, τὸ ἐθελόντων ἀρχειν), *apparet dari, non dubium est quin detur.* 76. τοῖς δληθινῶς σωφροσύνῃ τετελεσμένοις, ‘to those who have been really initiated in the ways of, become votaries of, virtue’. ‘Qui σωφροσύνης tamquam sacris initiati sunt. Cf. Symp. I 10: τοῖς τετελεσμένοις τούτῳ τῷ θεῷ et quem locum ibi affert Herbst., Achill. Tat. I 7 init.: ἦν δέ μοι Κλεινιας διεψύδεις ἔρωτι τετελεσμένος’ (Breitenbach).

We have no single word in English which will give the full import of σωφροσύνη, which means ‘a sound and healthy state of the soul as exhibited in the proper control of the sensual desires’. Neither had the Latin language, as Cicero states in the Tusc. Disp. III § 16 σωφροσύνην, *quam soleo euidem tum temperantiam, tum moderationem appellare, non numquam etiam modestiam, sed haud scio an recte ea virtus frugalitas appellari possit,.....quas reliquas etiam vir-*

τιμων *continet*. Cf. Plato *Phaed.* c. XIII p. 68 C ή σωφροσύνη..., τὸ περὶ τὰς ἐπιθυμίας μὴ ἐπογῆσαι ἀλλ' ὀλεγέρως ἔχειν καὶ κοσμίως, τούτους μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος ὀλιγωροῦσί τε καὶ ἐν φιλοσοφίᾳ ζῶσιν, *Symp.* p. 196 C εἴραι ὁμολογεῖται σωφροσύνη τὸ κρατεῖν ὑδονῶν καὶ ἐπιθυμιῶν. It is opposed to ἀκολασία, 'excessive indulgence in bodily pleasures' (Aristot. *Rhet.* I 9, 9).

77. *διδόασιν*, sc. *οἱ θεοί*, which is implied in *θεῖον* I. 73. For the omission of the antecedent relative pronoun cf. xx 56, 97.

78. *βιοτεύειν*] See Index s. v. 79. *τὸν αὐτὸν χρόνον διατριβεῖν*] Cf. Mem. II 1, 15 ἐν ταῖς ὅδοις πολὺν χρόνον διατριβῶν, Anab. VII 2, 3 διατριβομένον τοῦ χρόνου, 4, 12 ἡμέραι οὐ πολλαὶ διετριβούτο. 80. *φοβούμενος* μὴ δἰς ἀποθάνῃ, 'fearing a second death', by the fall of the stone impending over his head. *κορυφῆς ὑπερτέλλοντα δειμαίνων πέτρον* Eur. *Orest.* v. 5, where see Porson's long note on the variations in the ancient tradition of the nature of his punishment.

'The last sentence in the *Oeconomikus* brings to our notice', says Grote, *Plato and the other Companions of Sokrates*, vol. III p. 571, 'a central focus in Xenophon's mind, from which many of his most valuable speculations emanate. 'What are the conditions under which subordinates will cheerfully obey their commanders?' was a problem forced upon his thoughts by his own personal experience, as well as by contemporary phenomena in Hellas. He had been elected one of the generals of the ten thousand: a large body of brave warriors from different cities, most of them unknown to him personally, and inviting his authority only because they were in extreme peril, and because no one else took the initiative (*Hist. of Greece*, ch. 70, p. 103 seq.). He discharged his duties admirably; and his ready eloquence was an invaluable accomplishment, distinguishing him from all his colleagues. Nevertheless when the army arrived at the Euxine, out of the reach of urgent peril, he was made to feel the vexations of authority resting upon such precarious basis and perpetually traversed by jealous rivals. Moreover Xenophon, besides his own personal experience, had witnessed violent political changes running extensively through the cities of the Grecian world; first, at the close of the Peloponnesian war—next after the battle of Knidus, again, under Lacedaemonian supremacy, after the peace of Antalkidas, and the subsequent seizure of the citadel of Thebes—lastly, after the Thebans had regained their freedom and humbled the Lacedaemonians by the battle of Leucktra. To Xenophon—partly actor, partly spectator—these political revolutions were matters of anxious interest; especially as he ardently sympathised with Agesilaus, a political partisan interested in most of them, either as conservative or revolutionary. We thus see from the personal history of Xenophon

how his attention came to be peculiarly turned to the difficulty of ensuring steady obedience from subordinates and to the conditions by which such difficulty might be overcome'.

'The sentence from the *Oekonomikus* embodies two texts upon which he has discoursed in two of his most interesting compositions—*Cyropaedia* and *Hieron*. In *Cyropaedia* he explains and exemplifies the divine gift of ruling over cheerful subordinates: in *Hieron* the torment of governing the disaffected and refractory'.

Herr Karl Lincke, however, as is pointed out by Mr C. D. Morris in the *American Journal of Philology*, vol. i p. 181, takes quite a different view to Grote, thinking that these very remarks, in which the historian finds the most characteristic traces of Xenophon's handiwork, betray a writer wholly without military experience. Accordingly he entirely expunges the chapter.

END OF NOTES

APPENDIX ON THE TEXT

APPENDIX ON THE TEXT

A. General Remarks

MANUSCRIPTS

For the text of the *Oekonomikus* the three principal mss are

(1) a parchment one in the Library at Leipzig in 4to (L), written in the xvth century. It contains the *Hipparchikus*, the *Hieron*, the *de re equestri*, the *de rep. Lacedaemoniorum*, besides the *Oekonomikus*. It is unfortunately incomplete, having a gap extending from ch. xii. 8 to ch. xix 16¹. Sauppe's collation of this ms was placed by him at the service of L. Breitenbach for his edition of 1841. It has corrections in the handwriting of the original and also in that of a second scribe.

(2) the codex *Guelferbytanus* (G), in the Library of Wolfenbüttel, a 4to ms written on parchment in the fifteenth century, though Zeune placed it as early as the eleventh. Sauppe puts it almost on the same level with the former.

(3) one on paper in the Bibliothèque Nationale Paris (A), bearing the press-mark 1643, said to have been written by Michel Apostolios², at the close of the 15th century. It

¹ I have inadvertently made this omission to apply to the *Hieron* in the Appendix on the Text to my Edition of that dialogue p. 98 ed. 1883.

² Michel Apostolios, was one of the Greek refugees at Venice after the fall of Constantinople in 1453, who with Theodore Gaza, John Argyropulos, Constant Lascaris, John Lascaris, Andronicus and other scholars enjoyed the patronage of Cardinal Bessarion, the founder of the celebrated Biblioteca Marciana. He made a collection of moral precepts, proverbs and apophthegms, which after his death was published by his son Aristobulus (Archbishop of Monembasia and one of the principal collaborateurs of Aldus) under the title of *Iwvá (violarium)*. During the latter period of his life, when he offended his great patron, he fell into a state of abject poverty, so that he designated himself as βασιλεὺς

contains the *Hipparchikus*, the *Hieron*, the *Re eq.*, the *Rep. Lac.*, the *Memorabilia*, the *Symposium*, besides the *Oekonomikus*. It is derived from the same source as **L**, with which it agrees more often than with **G**.

There are other mss in the same Library, but of inferior authority ;—

B 2955, a ms of the xvth century, which contains part of the *Oekonomikus* as far as the words *τὸν λαοτόν* 1 § 23 : the *Hieron*, the *de Laced. rep.*, a part of the *de Athen. rep.* mixed up with the tract *de redditibus*, a fragment of the *Symposium*, and also of the *de Re equestri*, together with some of Lucian's works, the pseudo-Herodotus' life of Homer, Plutarch *de sollertia animalium*, the two first books of Aristotle's *Nicomachean Ethics*, and a part of the *Imagines* of Philostratus. It is derived from the same source as **G**.

C 1646, containing the *Oekonomikus* only, written at the beginning of the xviith or end of the xvth century.

D 1647, written in the same hand as the preceding and containing the *Oekonomikus* only.

E 425.

Of these **A B C D** were collated by G. Sauppe after J. B. Gail : **E** by Gail only, who professes to give the various readings of all in the first part of the seventh volume of his edition of the entire works of Xenophon.

τῶν τῆς πενήνταν, and went to Crete, the home of so many scholars distinguished for their calligraphy in the reproduction of ancient mss. Here he gained a living by teaching and by copying mss, of which we have several with the inscription Μιχαὴλος Ἀποστόλιος Βυζάντιος, μετὰ τὴν ἀλωσιν τῆς πατρίδος, πενήνταν καὶ τέρτια βίβλου μισθοῦ ἐν Κρήτῃ ἐξέγραψε. See A. Firmin-Didot's *Alde Manuce* p. 58, p. 575—7. His collection of *παρομίαις* was published at Bale in 1588 but consisted only of extracts from a larger work first published by Heinsius (Leyden 1619) 4to and republished by Pantinus Toletanus, Amsterdam, Elzevir 1653. He is also the joint author of *orationes funebres duae, in quibus de immortalitate animas exponitur*, ed. Fülleborn, Leipzig, 1792. He died A.D. 1480.

Concerning the ms called by Gail ~~see~~ see the remarks in my edition of the *Hieron* p. 98 to which the reader is referred also for an account of the various editions of the entire works of Xenophon. (Paris 1797—1815).

[A. Kirchhoff Praef. ad Xen. *de rep. Athen.* Berolini, 1881, suspects that the readings which Gail professes to have taken from this ms are merely transcripts, contained in the margin of a copy of H. Stephanus' first edition (1561) in the possession of Gail himself, of corrections in the margin of a copy of the first Juntine edition lent to B. Weiske by its owner, d'Ansse de Villoison, and published by him in the 6th volume of his edition of Xenophon's works (1798—1804) p. 419—p. 422. See his Preface to vol. iv p. viii and cf. Bornemann Xen. *Socr. Apol.* 1824 p. ix.]

Of mss in Italy there is one at Perugia of the xvth century, a specimen of beautiful writing, once the property of the Monastery of St Peter; a second, written in the middle of the xvth century at Cesena; another at Florence, of the xiiith century: four in the Biblioteca Marciana at Venice (see, see, 511, 512); two in the Ambrosian Library at Milan, one written in A.D. 1426, and another also of the xvth century, both brought from Chios in A.D. 1606.

Besides the above-mentioned mss, we have other aids to criticism and a proper construction of the text of the *Oekonomikus* in the readings of Villoison's copy (*Vill.* see above), and those in the handwriting of Petrus Victorius on the margin of the Aldine edition preserved in the Library of Munich (*Vict.*) published by F. Jacobs, as well as those communicated to G. Sauppe from the same source by Chr. Eb. Finckh. John of Stobae (*Stobaeus*) has in his *'Ἀρθολόγιον'* the following extracts: iv 2—3, iv 19, v 1—17, vi 4—5, vi 12—16, vii 43. There are also some quotations preserved by Philodemus in his treatise *περὶ κακῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν αἷς εἰσὶ καὶ περὶ αἱ*, edited in Vol. III of the *Herculanensium voluminum quae supersunt* by C. Rossini, Naples 1827, and subsequently by C. Goettling, Jena 1830, together with the *Oekonomikus* of Aristotle and that of an anonymous author; also by J. A. Hartung, 'Abhandlungen über die Haushaltung und über den Hochmuth und Theophrasts Haushaltung und Characterbilder, griechisch u. deutsch, mit kritischen und erklärenden Anmerkungen', Leipzig 1857.

Only the ninth and tenth books of a larger work on the same subject have been recovered and these in a very mutilated state from the destruction of Herculaneum, the subject of the former being a detailed examination from the point of view of an Epicurean philosopher of the *Oekonomikus* of Xenophon and that of Theophrastus, commonly ascribed to Aristotle. In several passages it confirms the vulgate readings, on which doubt had been thrown by editors, e.g. in Ch. III § 14 it has the reading συστήσω δέ σοι ἔγω καὶ Ἀσπασίαν, for which some of the MSS of Xen. have συστήσω δέ σε ἔγω καὶ Ἀσπασίη.

The passages quoted by Columella *de Re Rustica* from the translation which Cicero tells us he made in his youth are too freely rendered to throw much light on the text.

The services rendered by Henry Estienne (Stephanus) in the improvement of the Text have been much underrated by scholars.

Breitenbach, in his Preface p. xi, says of him, 'quamquam interdum exhibuit quae ex Parisiensibus libris petita esse possunt, multo frequentius tamen dubitari nequit de suo illum conjecturas dedisse, praesertim cum permultis locis editionum lectiones retinuerit, ubi ex illis codicibus meliora depromi poterant'. But further acquaintance with the Paris MSS has led Sauppe and more recent critics to an opposite conclusion, just as in the case of the *Editio princeps* of Plutarch's works by the same great scholar Sintenis acknowledged his error of judgment. (See my *Appendix on the Text* in Life of Themistokles, p. 191 f.) Estienne's own conjectural emendations have invariably a π, i.e. πότερον, prefixed to them.

EDITIONS AND COMMENTARIES

A list of the Editions of the entire works of Xenophon is given in the Critical Appendix at the end of the *Hieron*.

There are separate editions of the *Oekonomikus* by :—

Jo. Aug. Bach, Leipzig 1749.

Zeune, Leipzig 1778—1782.

J. G. Schneider, Oxford 1812, Leipzig 1815.

" " 1826

[with the notes of Louis Dindorf].

Guil. Kuster (C. G. Reisig), Lipsiae 1812. 8vo.

E. Kerst, Lipsiae 1840. 8vo.

[containing some conjectural emendations of the veteran scholar Godfrey Hermann].

L. Breitenbach, Gotha 1841 (forming part of the *Bibliotheca Graeca* edited by Jacobs and Rost).

Ch. Graux, Ch. i—xi, with notes in French, Paris 1878.

[Charles Graux was born at Vervins (Aisne) Nov. 23, 1852: died at Paris Jan. 13, 1882. An interesting biographical notice of him is contained in the *American Journal of Philology*, Vol. iii No. 9 p. 117 ff.]

Carl Schenkl, Weidmann, Berlin. [In Vol. ii of the entire works. Schenkl belongs to the destructive school of criticism, and like Lincke is afflicted with the mania of *athetesis*.]

Karl Lincke, *Xenophon's Dialog nepl olkovouias in seiner ursprünglichen Gestalt*, Jena 1879.

[The object of this edition is to prove that the book as it came from Xenophon has been worked over by some other hand in a very unskilful manner. In his Text Herr Lincke omits nearly a quarter of the whole, including some sections he treats as clumsy *emblemata*, that are quoted by Cicero in the *Cato Maior*, others that are quoted by Columella from Cicero's translation. His theory is that it was never published by Xenophon himself, but was found among his literary remains by the person into whose hands they came and was given to the public after his death. The arguments which he adduces in support of his theory have been satisfactorily refuted by Mr C. D. Morris in an able paper contributed to the *American Journal of Philology* (vol. i pp. 169—188), edited by Prof. Gildersleeve of the John Hopkins University, a publication which deserves the support and gratitude of all scholars. Herr Lincke has recently published an article 'Zur Xenophonkritik' in the German philological journal *Hermes*, xvii 2.]

The text of the present edition is based on that of Gustaf Sauppe in the stereotype edition published by Bernhard Tauchnitz, Leipzig 1866, which is remarkable for its faithful adherence to the mss: wherever I have deviated from it, my reasons have been stated in the Critical Appendix.

Other writings useful for the interpretation of the Text are by

L. Breitenbach, *Quaestionum de Oecon. particula*, Halle 1837.

C. G. Cobet, *Novae Lectiones* p. 568—p. 601, Leyden 1858.

C. G. Cobet, *Prosopographia Xenophontea*, Leyden 1836.

- C. L. G. Francke, *In Oecon. observationes nonnullae*, Bernburg 1829.
- C. L. G. Francke, *De capite xv Oec. commentatio*, ibid. 1831.
- C. L. G. Francke, *De loco Oecon. (4, 5—11) comm.* ib. 1834.
- Hertlein Fr. Car., *Conjecturen zu griech. Prosaikern*, Wertheim 1861.
- R. B. Hirschig, *Emendationis specimen in Xenophontis Anabasi, Oeconomico et Symposio in Miscellanea Philologica et Paedagogica*, Amsterdam 1850.
- C. J. W. Mosche, *Animadversionum in Oec. specimen*, Frankfurt a. M. 1793.
- G. A. Sauppe, *Appendicula ad Xenophontis editionem stereotypam continens annotationem criticam in scripta minora*, Leipzig 1879.
- G. A. Sauppe, *Lexilogus Xenophonteus*, Leipzig 1868.
- C. A. Steger, *Versuch einige Stellen aus Xen. Oek. zu verbessern*, Wetzlar 1830.
- A. Voigtlaender, *Brevis de locis nonnullis in Xen. Oec. disputatio*, Schneeberg 1827.

TRANSLATIONS

The earliest version in Latin was made by Raphael Maffei Volaterranus 1506; it appears in the first Bâle edition, 1545. The next was by Ioachimus Camerarius, Frankfurt 1578. Then followed those of Strebæus in H. Stephanus' edition 1561, and of Leunclavius 1569.

There are English versions by

G. Hervet, London 1534, 1557, 1767.

R. Bradley F.R.S. Professor of Botany, Cambridge (1724 —1732), London 1727.

[An absurdly loose and unscholarlike paraphrase rather than version of the original, abounding in wanton insertions, omissions and falsifications of the text.]

J. S. Watson, London 1857.

[A more scholarlike piece of work than most of the translations in Bohn's *Classical Library*, always excepting Kennedy's Demosthenes.]

A. D. O. Wedderburn—W. G. Collingwood, London
1876.

[Forming vol. I of the *Bibliotheca Pastorum*, with a preface by J. Ruskin. The translators say they have aimed at a rendering suited rather to the general reader than to the student of Greek.]

In addition to the translation accompanying the Text of the entire works of Xenophon by J. B. Gail, there is a separate translation in French by him, Paris 1795, in a volume containing, besides the *Oekonomikus*, the *Apologia Socratis*, the *de Re equestris* and the *Hipparchikus*.

B. Critical Notes

ABBREVIATIONS

Br = Breitenbach	Re = Reisig
Co = Cobet	Sa = G. Sauppe
Di = Louis Dindorf	Schk = Schenkl
Hdf = Heindorf	Schn = Schneider
Hi = R. B. Hirschig	HSt = Stephanus
Ke = Kerst	Sto = Stobaeus
Me = Mehler	We = Weiske
Ze = Zeune	

CHAPTER I

§ 1. 1. 4. χαλκευτική καὶ τῇ τεκτονικῇ] The best mss have χαλκευτική and □ Vict. καὶ τεκτονική: Sauppe therefore omits the article with both words. Br thinks that Xen. wrote first τῇ λατρικῇ καὶ χαλκευτικῇ and added τῇ τεκτονικῇ as an afterthought. The following are someonly of the passages which show the irregularity with which the article is expressed and omitted: in Plato Gorg. p. 469 εἰ καὶ τὰ γε Ἀθηναῖων νεώρια καὶ τριήρεις καὶ τὰ πλοῖα πάντα [so most mss], Symp. p. 186 εἰ ἡ τε λατρικὴ...ώσαντως δὲ καὶ γυμναστικὴ καὶ γεωργία, Phaed. c. 35 p. 85 Ληγὸν τε ἀηδῶν καὶ χελιδῶν καὶ ὁ ἔποψ, Cratyl. p. 422 εἰ ταῦς χερσὶ καὶ κεφαλῇ καὶ τῷ ἄλλῳ σώματι, Rep. p. 545 Λ τὸν φιλόνεικον καὶ διέγαρχικὸν αὐ

καὶ δημοκρατικὸν καὶ τὸν τυραννικόν. See Riddell, *Digest of Platonic idioms*, § 237 f p. 211.

§ 2. 1. 9. θυνάμεθα] δυναίμεθ' ἀν Vict. HSt Br Di Schn Schenkl with two mss; vulgo θυνάμεθ' ἀν, whence Br thinks it probable that the right reading is δυνάμεθα, and this Sauppe adopts with one ms Ambros. 2. Cf. xix 4 πῶς ἀν—τὰ μὲν...έπι-
νταίμην, τὰ δὲ...οὐκ ἐπίσταμαι;

§ 3. 1. 13. αὐτῷ; ή οὐκ] Hdf: vulgo αὐτῷ οὐκ.

§ 4. 1. 24. φέροι ἄν] so Co Ke Mehler in his edition of the *Symposium* p. 82 for φέροιτ' ἄν, the reading of the majority of the mss: φέροι τάν Schk with Schn. 'Qui stipendum aut mercedem accipit sive publice sive privatim dicitur constanter ab omnibus μίσθοις φέρειν, non φέρεσθαι (cf. Anab. I 8, 21; VII 6, 7); φέρεσθαι μίσθοις si diceretur Graece, de eo diceretur qui acceptam mercedem secum auferret'. Cobet, N. L. p. 563. See Ellendt *lex. Soph.* II p. 901 who quotes Soph. Phil. 117, Electr. 957, Antig. 634, Trach. 462. We have the middle in VII l. 150.

§ 5. 1. 28. κέκτηται] so Schn Di Ke Sa for the vulgate ἐκέκτητο.

§ 6. 1. 39. post φέροι Co 569 quaedam excidisse putat, quibus sequentia responderent. Verius iam alii iudicaverunt, etiam Heindorf. coll. Plat. de Rep. I p. 343 A. ὅτι prioris interrogations causam reddit. (Sauppe.)

§ 7. 1. 48. νομῆσ] Me Mnem. 2, 77 and Hirschig Misc. Phil. n. ser. 1, 125 suggest δνομάζω.

§ 8. 1. 51. κακά] κακόν Co: οὐ χρήματα ἔτι αὐτῷ Μ.

§ 11. 1. 74. ὁμολογουμένως] δι' ἁμολογουμένων Co Hi in Misc. Ph. n. s. 1, 125, coll. xix 103, Mem. IV 6, 15.

§ 12. 1. 80. γε πωλεῖν] γ' ϕ πωλεῖn Me. πρὸς τοῦτο Co Sauppe, ut postulante sententia; πρὸς τοῦτο vulgo.

§ 13. 1. 85. ἀφ' ἄν] λέγων ἀφ' ἄν Co. 86. Pro el γοῦν Hertleinius vult εἰ δ' οὐν. 87. οὐτῷ ante χρῆστο praeter necessitatem inseri vult Co in quo consentientem habet Schenkelium. 93. αὐτόν delet Cobetus.

§ 15. 1. 112. post h. v. complura excidisse videntur Cobeto.

§ 16. 1. 113. τὰ μέν] ταῦτα μέν Hi Misc. 1, 125, 2, 83.

§ 17. l. 128. ὅτι δεσπότας οὐκ ἔχουσιν] so Sa after Schäfer; the mss have ἔχοιεν, whence Hdf suggests τὸ δεσπότας οὐκ ἔχειν.

§ 20. l. 145. περιπεπεμέναι] so Sa and recent edd. after Weiske for the vulgate περιπεπλεγμέναι. ‘O talpa caecior Zeuni’, exclaims Reisig, ‘qui cum uteris codice Guelferbytano, qui suppeditat elegantissimum illud περιπεπεμέναι, nihil vidisti et retinuisti περιπεπλεγμέναι’.

§ 22. l. 155. ἀ—ἀρχει] ατ—ἀρχοντι Hi Philol. 5, 314.

CHAPTER II

§ 3. l. 20. μοι τὴν οἰκίαν καὶ τὰ δυτα] μου σὺν τῷ οἰκίᾳ τὰ δυτα Coraës, μου τὴν οἰκίαν καὶ τὰ ἐνόντα Mo, μοι τὴν οἰκίαν καὶ τὰ ἐνόντα Cobetus. 23. ἑκατονταπλάσια Hertlein.

§ 6. l. 32. [ἀπεφήνατο δ Σωκράτης] iure suspecta: neque enim ἀποφανεσθαι (censere, sententiam dicere) prorsus idem est quod ἀποκρίνεσθαι. Talia omissa 4, 11, 12 (Sauppe). Di mutare vult in ἀπεκρίνατο. 39. μεγάλα τελεῖν del. Co p. 572 ‘quod non significet id quod loci sententia postulet’. 41. προστατεᾶς] προστασίας Di. 42. μισθός, quod ad syntrierarchiae officia referri demonstrat Boeckhius (pol. Econ. p. 579), etiam Hermanno Ant. gr. 1, 162, 1 suspectum, Cobetus delet, ego seclusi nisi καὶ praeponendum esset (Sauppe).

§ 9. l. 63. ὀλίγῳ πρόσθεν] vulgo ὀλίγον, but the mss have ὀλίγῳ, which Sa restores to the text, comparing Hell. 1 5, 15 ὀλίγῳ ὕστερον: on the other hand in Conv. 1, 14 ὀλίγον ὕστερον is the reading of the mss.

§ 15. l. 109. ἀν εἰδότας Sa Hdf Co.

CHAPTER III

§ 2. l. 15. σῶ] Sa retains σῶ the reading of the mss: there is no doubt that the true Attic form was always a monosyllable, σῶ, not σῶος, and this is well attested in verse, where the monosyllabic form is required by the exigencies of the

metre, e.g. in Arist. Lysistr. 488, Soph. Oed. Col. 1210. 20. ἀλλὰ τί οὖν] ' nisi oὐν̄ adesset, pro ἀλλὰ τί scripsisset ἄλλο τι' (Weiske). 21. ὅποι Sa : ὅποι libri. 22. τεταγμένα libri : τεταγμένη Co ' neque enim ἐν χώρᾳ significat id quod locus requirit neque τετάχθαι convenit rei, de qua dicitur. Est cuiusque rei ἡ χώρα τεταγμένη. Satis haec stabiliet vel unus locus ex hoc ipso libro VIII 22 (l. 143) ἐν χώρᾳ κεῖται τεταγμένη'.

§ 5. 1. 42. αὐτῷ καὶ τῷ οἴκῳ libri; αὐτοῖς τε καὶ τῷ οἴκῳ Co Schk.

§ 7. 1. 51. ἔγώ σε σύνοιδα Sa : ἔγώ σοι σύνοιδα libri : ἔγώ σε οἶδα Co. τραγῳδῶν τε καὶ κωμῳδῶν Θέαν G. Sauppe Quaest. 4, 12 ubi contra Hermannum Charicl. 1, 321 comoedias primo mane celebratas intellegentem disputare dixit H. Sauppium Act. soc. litt. Lips. phil. 1855, 20. κωμῳδῶν τε καὶ τραγῳδῶν Co.

§ 8. 1. 59. ἀφ' ιππικῆς libri ; ὑφ' ιππικῆς Co.

§ 10. 1. 79. χρήσιμαι] so Sa with the mss (except A which has χρήσιμοι), referring to Lobeck Aiac. p. 252, Poppe and Krüger on Thuc. vii 72, 2 where in all but one inferior ms the reading is χρήσιμαι. Sa says 'variat apud Xenophontem forma, ut aliorum: ἐλευθέριος, ἔρημος; rariora βιαλα, ἐθελουστα, ἐνιαυστα, ἡσυχαλα, θαυμαστα, παγκάλη, προσθετη; dubia ἀργή, ἐξιτήλη'. 83. ἢ οἱ πλεῖστοι λυμανοῦνται] so Sa with the mss except C, which has πλεῖστα, and this reading Schk adopts, omitting οἱ; ὃς πλεῖστα λυμανοῦνται HSt Zeune We Schn Di; ὃς πλεῖστα λυμανοῦνται Reisig; ὃι πλεῖσται λυμανοῦνται Baeumlein 169.

§ 12. 1. 93. πάντως—ἀπαληθεύσαι] ἀπαλήθευσαι v. ἀπαλήθευσον HSt; Hdf and Baeumlein read πάντως σὲ δεῖ ἀπαληθεύσαι. Sa writes: 'Apud Xenophontem, quum infinitivi pro imperativo positi exempla aut dubia sint, ut hoc, aut singularia ut Anab. v 3, 13, nisi quod Platoni tribuitur etiam Xenophonti concedas, scribendum πάντως δεῖ, ἔφη'.

§ 15. 1. 109. Javaronius on Philodemus in Hercul. Volum. III proposes to read γυναικα κοινωνόν, ἀγαθὴν οὐσαν, οἴκου τάνυ ἀντίρροτον ἐπὶ τὸ ἀγαθὸν εἶναι τῷ ἀνδρὶ, which he translates mulierem commune, si bona sit, domus libramentum fore, ut bene sit viro. 115. τούτων πραττομένων οἱ οἴκοι omittit Philo.

demus de vit. et virt. 42, 17, delet Hirschig Philol. 5, 296, Mehler Conv. p. 48. Ordinem autem verborum loci a Philodemi editoribus italis mutatum tuiti sunt Goettlingius p. 189 et Hartungius p. 24 (*Sauppe*).

§ 16. l. 116. alterum σοι del. Mehler, prius contra Weiskium tuebatur Heindorfius coll. Arist. Eqq. 781, Plat. Tim. 26. Similia eodem casu pronominis repetito Anab. vi 6, 20, Cyrop. iv 5, 29; vi 4, 7. Dubium infra x 4 (*Sauppe*).

CHAPTER IV

§ 1. l. 5. καὶ ἐμοῖ καὶ ὧν ἐμοὶ Heindorfius, κάμοι Hirschig. 7. ἐπιθέμνει] ἐπιδείκνυ Dind. Hirschig.

§ 2. l. 11. αἱ γε] γε om. Stob. Floril. lxi 5. ἐπίρρητοι τε] ἐπίρρητοι Stob. Post hanc sententiam quaedam excidisse credunt notante Saupio. Vide ann. ad vi § 6. 14. καὶ—τὰς ψυχὰς ἀναγκάζουσι Stobaeus.

§ 3. l. 19. αἱ βαναυσικαὶ καλούμεναι suspectum Schenkelio: τέχναι add. Hirschig. 20. ὥστε εἰκότως σοι δοκοῦσι κακοὶ ἀν καὶ Stobaeus.

§ 5. l. 34. βασιλέα τῶν Περσῶν libri, ut antea plurimi. Additovero genitivo non solet βασιλεύς articulo carere, vide ann. Anab. ii 4, 4, Hist. gr. vii 1, 37, ὁ Περσῶν βασιλεύς, Anab. iii 4, 12; Hist. gr. iii 4, 25, i 2, 19: βασιλεὺς ὁ Περσῶν Anab. iii 4, 8, Hist. gr. vi 1, 12, Ages. i 6; ὁ τῆς Ἀστρας β. Hist. gr. iii 5, 13 (*Sauppe*). βασιλέα τὸν Περσῶν cum Saupio item Hirschigius, qui flagitari ait hunc verborum sensum *idque Persarum regem*. 40. δασμούς add. HSt: om. libri.

§ 6. l. 45. φυλακάς Schenkelius auctore Cobeto: φύλακας Sa vulgo. V. Ind. s. v. 50. Pro ἀκροπόλεσι Hirschig legi iubet e cod. & πόλεσι; comparato enim loco cum Cyr. viii 6 apparet in ditione τῶν χιλιάρχων esse τὴν χώραν, in ditione τῶν φρουράρχων esse τὰς πόλεις. 51. καὶ uncis inclusit Schenkelius auctore Schneidero. 53. πέμπται ἐπισκοπεῖν] πέμπτων ἐπισκοπεῖ post Schneiderum Cobetus et Hirschig coll. § 8 l. 66: vulgatae lectionis Schenkelium non paenitet.

§ 7. l. 56. δοκίμοις post Brodaeum Sa; δοκίμους codd. 57. παρέχονται] παρέχοντες sc. φαίνωνται Hirschig. 58.

τοὺς ἀρχοντας et l. 60 τὸν ἀρχόνταν del. Hirschig Co. 60.
 φρουρούνταν] sic dedi pro vulgato φρουράρχων quod de-
 lendum putat Co; φρουρῶν Schaefer. 61. τούτους] τού-
 τους δέ Hirschigius.

§ 8. l. 65. alterum αὐτός addidi cum Camerario et
 Schaefero; Kerstio contra αὐτός satis iam 'latere videtur in
 adiecto verbo διελαύνων'. 67. ἐπισκοπήναι] activam
 formam ἐπισκοπεῖ restitui inbet Hirschig.

§ 10. l. 89. ἀργόν] οὐσαν addi iubet Hirschig.

§ 11. l. 91. τρέφουσιν] τρέφειν Hirschig.

§ 14. l. 108. κάλλιστα] vulgo κάλλιστοι quod defendit
 Bachius. 109. verba δένδρεσι—φύει delet Hirschig.

§ 15. l. 113. πολέμῳ] Hirschig mavult ἐν πολέμῳ; idem v.
 112 βασιλεὺς sine articulo et πρώτους. 115. δευτέρους
 Hirschig. 116. λέγοντα del. Co. 117. ἔργαζόμενοι]
 ἔργασό μεροι frustra Hirschig.

§ 18. l. 129. ἐβίωσεν] ἐπεβίω, si vita ei longior obtigisset,
 Cobetus, Hirschig; sed Grashofius hunc ipsum locum testem
 citat elocutionis in *Oeconomico* a consuetudine Xenophontea
 recedentis ac paene Lucianae. (Sauppe.) 132. παρὰ μὲν
 Κύρου vulgo: παρὰ μὲν γὰρ Κύρου Cobetus.

§ 19. l. 139. Verba 'Αριαῖος...τεταγμένος ut adscripta
 ex Anab. I 9, 31 delent Heindorf, Schaeferus etiam πλὴν 'Αριαῖον
 in suspicionem vocavit. Nitschio (*in commentatione de Xen.*
hist. graec. compositione Berolini 1871 p. 22 sq.) sectiones inde
 a duodecimta usque ad finem huius capituli omnes ab inter-
 polatore videntur adiectae esse, cui ita adsentitur Schenkelius ut
 sectionem xviii fere totam, xix totam, denique verba quae
 initio sectionis xx leguntur, ab interpolatore profecta esse
 statuat, Xenophontem autem haec fere scripsisse: καὶ μὴν ταῦ
 Κῦρος ὁ Δαρεῖον, ὃς γε εἰ ἐπεβίω ἄριστος ἀν δοκεῖ ἀρχων γενέσθαι,
 Λέγεται Λυσάνδρω κτλ....Kerstio contra iudice, sicut Ludovico
 Dindorffo, sana omnia sunt.

§ 21. l. 147. εἴη susp. Schenkelius. πεφυτευμένα] τὰ
 πεφυτευμένα Sa Schenkl, τὰ tamen uncis inclusio. 150.
 καὶ ταῦτα θαυμάζων incl. Schneiderus. 151. ταῦτα ad-
 didit HSt.

§ 23. l. 160. τὸ κάλλος del. Cobetus; post κάλλος, vel

εἰχεν, ἀγάμενος excidisse statuunt Zenne et Schneider. Verba hunc in modum digessit Hirschig: *ἰδῶν τῶν θ' ἵματίων τὸ κάλλος καὶ τῶν στρεπτῶν καὶ τῶν ψελλίων καὶ τοῦ ἀλλού κόσμου οὐ εἶχε καὶ τῆς δομῆς αἰσθόμενος.*

§ 24. l. 167. *Ἐν Steph.: οὖν vulgo; ὡν codd.* ‘Nota est plurimis exemplis Attica locutio εἰς γέ τις, ἐν γέ τις (Cyr. v 5, 39), ἐξ ἑνός γέ του τρόπου, ἐντι γέ τι φ τρόπῳ, μιᾳ γέ τι φ τέχνῃ (Arist. Thesm. 430), ἕνα γέ τινα τρόπον, et quod planissime idem est ἀμωσγέπτως’ (Cobet). 170. *εὐδαιμονίαν* εἴναι] symmetriae causa εὐδαιμονεῖν reponi vult Hirschigius.

CHAPTER V

§ 2. l. 8. προσετιφέρει Stobaeus, προσετιφέρει οΓ προσέτι φέρει MSS.

§ 3. l. 9. δσοις post Schneiderum Schenkelius: οἰς Hdf, δσοι plerique codd., δσα cum tribus codd. Sa Br. 14. θεούς Co Sa, cf. § 19; θεοῖς codd.

§ 4. l. 15. τάγαθά Cobetus coll. Hell. III 2, 2, IV 1, 15; ἀγαθά Sauppius cum libris.

§ 5. l. 27. ή γῆ Sa Schk cum Stobaeo: τῇ γῇ codd.

§ 8. l. 38. βαλεῖν libri: βαδίσατ Hertlein Coni. I, 8: βάδην λέναι coni. Schenkelius coll. XI § 18 (l. 109). 40. τέχνη del. Heindorfius.

§ 9. l. 45. ἐν χώρῳ] The mss vary between ἐν χώρῳ τῷ and τῷ or τῷ: ἐν χώρῳ τῷ Sauppe h. e. in praedio aliquo: but the correct reading seems to be ἐν χώρῳ in agro, the article having been originally added as a gloss by a copyist, who did not know that ἐν χώρῳ might be used as well as ἐν τῷ χώρῳ, and having subsequently crept into the text. Heiland conjectures οὐ πολὺ πλειων εὐμάρεια η ἐν χώρῳ τῷ;

§ 10. l. 50. εὐχαριστέρα, the conjectural reading of Hertlein 1, 9 for εὐχαριστοτέρα, which Sauppe retains. See n. to Hiero IX 4 l. 676 and cf. below VII 200.

§ 12. l. 54. θθεοντα] Some mss have θθεοντα which Cobet Var. L. p. 9, Nov. L. p. 579, thinks must have arisen from ΘCOYCA i.e. θεδς οὐσα, the reading in Stobaeus. If this

be the correct reading, observe the propriety in the use of *θεραπεύοντας*, which means both ‘worshipping’ and ‘cultivating’.

§ 13. 1. 62. *ἀποκωλυόντων*] Heind. suggests *κολουόντων*; Schenkl *ἀποστερησάντων*.

§ 18. 1. 87. δτι δὲ τῆς γεωργικῆς—προνοῆσαι] Reisig and Schneider suppose that there is a *lacuna* in the ms after *προνοῆσαι*. Breitenbach suggests *περὶ τούτου οὕτω τις λέξις*; Schenkl *τούτου θαυμάζω σε ἀμημονῆσαι*. On the other hand, Schaefer Gregor. Cor. p. 1056 observes: ‘Fortasse rectius dicas Critobuli orationem a Socrate, cuius pietas vel non absolutam corrigere properaret, interruptam esse. Hoc si placet, locum sic interpunge: δτι δὲ τῆς γεωργικῆς—προνοῆσαι (καὶ γὰρ χάλαξι—ἀπώλεσεν)’—Ακούσας κτλ.

§ 19. 1. 99. *ἔξαρεσκομένους τὸν θεούς*] vulgatum *ἔξαρεσκενομένους* corr. Cobetus: *ἔξαρέσκεσθαι* est *Ιδάσκεσθαι*; *ἔξαρεσκενεσθαι* est *φίλοφρονεῖσθαι*.

CHAPTER VI

§ 2. 1. 23. *συνομολογοῦντες* del. Co.

§ 6. 1. 33. *ἀφεμένους*] So Cobet for the mss reading *ὑφεμένους* which Sauppe retains. ‘Sectiones vi et vii inepto positas esse loco iam Breitenbachius intellexit, qui eas olim in capite iv post sectionem ii collocatas fuisse coniecit atque inde ἔφαμεν et φόμεθα insertis a librariis huc translatas esse. Mihi in capite v ante sectionem xiii haec videntur excidisse συμπαροξύνει δέ τι καὶ ἐς τὸ ἀλκίμους εἶναι ή γεωργία ἔξω τῶν ἐρυμάτων... τοὺς ἐργαζομένους. τεκμήριον δὲ σαφέστατον γένοιτο ἀν τούτου, εἰ πολεμίων—διαφυλάττειν. οὕτω γάρ ἀν τὸν μὲν ἀμφὶ γῆν ἔχοντας εὗροι ψηφιζομένους ἀρήγειν...κινδυνεύοντας. Quae huc per errorem translata ab interpolatore male sunt reficta’ (Schenkl).

§ 10. 1. 47. *τοὺς ἐργαζομένους* cum Cobeto Schenkelius: *τοὺς ἐργαζομένους* Sa cum libris. 48. *εὐδοξοτάτη* Di Sa Schk auctore F. Haase: *libri ἐνδοξοτάτη*.

§ 11. 1. 58. *ταῦτ' ἀν* Sa cum Schaefero ad Greg. Cor. p. 1063, ut est vii 58. Cf. xvi 45, Cyr. viii 7, 25. *Libri ταῦτά μοι.*

§ 13. l. 72. ἀγαθούς ante ἀνδριαντοποιούς de meo dedi contra libros: v. n. ad iv 65.

CHAPTER VII

§ 5. l. 36. ὡς del. Cobetus. 37. ἐροΐη Sauppius auctore Cobeto: ἔροιτο libri.

§ 8. l. 52. ταῦτα ταῦτα Sa post Heindorfium; αὐτὰ ταῦτα libri. 53. ὑποσχομένη] Schenkl writes 'locus sine dubio lacuna corruptus, id quod intellexit Heind., qui scribendum esse coniecit: πολλὰ μὲν εὐχομένη πρὸς τὸν θεόν, πολλὰ δὲ ὑπισχνουμένη γενέσθαι. Mihi Xenophon haec videtur scripsisse: πολλὰ μὲν εὐχομένη πρὸς τὸν θεόν, πολλὰ δ' ὑπισχνουμένη ἐμοὶ γενήσεσθαι'. Sauppe says 'γενήσεσθαι cum Bisshopio Ann. An. 23 scripsisset, si omnis loci ratio certior esset'. G. Hermann reads ὑπισχνουμένη ή μὴν γενέσθαι and this is approved by Heiland. 55. ἀμελήσει] malim ἀμελήσοι.

§ 12. l. 77. οἶκος vulgo: ὁ οἶκος Hirschig.

§ 13. l. 79. ἡνέγκω vulgo: ἐπηρέγκω coni. Cob. var. lect. p. 204.

§ 19. l. 104. τὸν μὴ Ze Lobeck Heind., τὸ μὴ aut τῷ μὴ libri: illud de consilio, hoc de effectu dici monet Sauppius.

§ 20. l. 111. εἰσφέρωσιν libri: malit εἰσοισουσιν Sauppius utpote non praecedente negatione.

§ 22. l. 126. τὴν—ξῖω omitted in the mss: HSt filled up the gap, adding however unnecessarily ἐργα καὶ ἐπιμελήματα after ξῖω.

§ 29. l. 157. ὅπως ὡς βέλτιστα libri: ὅπως βέλτιστα scribi vult Cob. p. 585 ionica ratione (v. Hell. vi 3, 9). Infinitivi autem cum ὅπως coniuncti exempla vel rara vel incerta, v. Bornemann Cyr. iv 2, 37, Dind. ib. et Hell. vi 2, 32 (Sauppe).

§ 30. l. 159. αὐτά] malim αὐτός. 161. τὸν οἶκον om. libri.

§ 37. l. 198. ἀχαριστότερον libri: ἀχαριτώτερον Cobetus ἀχάριτα illepidā esse monet Sauppius.

CHAPTER VIII

§ 10. 1. 66. θεόμενον libri: τὸ δε θμένον Hi Heiland Schk.

§ 11. 1. 71. verba εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν corrupta esse censem Schenkelius: idem e conjectura proponit εἰς τὶ μέγα πλοῖον τῷ Φοινικικῷ.

§ 15. 1. 95. πλᾶ Cobet Hirschig: πλοῖψ vulgo Sa. 99. ἦ prius del. Heindorfius.

§ 17. 1. 113. βεβηκύτας vulgo: πεπηγυτάς Courier de re eq. 12, 4. 114. εἰ et 115 verba πῶς—εἴ ut additamentum scioli del. Cob., contra quem monet G. A. Sauppe esse structuram verborum haud raram, ut est Cyr. iv 2, 46.

§ 19. 1. 124. φημί pro librorum scriptura φησί habet Sauppius, cum Halensi Iacobio: eodem notante Hermannus (*Hist. phil. Plat.* p. 650) haec comparata cum Plat. Hipp. mai. 298 εἰ videri dicit ad apophthegma quoddam Socratis pertinere ab adversariis derisum. Idemque in libello acad. Marburg, 1841 p. VIII docet, idem hunc locum ostendere quod Mem. III 8, 6 et Conv. 54 pulchritudinem Socratem Xenophontem vel minimarum in verum concinnitate et convenientia ad quotidianum usum ponere.

§ 20. 1. 126. διπὸ τούτου vulgo: διπὸ ταῦτοῦ Hertleinius.

CHAPTER IX

§ 1. 1. 2. ἐπακούειν libri: ὑπακούειν post Dind. Sauppius et Schenkelius coll. § 18 l. 107.

§ 2. 1. 10. τὴν δύναμιν θοξεῖ γε post δύναμιν addit Co coll. ix 1 l. 4 et Aristoph. quinque locis ubi γε legitur. Idem restitui vult etiam x l. 58. 15. ἀν̄ Sauppius post Dind.: vulgo εἶναι: Heind. ἔνειναι e coni.

§ 3. 1. 18. στεγῶν] στεγηῶν Pollux i 80 et HSt. 21. ἐπεδείκνυον libri: ἐπεδείκνυε Di. 23. ψυχεῖν] ἔχειν v. εἶναι ante ψυχεῖν illatum non est in libris. Videtur autem

habitationis ornamentum in ipso potissimum frigore aestivo et calore hiberno cerni. Baeuml. 171. (Sauppe.)

§ 4. 1. 25. εὐήλιος] εὗειλος Cob. coll. Dawesio *Misc. Crit.* p. 272; sed cf. syneg. iv 6, v 9 ubi προσήλιος legitur, non πρόσειλος.

§ 5. 1. 26. θέρα βαλανωτῷ] Sauppe Di auctore G. Hermanno nisi quod hic βαλανωτῷ scribit: θύραν βαλανεῖφ codd.

§ 6. 1. 33. ἡθη del. Cob. coll. xi § 8. *

§ 8. 1. 49. διηγέκομεν] So Breitenbach Sauppe and others with the majority of mss: two mss read διηρέγκαμεν. Veitch *Gr. Verbs* p. 593 is not quite correct when he says 'a doubt may arise whether Breitenbach has done well in disturbing the received reading διηγέκαμεν for -ομεν of some mss. No doubt Xen. is not shy of a Poetic form, but in this very treatise he uses διήνεγκαν xx 1. 95, so ἡνεγκαν Hell. iv 1, 27 εἰσ- ii 1, 5: v 1, 21, ἐπ- vi 5, 36, προς- vii 2, 5; Cyr. vii 1, 1, and Isocrates though using 1 pers. διήνεγκον 18, 18—the only certain instance of 2 Aor. we know in classic prose—seems to do so merely to avoid hiatus -εγκον ὅτι, for before a consonant he has εἰσήνεγκα τῶν 17, 41, and 1 pl. ἡνέγκαμεν 15, 5, δι- 12, 53. 19, 17, διήνεγκαν 8, 25. 10, 4. 22, 55, εἰσ- 19, 36, ἐξ- 5, 54, etc.'

§ 10. 1. 55. ξενοδοκίας Cobetus qui hanc unice genuinam esse formam ait in omnibus vocabulis ex δέχομαι compositis, in quibus primitiva verbi significatio servata sit capiendi, accipiendi et recipiendi, ut in ἀχυροδόκη in *Oecon.* xviii 7. In ceteris χ ponitur, ut in ἀποδοχή, διαδοχή, διάδοχος aliisque quae non sunt perinde antiqua: ξενοδοχίας Sa vulgo.

§ 13. 1. 75. ἐπιδαικνύοντες libri: ἐπιδεικνύντες Di.

§ 14. 1. 81. διαμένη libri: διαμένει Di, διαμενεῖ Sauppe. Vide G. § 217 note 1.

§ 16. 1. 102. δ τὸν βούληται ἐκάστῳ χρῆσθαι] This is Kerst's conjectural emendation of the mss reading φὸν βούληται ἔκαστα, which is retained by Sauppe: ὡς ἀντὶ βούληται, ἐκάστῳ HSt. Cf. *Anab.* iv 8, 11 τοῦς περιττοὺς χρήσονται ὅτι ἀντὶ βούλωνται; *Mem.* iv 8, 10 ὥστε χρῆσθαι αὐτοῖς ὅτι ἀντὶ βούλωνται.

§ 18. 1. 107. πώς Di Sa: πῶς libri.

§ 19. 1. 114. φέντον om. libri: add. HSt.

CHAPTER X

§ 2. 1. 14. ἐγχούση] ἀγχούση HSt, quam formam magis atticam esse docet Dind. in St Thes.

§ 3. 1. 21. τι delet Cobetus, ex σε ortum suspicatur Hertleinius. Usitatius quidem οὐδέν τι. Pronomen ab adiectivo similiter separatum Anab. v 6, 11, Hell. iv 1, 10. Cf. Plat. Soph. 227 b (*Sauppe*). παιρόμην Heindorfius, Madvigius; ἐπειρώμην cum libris Sauppius. Cf. l. 33.

§ 8. 1. 50. ἀνεξελέγκτως] cum Bekkeri *Anecdote*. 400 e Xenophonte allatum sit ἀνέγκλήτως, Bornemannus Comm. II 8, 5 id h. l. a grammatico repertum fuisse suspicatur (*Sauppe*). 55. δληθινῶς, ut ineptissime additum, suspectum Schneidero delet Cobetus.

§ 10. 1. 66. προστάσιαν Schn Kerst; libri προστάσιαν. 68. τὴν ante σιτοποιόν add. Schneiderus, improbante Sauppio: τὸ σιτοποιόν **¶** unde G. Hermannus τὸ σιτοποιόν, Heiland p. 94 τὸ σιτοποιεῖν scribendum coniciebat.

CHAPTER XI

§ 1. 1. 4. ὑμῶν] ἡμῶν Heiland *NJbb* 1844, 97: τὰ μοτέρων ὑμῶν coni. Schenkelius.

§ 4. 1. 20. τοῦ ἐπηλέτου et forma et sententia laborat. Requiritur nomen patris veluti Epigenis (*Corp. Inscr.* I 213), Epiliyi (Plut. Peric. 36), Nicerati quod Cobetus p. 589 postulat coll. Comm. 115, 2. Cum Ischomacho cum aliis ditissimum hominem Niciam componunt tum Athenaeus 12, 587 c. Cogitabant Hermannus et Heilandus de equo ab aliquo advena empto. (*Sauppe*) τολλοὺς μὲν vult Hirschig: sed particulae in anaphora ad τολόν omittit exempla citat Sauppius Cyr. IV 3, 21, Anab. v 6, 9.

§ 9. 1. 53. κατ' ἔμβ] τὸ κατ' ἔμε Weiske Co al.

§ 11. 1. 68. θέμις εἶναι] θέμις οἵτι εἶναι frustra HSt obsequente Schenkelio; τοῦ ante θέμις inseruit Mosche Animadv. p. 31. 69. τερπί post χρηματίσεως **¶** in mg., om. cet.

§ 13. 1. 85. πόλιν ἐπισχύει vitiosum, locum interpolatum, et veterem lacunam male sciolo expletam dicit Cobetus: πόλιν ἐπικοσμεῖν vel κοσμεῖν Hertlein coll. 9, 10. Hinc iam liquet cur inter dubia et suspecta verba retulerit Sauppius.

§ 15. 1. 94. ἀμενον] ἀμείνον Heindorf, quem vide ad Plat. Phaedr. p. 227 A.

§ 16. 1. 97. νειοποιοῦντες] νείδη ποιοῦντες Cobetus, cui videtur peperisse vitium scriptura vetus ΝΕΙΟΠΟΙΟΥΝΤΕΣ, in qua tenuem lineolam scribæ non satis animadverterint. 98. προσκομίζοντες] συγκομίζοντες, ut verbum usitatius in tali re, requirit Cobetus: εἰσκομίζοντες coni. Schenkelius.

§ 17. 1. 104. δχετοῦ] δχθοι Courier (*de re equestri* vi 5 p. 68). 105. ποιοῦντα] ποιῶν Hirschig contra codd.

§ 18. 1. 108. ἀπὸ χώρου] ἀπὸ τοῦ χώρου Schenkelius cum duobus codd. ΙΙ. Cf. ad v 45. 109. post ὅκαδε excidisse ἐλθῶν opinatur Schenkelius.

§ 19. 1. 114. συνεσκευασμένως plerique libri: συνεσκευασμένοις aptis Schenkl cum G. Ald. Stephan. II Schneider al.

§ 20. 122. λεγόμενον vulgo; καταλεγόμενον, quod unum pro ἀριθμούμενον dici potest, Cob. p. 590, Mehler Conviv. p. 105.

§ 22. 1. 131. διὰ τέλους μελετῶν Cobetus, cui reliqua tam male mulcata videntur esse ut de vera lectione restituenda desperandum sit. (Sauppe.) 133. verba οὐ δοκῶ σοι μελετῶν inclusit Schenkelius post Schneiderum.

§ 24. 1. 144. excidisse quaedam ab initio huius sectionis iam inde a Weiskio vv. dd. senserunt. Non esse hoc unum Oeconomici asyndeton etiam Sauppius intellexit.

CHAPTER XII

§ 1. 1. 4. πρὶν λυθῆ] πρὶν ἀν λυθῆ Di Hertlein.

§ 2. 1. 6. τὸ—κεκλήσθαι seclusit Cobetus. 7. δητῶν τῶν δεομένων Cobetus; sed cf. Mem. III 9, 11 οἵς ὑπάρχει τι ἐπιθεόμενον μελεῖας et vide Lexicon s. v. δέομαι et εἶναι.

§ 4. 1. 21. ἐπιμελόμενος] libri ἐπιμελούμενος, quam formam nunc minus probatam retinendam censuit Sauppius.

§ 10. 1. 52. τὸ ἐπιμελῆ ποιῆσαι] aut τὸ ἐπιμελῆ εἶναι Haindorfius scribendum censet aut haec verba expungi.

§ 11. 1. 58. ἐπιμελεῖσθαι omnium librorum tuentur Sauppius et Breitenbachius: vulgo ἐπιμελεῖς. 59. πράτταν] πράττεσθαι Di.

§ 12. 1. 62. ἐπιμελεῖσθαι Di Cob. pro vulgato ἐπιμελεῖς ἔσεσθαι, quod δυνατός εἰμι, oībs τ' εἰμι simm. futurum respuant. et praesens postulent vel aoristum. ἐπιμελεῖσθαι Sauppius.

64. ὁ καθένδων em. Cobetus: vulgo καθεύδων.

§ 14. 1. 74. παρῇ Schneiderus: libri παρείη.

CHAPTER XIII

§ 1. 1. 1. δταν δι Castal. Sauppius; δταν libri.

§ 2. 1. 8. δνεν τούτων del. Cobetus.

§ 10. 1. 53. ταῦτα τε οὐν—διδάσκω, Weiakius: ταῦτα τε οὖν διδάσκων libri; τε uncis secl. Hertleinius Sauppius; ταῦτα τε Baeumlein (ZAW 1842, 171).

§ 12. 1. 67. εἰδῶ] ίδω post Dindorfium Schenkelius.

CHAPTER XIV

§ 2. 1. 5. τοῦ γε Hdf Co Sa Schk: τοῦ τε libri, quod si retinueris, duas res diversas esse oportebit τὸ τε ἀπέχεσθαι τῶν δεσποσύνων καὶ τὸ μὴ κλέπτειν. 9. τὸ—γεωργεῖν] τοῦ—γεωργεῖν frustra malebat Schneiderus.

§ 3. 1. 18. ὑπακούοντας] ἐπακούοντας Cobetus, contra quem Buechenschuetz hos locos contulit, Cyr. viii 1, 18, Hell. v 1, 30.

§ 4. 1. 18. ἐπὶ δικαιοσύνης τῆς τοιαύτης διδασκαλίᾳ ex Heindorfi em. Di Sa: vulgo ἐπὶ δικαιοσύνῃ τῆς τοιαύτης διδασκαλίας.

§ 6. 1. 24. προσφέρων uncis seclusit Sauppius cum Dindorfio et Heindorfio; προσφερόμενος, eo servato, damnant Hermannus al.

§ 7. 1. 32. ἐπιμένουσι vulgo: ἐμμένουσι requirunt Cobetus et Mehlerus.

§ 8. 1. 85. χρήσεως libri: χειρίσεως Koraës; κτήσεως Reisig.

§ 9. 1. 89. ὁσπερ] δσακερ Vict. Hertlein coll. Cyr. 1 5, 12
πυκτὶ μὲν ὄσαπερ οἱ ἄλλοι ἡμέρᾳ δύνασθ' ἀν χρῆσθαι.

CHAPTER XV

§ 1. 1. 8. τὸ ἐπιμελεῖσθαι post Heindorfium Schenkelius contra libros, qui habent ἐπιμελεῖσθαι. 4. κτήση sine ulla controversia corruptum dicit Cobetus: sententiam enim postulare *impertiveris* aut huiusmodi quid, et ridicule quod quis alteri dederit, id illi κτήσασθαι dici: sed quid tandem in ΚΤΗΣΗΙ lateat adhuc frustra se quaerere; ἐμποιήσῃς R. Schneider; ἐνεργάσῃ Hertlein. Nescio an κτήσηται αὐτὸς scribendum pro κτήση αὐτῷ. 7. ἥδηται, primus Hermannus ad Draconem p. xxvii pro eo quod in libris est ἥδη τε: idem ἐπειδὰν δὲ τούτοις πᾶσι scribi vult.

§ 2. 1. 17. εἰ μή τις—ποιεῖν ut putidissimum emblema delet Cobetus.

§ 3. Vulgatum sectionum 3—9 ordinem contra Ernestium, Schneiderum, Reisigium, apud quos hic ordo est: 1. 2. 5. 6. 7. 8. 9. 3. 4 tuitus est C. L. G. Frankius in libello de cap. xv Oec. Xen. Bernb. 1831 edito, ante eum Moschius, post Bornemannus Miscell. Cr. 2, 1, 140 sqq. al. (*Saupe*.)

§ 4. 1. 31. verba γενναῖα—ἀρθρώπους ab interpolatore adiecta esse statuit Schenkelius; in sectionem duodecimam post παρέχεσθαι transferri voluit Schneiderus.

§ 5. 1. 35. ὃ εἶπας δεῦν Frankius: verba autem haec usque ad δίκαιον ut spuria seclusit Schenkelius.

§ 10. 1. 59. οὐχ οὕτω] οὕτω Cob.

§ 13. 1. 74. εὐπεπτές emendatio est Wyttensbachi (Plutarch. de ser. num. vind. p. 45). Libri εὐπεπτές.

CHAPTER XVI

§ 6. 1. 80. τὸ τῶν ἀλιέων vulgo: τοὺς ἀλιέας Vict. Vill. Cob.

§ 12. 1. 58. κινδυνεύει] κινδυνεύει dρα Schn. Cob. 60. χεισθαι] σχεῖσθαι Σ Δ: σχάσθαι Hdf.

§ 13. 1. 65. τοῦτό σ' ἔτι γιγνάσκειν, Sauppius Schenkelius auctore Hauptio Philol. i 650; τοῦτό σε Di; τοῦτό σε, ἐφη, Voigtlaenderus: τοῦτο ἔστι libri. 67. πρὸς τὸν ἄλιον libri; πρὸς τοῦ ἡλίου Schn Di Cob.

CHAPTER XVII

§ 4. 1. 25. δλλ' ὁ θεός] libri καὶ ὁ θεός.

§ 6. 1. 34. τοῦ σπόρου vulgo: σπόρου Di.

CHAPTER XVIII

§ 1. 1. 7. τέμνεις] τεμεῖς Co.

§ 5. 1. 34. ἐπαλωσταῖς Schenkelius cum Lobeckio Phrynic. 254; ἐπαλώσταις librorum tuetur Sauppius. 37. τὸν δῖνον] em. cl. Ruhnkeni pro vulgato τὸ δεινόν.

§ 8. 1. 55. καθήρης Hdf Schn Co: καθάρης Sa cum libris. 58. στενώτατον Sa Schenkl; στενότατον HSt Di.

§ 9. 1. 66. ἐλελήθεν] Corrige ἐλελήθη, quod habet Sa. 67. ἐννοῶ, εἰ ἄρα Cobetus: ἐννοῶ ἄρα, εἰ Sa vulgo.

§ 10. 1. 75. verba διγε δῆ—ἔμαυτδν ἐπιστάμενος ab interpolatore Schenkelius opinatur esse profecta.

CHAPTER XIX

§ 1. 1. 5. οὐκέτι ἐπίσταμα: Hertleinius.

§ 2. 1. 8. βόθυνον δρύπτειν τῷ φυτῷ] βόθυνον om. in libris de meo addidi: βόθρον R. Schneider Quaest. p. 25. 9. τῷ φυτῷ cum Reisigio Schenkelius; τὰ φυτά Sa cum libris. 10: ἐμβάλλειν Sa cum Dindorfio: ἐμβαλεῖν libri.

§ 4. 1. 21. ποδιαῖον Sa cum tribus codd.; διποδιαῖον vulgo.

§ 7. 1. 41. ὀπηνίκα δεῖ τιθέναι ἐν ἑκατέρᾳ τὰ φυτά Schenkelius: ὀπότερα δεῖ τιθέναι ἐν ἑκ. τὰ φ. Breitenbachius: ὀπηνίκα δεῖ τ. ἑκάτερα τὰ φ. Sa vulgo.

§ 8. 1. 45. ὑποβαλών] ἐπιβαλών scriendum putant Schenkelius et mox, l. 50 ἐπιβλητά.

§ 10. 1. 60. κατά post βλαστῶν Schneiderus addidit.

§ 11. l. 62. κατὰ ταῦτα] κατά del. Schneiderus al. 71.
[ῆγουν χαυνότητα τῆς γῆς] om. Sa, uncis secl. Schenkelius.

§ 12. l. 84. ὁρᾶς μὲν γὰρ θή Sauppius duce H. Stephano:
ὁρᾶς μὲν γὰρ δὲ libri. De δὲ et δὴ saepissime confusis vide
Martinum Schanz disserentem in *Rheinisches Museum* xxxvi 2.

§ 16. l. 110. περὶ αὐλητῶν ἀν δυνατμην Schenkelius duce
Dindorfio: περὶ αὐλητῶν δὴ δυνατμην ἀν Heindorfius, quod
ā non repetito tuetur Sauppius: μὴν δυνατμην ἀν πεῖσαι σε
Baeumleinius *ZAW* 1842, p. 172.

§ 18. l. 123. αὐτήν cum Ι Sa Schk; αὐτήν cett. codd.

§ 19. l. 129. δαικνύοντα] δεικνῦσα Di.

CHAPTER XX

§ 2. l. 8. θή στοι] δὴ σοι γε ΑΓΔΛ.

§ 3. l. 13. δ σπορεύει susp. Schenkelius, ipse ὁμαλῶς τις
coniecit.

§ 4. l. 19. ἀνήρ Di Sa Schk: ἀνήρ libri.

§ 5. l. 27. οἱ δοκοῦντες] οἱ incl. Dind. Kerst. Schenkelius,
cui post πράττουσι excidisse videntur haec fere τῇ γὰρ ἐπι-
μελείᾳ διαφέρουσι.

§ 9. l. 43. ίωσί πον, πάντα scripsi e coni.: libri ίωσιν, οὐ
πάντα: ίωσι, πάντα Sauppius duce HSt.

§ 10. l. 51. δ ἀνωθεν θεός Bornemann ad Conv. vi 7;
δ ἀνω θεός Sauppius cum libris; ἀνωθεν δ θεός Schneiderus;
θεός ἀνωθεν Iacobsius add. Anim. in Athen. p. 349.

§ 12. l. 58. δπόσα] δπόσης em. HSt. 63. καὶ
ἥγονται τε] καὶ deleri vult Schneidero iubente Iacobsius; uncis
secluserunt Sauppius et Schenkelius.

§ 13. l. 65. ἀγνώς εἴη] ἀγνοοίη frustra Cobetus: vide
not. exeg.

§ 14. l. 74. post τέχνας lacunam significavit Schenkelius,
cui videtur excidisse tale quid (ῶσπερ τοῖς τὰς ἀλλας τέχνας)
μὴ ἐπιτηδεύονται. 76. verba γῆ—ποιει secludebat
Heindorfius, qui lacunam notavit post ἐπίστανται ratus verba
ὅπως ἀποβῆσεται vel similia excidisse. 77. εὗ ποιει in
ἀγτευποιεῖ mutandum censem Cobetus coll. v § 12 l. 56.

§ 15. l. 77. δὲλλ’ η̄ ἐν γεωργίᾳ δργίᾳ] Iacobaii conjecturam, quam probant Cobetus, Kerstius, Mehlerus, Sauppius, Schenkelius in textum admisi: libri η̄ ἐν γεωργίᾳ praeter duos qui exhibent δὲλλ’ η̄ γεωργίᾳ quod recepit Sa, allatis ex Xen. aliis exemplis rei pro eiusdem defectu positae: δύναμις An. i 6, 7, φυλακή v 8, 1.

§ 16. l. 86. verba καὶ μετόνων add. Hertleinius Coni. i 11, coll. Cyr. VIII 1, 4.

§ 18. l. 97. ἐφ' φτερ] ἐφ' ὅπερ HSt Schenkl. βαδί-
λον, ut inficetum interpretamentum, expungit Cobetus; Buech-
senschuetzius opposito ἀναπτανόμενος tuetur.

§ 20. l. 104. τὸ δὲ δὴ καλῶς καὶ τὸ κακῶς ἔργάζεσθαι η̄ ἐπιμελεῖσθαι mutato paululum ordine ipse de meo dedi: libri τὸ δὲ δὴ καὶ τὸ καλῶς ἔργάζεσθαι η̄ κακῶς ἐπιμελεῖσθαι: Sauppius Schneiderum secutus καὶ τὸ delet ante καλῶς. 107. οἶον ante ὅταν addidit post Zeunium Schenkelius. 109. οὗτος libri: τοῦτο Schenkelius auctore Schneidero.

§ 21. l. 110. συντρίβοντα] ἐπιτρίβοντα Cobetus.

§ 22. l. 117. συντεταγμένως HSt: συντεταγμένοις libri. ἀνυτικωτάτην Cobetus.

§ 23. l. 158. ὅποι post Dindorfium Sauppius: ὅπου Schenkelius cum libris.

§ 29. l. 167. οἰκοδομῶσι Voigtlaender; οἰκοδομοῦσι libri. νομῆσεν seclusit duce Bremio Sauppius. 170. δῆθ' ὁν HSt; νῦν' vel ἐφ' ὡν libri.

CHAPTER XXI

§ 3. l. 13. ημερινούς HSt Sauppius Schenkelius: ημερη-
στοὺς Cobetus: ημερίους libri.

§ 4. l. 24. οὐδὲ διδούντας interpretamentum Cobetus statuit
esse praecedentium οὐκ ἀξιούντας.

§ 5. l. 31. ἔχουσιν: frustra παρέχουσιν Cobetus. 34.
πονεῖν delet Cobetus.

§ 7. l. 40. οὗτοι HSt: οὗτω libri. 42. τῶν στρατιώ-
τῶν susp. Schenkelio. 47. διὰ παντὸς κινδύνου del. Cobetus.

§ 8. l. 49. ταῦτα HSt; ταῦτα libri. 50. εἰκότως] el-
κέτως αὐ Cobetus. 52. ἀνήρ cum libris Sauppius: ἀνήρ

Schenkelius post Mehlerum; ἀντὶ οὗ Cobetus, ‘quae potuisse scribi quis neget’ (*Sauppius*).

§ 10. 1. 65. *κρατιστη* οὐσα ἐκάστῳ suspecta tamen in textum admisit Sauppius: *κρατιστοῦσαι* Vict. et libri Parisini ex quibus **A**, addito in margine dubitationis signo, unde *κρατιστεῖσαι* Heindorfius; ἐκάστῳ in παρ' αὐτῷ mutavit censor ed. Schn. Lipsiensis: *κράτος δοῦσα* Seumius.

§ 12. 1. 76. σαφῶς δὲ διδοται habet Sauppius Stephani et Leunclavi conjecturam, idem Aemili Porti emendationem ceteris praestare statuit τὸ γὰρ ἐθελούτων ἀρχειν σαφῶς οἱ θεοὶ τοῖς ἀληθῶς σωφρ. τετελεσμένοις, τὸ δὲ ἀκόντων κτλ.; τὸ ἐθελόντων ἀρχειν σοφῶς. πειθονται δὲ κτλ. coni. Baumeleinius 173.

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[*Multa sunt apud Xenophonem nomina in -τήρ, quibus dialectus Ionica et vetus Attica plurimis utebantur. Postea apud solos Iones retenta sunt, quam in Attica nomina in -τήρ instrumentorum sunt, non personarum. Αὐλητής Atticum est, αὐλητήρ Ionicum. In legibus Solonis αὐλητῆρες nominabantur, sed reliqua omnia, ut κρατήρ, ζωστήρ, κλυστήρ, σφιγκτήρ, ἀρυστήρ, ἀντλητήρ, multaque his simili nomina sunt in instrumentorum. Xenophon autem Ionicam consuetudinem consecutus et alia alibi et in Cyropaedia haec posuit: ἀποδεκτήρ, γνωστήρ, δοτήρ, ἐπιτακτήρ, θεραπευτήρ, ὄπτηρ et φραστήρ. Cobet *Mnemosyne* N. S. III 219—220.]*

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A

COMPLETE LEXICAL INDEX

TO THE

***OECONOMICUS* OF XENOPHON**

1

The references are by *Chapter* and *Line* (except where the *Sections* are expressly quoted). Where the reference is to a note in the Critical Appendix, *cr.* follows the number.

) (means 'as opposed to' or 'as distinguished from'.

The numbers affixed to words (as by G. Sauppe in his *Lexilogus Xenophonteus*) denote respectively:—

- 1 words not found in Xen. but ascribed to him by ancient writers or else found in some mss
- 2 doubtful and suspected words
- 3 words that occur only once in Xen.
- 4 words found only once in Xen., and seldom, if ever, in other writers
- 5 Ionic words
- 6 Doric and Laconian words
- 7 poetical words
- 8 unclassical words

A

Ἄγαθός, ἡ, ὁν 'good' (perhaps from the same root as *ἀγαμμαῖ*, and so 'worthy of admiration'), 'excellent'.
I. of persons: 1. 'noble', hence 'brave': iv 113 ἀ. πολέμῳ γενέσθαι [cf. Hell. i 7, 30, Ven. xiii 18, d. *els πόλεμον* Anab. i 9, 14, ii 5, 19, iii 2, 11, iv 1, 26], v 73. 2. 'excellent in its kind', good in reference to ability or office: xxi 72 ἀγαθὴ φύσις, vi 70 ἀ. τέκτων, 71 ἀ. ἱνγράφος, 71 ἀ. χαλκεύς, ii 19 ἀ. ὕνητής, xi 32 ἀ. ἡμέρα, xiii 61, xx 72 τὸν κακούς τε κάγαθούς ἔξετάξειν, vi 82 προσηρτημένον τῷ καλῷ τῷ ἀ., i.e. the word 'ἀγαθός', xxi 29 οἱ ἀ. ἀρχοντες, 37. II. of things: 1. 'good in relation to something else', 'serviceable': x 72 ἀγαθὸν γυμνάσιον, xvii 35 ἀ. γῆ) (κακῆ, 39, 66 ἀ. νεός, xii 114 ἀ. ἴππος, iii 73. 2. of outward circumstances: ἀγαθὸν (*έστι*), 'tis a good thing to do so and so', viii 116, xx 16, 18. 3. ἀγαθόν, τό, 'a blessing', 'benefit': vii 150 πλεῖστον φέρεσθαι τού-

τον τοῦ ἀ., xii 35 τινδεις α. ἀφθονίαν, xxi 74 τουτὶ τὸ ἀ. δοκεῖ εἶναι θεῖον. PL. ἀγαθά: i 132 πλεῖστα ἀ. ἀντιποιεῖ, iv 56, v 15, vi 59 ἀ.) (βλαβερά. τὰ γαθά, *res secundae*, 'the goods of fortune', 'wealth': ix 113 τῶν οἰκειῶν ἀγαθῶν, xi 82 τυγχάνειν τῶν ἀ., xii 37 οἱ ἀπολαύοντες τῶν σῶν ἀ., 47, xxi 57 οἱ ἀντοντες ἐπὶ τάγαθά, xv 2 (in German 'Gut', 'Güter'). For its moral sense see under *καλός* ἀγάλλεσθαι, *delectari*: ἀ. ἐπὶ κέρδει iii 62, ἀ. ἐπὶ τῷ χώρας ἐνεργούς ποιεῖν iv 125. with articular inf. in dat.: *milites ἀγαλλομένους* ('glorying in') τῷ πείθεσθαι xxi 33 ἀγαλμα, *atros*, τό, *simulacrum dei*, 'the image of a god': v 9 ὅστοις κοσμοῦσι βωμούς καὶ ἀγάλματα ἀγαπᾶν, *satis habere*, 'to be well content': ἀγαπῶσιν ἡγ xi 59 ἀγαπητόν, *satis habendum*, *nil amplius desiderandum est*: ἀ. el vii 38, ἀ. ἐώ VIII 104 ἀγασθαι, *admirari*, 'to admire': cum acc. *ἀγασθεῖς* vii 203, *ἀγαλμην* xxi 63.

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XV 76 οὐ τοι αἰσχρὸν τὰ
ῥάδια διδάσκειν ἔστιν, ἀλλ'
ἔμοι αἰσχιον μὴ ἐπισταυσθαι
αἰσχύνεσθαι, pudore affici, 'to
be ashamed': IV 27 Δρα μὴ
αἰσχυνθῶμεν τὸν Περσῶν
βασιλέα μιησοσθαι; XXI 27,
31

αἰτεῖν, petere, orare, 'to ask
for': VIII 6 τῶν εἰσενεχθέν-
των τι αἰτήσαντος ἔμοι
αἰτία, ἡ, culpa, 'blame': τὴν
αἰτίαν ἔχειν, crimen habere,
reprehendi, 'to bear the
blame': δικαῖως ἀν τὴν αἰ-
τίαν ἔχοι III 90, 98, XI 146
αἰτιᾶσθαι τινα τινος, 'to accuse
one of, blame for a thing':
III 85

αῖτιος, a, ov, auctor, 'being
the cause', 'responsible

for', c. gen. rei: VIII 14, XII 110 χάριν τῶν καλῶν τελουμένων ἀποδιδόνται τῷ αἰτίῳ. τὸ αἴτιον, *causa*, 'the cause': III 20, 46, VIII 143, VI 54 τὰ αἴτια
ἀκολουθεῖν, *sequi*, 'to follow': c. dat. XI 20 ἵππῳ πολλοὺς ἀκολουθοῦντας θεατάς. **ἀκολουθητέον**³, *sequendum est* sc. *dicere* XII 46
ἀκόλουθος, *ov.* c. gen. 'consequent upon': III 11 τὸ τούτον ἀκόλουθον, *quod ex hoc sequitur*, XI 72 ἀκόλουθα ἄλλῃσι (Madv. Gr. Synt. § 87, Rem. 1)
ἀκονάν, *acuere*, 'to sharpen', met. *incitare*, 'to provoke': XXI 15 ἀκονάν τὰς ψυχὰς ἐπὶ τῷ ἔθελοντάς πονεῖν
ἀκοντίζειν, *iaculari*, 'to throw a javelin': XXI 43
ἀκόσμητος, *ov.* *inornatus*, 'unfurnished with': XI 54 χρήμασιν ἀ.
ἀκούειν, *audire*, 'to hear': XIII 23, XV 61 τὰ μὲν ἰδών, τὰ δὲ ἀκούσας, 73, XX 20 ἔστιν ἀκούσαι, XX 134, XXI 71.
1. c. gen. pers. et acc. rei: XI 6 ἀ μου ἀκούσασα ἐπειθέτο, XX 67 δτοι ἀκούσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχοι, VI 58 ἐκάτερα ἀκούειν σου. c. gen. rei: XIX 11 οὐδ' ἀν ἀκούσαις λόγου διαθέοντος.
c. gen. pers.: XI 22 λόγον ἔχοντων τινων περὶ αὐτοῦ ἥκουν. 2. c. acc. rei: VII 36 ὅπως ὡς ἐλάχιστα ἀκούσοιτο, III 101 ἐλάχιστα ἀκηκούιαν, IX 106, XI 3, II 3 τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοένται (where ὑπὸ σοῦ goes with λεγόμενα, not, as L.-S. take it, with ἀκηκοένται). 3. c. gen. obj., 'to

hear of': XI 70 τῆς χρηματίσεως...ἀκούειν, where see note. also c. acc. XV 26 τὴν φιλανθρωπίαν ταύτης τῆς τέχνης ἀκούση. 4. c. acc. partic., to denote the state of the person, 'to hear that': VI 88 τὸν Ἰσχόμαχον ἥκουον πρὸς πάνταν καλὸν κάγαδὸν ἐπονομαζόμενον. 5. c. infin.: XX 152 δτοι ἀν ἀκούσωσι πλείστον εἶναι, 160. 6. seq. δτι: XI 26, XV 45 ταῦτα ἀκούσας, δτι δεῖ ἐπίστασθαι γράμματα ἡκηκόη ἀν
ἀκρατής, *és*, *impotens*, *intemperans*, 'intemperate in the use of': τοὺς οἴνου ἀ. XII 57, 61) (ἐγκρατής
ἀκρίβεια τῆς κατασκευῆς *exacta retum collocandarum diligentia* VIII 107
ἀκριβής, *és*, *accuratus*, 'precise': VIII 69 ἀκριβεστάτην σκευῶν τάξιν
ἀκριβοῦν ὡς, *accurate tenere quomodo*, 'to know exactly how': XX 49
ἀκριβώς, *diligenter*, 'to a nicety': II 22 ἀ. οἶδα, VIII 58, XVI 74, λόγῳ ἀκριβέστατα διεξιόντες XVI 4
ἀκρόδρυον³, *tō*, PL. XIX 77 συκᾶς φυτεύειν καὶ τάλλα ἀκρόδρυα (*arbores fructiferas*, 'fruit-trees')
ἀκρόπολις, *ews*, *ἡ*, *arx*, 'the citadel': II 45 φυλακὰς ἐν ταῖς ἀτρέφει
ἀκροτομεῖν³, *cultus in summa parte prope aristas praecidere* (παρὰ γῆν τέμνειν XVIII 12
ἄκων, *ouσα*, *ov.* *invitus*, 'constrained': ἀκόντων τυραννεῖν) (ἔθελόντων ἀρχειν XXI 77

ἀλεενός, ἡ, ὁν, *calidus*, 'warm') (ψυχενός: ΙΧ 22. Cf. Mem. ΙII 8, 9

ἀλεέρειν, *linere*, 'to anoint', 'plaster': PASS. Ι 35 μέλτω
ἀλειφόμενος

ἀλεξητήρ², ἥρος, ὁ, *defensor*: ταῖς πατρίσιν ἀλεξητῆρες qui quoscumque modo iuvant patriam ΙV 21. See n. to ΙHII 57
ἀληθεία, ας, ἡ, *veritas, verum*, 'truth': ΙX 67. 'reality': Ι 15 ἐρυθρότερά τῆς ἀ. i.e. *quam revera erat* [cf. Mem. II 1, 22 δρθοτέραν τῆς φύσεως, i.e. *quam natura erat*], Ι 76 τῇ ἀληθείᾳ, *vere*, 'in reality'

ἀληθεύειν, *verum loqui*, 'to speak the truth': ΙX 71 ἀ δύναται σαφηνίζει καὶ ἀληθεύει

ἀληθής, ἔς, *verus*, 'true': ΙI 160 τὸ ψεῦδος ἀληθὲς ποιεῖν, 156 ἀληθή λέγειν, ΙVII 20 ἀληθέστερα περὶ τῆς γῆς γράων

ἀληθινός, ἡ, ὁν, 'genuine') (κίθδηλος: Ι 25. ἀληθινός, *vere*, 'truly', 'really': ΙHII 76 τοῖς ἀ. σωφροσύνῃ τετελεσμένοις, Ι 55 ἀ. κατωκτεύθησαν, i.e. *ut sunt natura*

ἀλιεύς³, ἔως, ὁ (ἀλ), *piscator, nauta*, 'a fisherman', 'seaman': ΙVII 30

ἀλισκεσθαι, *fraudis convinci*: Ι 51. *deprehendi*, 'to be caught', 'detected': c. partic. ΙVIII 21 ἀλισκη ἐπ' αὐτοφέρω εἰδώς, ΙVII 20 ἦν τις ἀλῷ ποιῶν

ἀλκιμός⁴, ἡ, ὁν, *fortis*, 'strong in battle': VI 45. IV 117 οἱ ἀλκιμοι, 'the military class' [from the root *alk-* seen in Lat. *ulcisci*, which is connected with *ark*-]

ἀλλα, in quick answers and objections: II 2, XI 126, XVI 54, XVII 67. with imperatives *agedum* XI 135; ἀλλὰ γάρ I 118, VIII 18, XI 64, XII 1; ἀλλ' ἢ, *nisi*, 'except' II 91; ἀλλὰ καὶ V 77, XI 46; ἀλλὰ καὶ—δέ XI 126; ἀλλὰ μέντοι—γε, *at vero* XV 1; ἀλλὰ—μὲν δὴ XI 13; ἀλλὰ μήν, *porro*, *quoniam* VIII 134, XV 56; ἀλλὰ νὴ Δία XI 9; ἀλλὰ τι οὖν αἴτιον—ἢ III 20; ἀλλὰ—τοι, 'but surely' IV 151, VII 88, XII 10, 29, XI 147, XXI 7
ἀλλήλων, *inter se*, 'of one another': VII 105 κεῖται μετ' ἀλλήλων, 153 δέονται ἀ., XI 72, X 52, VIII 49 ἀλυτοί ἀλλήλοις, VIII 29 ἐπικαλύσωσιν ἀλλήλους, XI 146 κατηγοροῦμεν τρὸς ἀλλήλους

ἄλλος, ἡ, ο, *alius*, as Adj.: XI 90 ἀλλος ἀνήρ, 147 ἀ. χώρον, 168 d. *oikias*.

as Pron.: XVIII 64 καὶ ἀλλον δύναο διδάσκειν, IX 52 εἰ τι ἀ. τοιοῦτον, XII 4 τι ἀλλο, XVIII 31, I 119 ἀλλο τι ἢ, XII 21 τι ἀλλο ἢ; 71 ἀλλου τιος, XII 69, οὐδὲν ἀλλο ἢ VIII 142, 146, XII 84.
ἄλλα, *alia* VII 91; τὰ ἀλλα, *cetera* 44, XII 119, XXI 77. omitted III 20

ἄλλοτε, *alio*, 'elsewhither', 'to some one else': II 103
ἀλλότριος, α, or, *alienus*, 'belonging to another': XVII 11 ἀ. γῆς τοῦτο ἔστι γράων

ἄλλως, *aliter*, 'otherwise': XVI 70 ἀλλως πως, 'in some other way'. ἀλλως τε καὶ, 'both otherwise and so', i.e. 'especially', 'above all': X 79, XV 77

ἀλμη⁵, ἡ, *salsugo*, 'saltiness':

κχ 62. [Cf. Psalm cxi 84
ἔθετο γῆν καρποφόρον εἰς
ἀλιην]

ἀλιώδης, *es*, *salsus*, ‘salt’,
‘saltish’: xx 60 γῆ ἀλιω-
δεστέρα πρὸς φυτελαν, i.e.
‘too salt for planting in’
ἀλοῶν, *triturare*, ‘to thresh’:
xviii 16, 24, 26

ἀλόγοστος, *or*, *rationis expers*,
‘irrational’: xx 83

ἀλοητός², *ð*, *tritura*: xviii 33
ubi ἀλοατός restitui vult
Lobeck ad Phrynic. p. 204

ἀλυπος, *or*, *non molestus*, ‘not
troublesome’: viii 49 ἀλυ-
ποι ἀλλήλαις, viii 11 ἀλυ-
ποτέρα, ‘less annoying’

ἀλυσιτελής, *ēs*, *inutilis*, *noxius*,
‘unprofitable’, ‘injurious’:
xiv 22 ἀλυσιτελὴ τοιησαι
τοῖς ἀλικοις τὴν αλσχροκέρ-
δειαν

ἀλυσιτελῶς, *cum* *damno*, ‘un-
profitably’: xiv 22

ἄλως, *ἄλω*, *ἡ*, *area*, ‘a thresh-
ing-floor’: xviii 44, 50, 56,
61

ἄμα, *simul*, ‘at the same time’:
xi 108, *ἄμα πάντες*, *omnino*
οπνες xvii 19, *ἄμα—καὶ—*
καὶ, *et—et* xx 180, *ἄμα τε*
καὶ ν 4. c. participio:
xvi 33 παρατρέχοντες *ἄμα*
τοὺς ἄγρους

ἄμαξα, *η*, *ἡ*, *plaustrum*, ‘a
heavy wagon’: viii 27, 30,
31 (ubi de impedimentis
dicitur)

ἀμαρτάνειν, *peccare*, *errare*,
‘to blunder’, ‘go wrong’:
viii 104 τοὺς μὴ ἀμαρτά-
νοντας (in navi), xiv 27
ζῆμιαι τοῖς ἀμαρτάνοντις

ἀμείνων, *or*, *melior*, ‘better’:
vii 233 οἴκου φύλαξ ἡ, xiii
65 οὐκ ἀξιῶ τοὺς ἡ. τοῖς κα-
κίοις τῶν ισων τυγχάνειν.

ἀμενον, neut. as adverb,
melius, ‘better’: xi 94

ἀμέλεια, *as*, *ἡ*, *incuria*, *neg-
legentia*, ‘want of care’,
‘indifference’: i 140, iv 74
δι’ ἀμέλειαν, xx 120

ἀμέλειν, c. gen., *neglegere*: vii
55 οὐκ ἀμελήσει τῶν διδασκο-
μένων, 167, ix 112 ἀ τῶν
ἐαυτῆς, 115. *absol.*, *non*
curare quod debebas, ‘to
neglect one’s duty’: *ταῦτα*
ἀμελούστα ix 66, xii 92, 102,
112, xiii 70, *κυρίδια ὅταν μὲν*
πελθῆται—ὅταν δὲ ἀμελῆ
xiii 48. 2. *neglegere*,
impunitum relinquere, ‘to
overlook’: οὐκ ἀμελῶ ἀλλ’
ἐπιπλήγτω xiii 70. **ΡΑΒΣ.**
οὐδ’ ἔκεινά μοι ἀμελεῖται
(*negleguntur*) xii 10

ἀμελής, *ēs*, *neglegens*, ‘heed-
less’) (ἐπιμελής xii 97.
ἀμελῶς ἔχειν i.q. ἀμελεῖν,
‘to be indifferent’: ἀμελῶς
ἔχοντα πρὸς τὸ μηχανᾶσθαι
χρήματα ii 47

ἀμηχανία, *ἡ*, *summum omnium*
terum inopia, ‘want of
means’: *ἀμηχανίαις συνέ-
χονται* i 151, ἔξ *ἀμηχανίαις*
(*ex consili inopia*, ‘after
helplessness’) *εὐπορίαν εὐ-
ρῶντα* ix 5

ἀμουσος³, *or*, *inelegans*, ‘illite-
rate’, ‘unrefined’) (*μουσικός*
xii 100

ἀμπελος, *ou*, *ἡ*, *vitis*, ‘a vine’:
xix 78, 121, xx 15, 22,
107

ἀμφί (an instance of Xenophon’s fondness for Ionic
forms and words, since *τερὶ*
alone is found in good Attic
prose), *prope*, ‘about’, ‘at’:
iv 52 τοὺς ἀμφὶ τὴν οἰκησιν,
ix 35 οἵς ἀμφὶ θυσίας (in
sacrificiis) *χρώμεθα*, 42 *δρυγα-*

να ἀ. μάκτραι, ηπ 41 τὰ ἀ. γαστέρα, ΙΧ 42 τὰ ἀ. λοντρόν. VIII 122 τὰ ἀμφὶ τραχέ-
ζας, quae pertinent ad men-
tas, XVIII 76 τὰ ἀμφὶ (τὸν)
σπόρον, ratio sementis faci-
endae, XIX 4, XII 116 δευτὸς
ἀμφὶ Ἰππον. ἀμφὶ τι
ἔχειν = περὶ τι εἶναι, 'to be
occupied with a thing', τοὺς
ἀμφὶ γῆν ἔχοντας, i.e. γεωρ-
γοῦντας VI 34
ἀμφιεννύναι, circumdare, 'to
put round or on': pf. part.
pass.: ἡμφιεσμένη, amicta,
'dressed' x 78
ἀμφότερος, α, ον, uterque, 'each
of two', 'both of two')(
ἐκάτερος, eter, 'each one
of two': XX 91 ἀμφότεροι,
VII 152 τὴν φύσιν ἀμφοτέ-
ρων, XI 4 ἀ. ὑμῶν, VII 143
ἀμφότεροις δεῖ διδόναι καὶ
λαμβάνειν, 148 εἰς τὸ μέσον
ἀμφοτέροις κατέθηκε
ἄν (postpositive), with se-
condary tenses of indicative
in apodosis II 106, XI 19.
with participle in apodo-
sis II 109. with infinitive
II 125, III 118, VI 29,
XV 10, XVI 71, XVIII 15.
with οἷμαι δοκῶ anticipated
hyperbolically and separat-
ed from the infinitive II 6,
29, IV 129, VI 58, XV 52, XIX
45, 62. detached from
the verb and repeated in a
long apodosis II 102, XV 60,
XVI 15, XVII 97, XIX 11, 108.
with τίσω: II 95. with
πάντα VI 66. with τίς XVII
97. not repeated in se-
cond clause XXI 50. with
relative and temporal words
followed by the subjunctive,
making them indefinite I
156, II 44, III 18, XI 148, XXI

39, 45, 48, 52. ἄν γε VII 7
ἄν=έάν, prepositive x 51.
ἄν τε—άν τε, sive—sive
XXI 54
ἀναβαλνεῖν, ascendere, 'to
mount': ἀναβὰς ἐπὶ τὸν
Ιππον XI 101, ἀμπελος ἀνα-
βαλνουσα ('climbing') ἐπὶ
τὰ δένδρα, i.e. ἀναδενδρά
XIX 121
ἀνάγεσθαι, solvere, provehi e
portu in mare, 'to put to
sea': VIII 75
ἀναγιγνώσκειν, legere, 'to
read', 'recite': XV 44
ἀναγκάζειν, cogere, 'to force',
'compel': PASS. x 80 ἀν-
αγκαζομένην ὑπηρετεῖν
ἀναγκαῖος, α, ον, necessa-
rius, 'compulsory': ταῦς ἐν
τολέμῳ ἀναγκαῖαις Ιππα-
σίαις XI 103, ἦν μηδὲν ἀναγ-
καῖον (nihil negoti) § 92.
τὰ ἀναγκαῖα, vitae necessi-
ties in victu et cultu, 'bare
necessaries', 'needs', such
as food, sleep, etc. III 45,
XX 6, τὰ ἐμοὶ ἀ. πράγματα,
in vita quotidiana neces-
sario obeunda II 98
ἀνάγκη, ης, η, 'necessity':
ἀ. (ἐστι) c. inf., 'it is neces-
sary that': II 33, VIII 33,
x 51. seq. δπως: IV 106
ἀ. δπως ἔσονται
ἀναγρύζειν³, hiscere, 'to mut-
ter': II 75 οὐδὲ ἀναγρύζειν
(ne γρύ quidem mutire) μοι
ἔξονται ἐποίησα
ἀνατρέψιν, removere, tollere, 'to
remove', 'take away': PASS.
XVIII 54 ἀ. ἐκποδῶν ἀνατρεῖ-
ται
ἀνακύπτειν, caput extollere, fig.
animum recuperare et eri-
gere, 'to breathe again': XI
26. [Cf. Josephus de bello
Iudaico VI 8, 5 ἀνακύψα-

*τες ἐκ τοῦ δέους, cum ad se
rediissent ex metu]*
ἀναλίσκειν, εἴς τι, ‘to spend
money upon a thing’: III
41

ἀναλμός³, οὐ: τὰ ἀναλμα, qui-
bus nulla salsa inest xx 63
ἀναμένειν, c. acc. pers., *expec-
tare, opperiri*, ‘to await’,
‘wait for’: VII 8, VIII 148,
XII 9

ἀναμιμνήσκεσθαι, ‘to recall to
mind’: XVI 7 ἀνεμνήσθην
(*memini*) τὸ τῶν ἀλιέων
ἀναμφάλγως, *haud dubie*, ‘un-
questionably’: IV 64. *sine
controversia*, ‘without dis-
pute’: VI 15 ubi in seqq. est
*συνομολογοῦντας διεξέ-
ναι*

ἀναπειθεῖν, *aliis persuadere ut
credant*: XIX 105, 111, 113

ἀνέπειτάς με γεωργεῖν, III 53

ἀναπεπεινάνται: IX 24 ἀναπέ-
πεινάται (ἡ οἰκία), *aperta est*,
i.e. aditum habet, ‘lies open’. Jelf Gr. Gr. § 399
Obs. 2: ‘A completed action
implies and is the founda-
tion of the permanent state
which naturally follows such
completion: hence we often
translate a Perfect by a
Present’

ἀναπίπτειν, a nautical word,
remo adducto se supinare,
‘to throw oneself back in
rowing’) (προνέειν VIII 51
ἀναστέειν³, *excutere*, ‘to shake
out’: X 74 *ἱμάτια καὶ στρώ-
ματα ἀναστέσατ*

ἀναστρέψθαι:—1. *inverti*,
‘to be turned up by dig-
ging’: XVI 62 τὴν πόλιν ἀνα-
στρέφομέν ην. 2. *ver-
sari*, ‘to be engaged in’: V
58 οἱ ἐν τῇ γεωργίᾳ ἀνα-
στρέφομενοι

ἀνδρείκελον, τό (χρῶμα), *color
qui vivi hominis similitudi-
nem gerit, purpurissum*, ‘a
flesh-coloured pigment’: X
36, 41

ἀνδρεῖος, α, οὐ, *virilis*, ‘be-
longing to a man’: IX 39
ὑποδήματα ἀνδρεῖα

ἀνδριαντοποιεῖς, οὖ, δ, *statua-
rius*, ‘a sculptor’: VI 72

ἀνδρίζειν, c. acc., *fortem red-
dere*, ‘to make a man of’: V
20

ἀνδρικός, ἡ, οὐ, *virilis*, ‘mas-
culine’, ‘manly’: X 3 ἀν-
δρικὴ διάνοια. ἀνδρικῶς,
viriliter, ‘like a man’: V 59
ἀ παιδεύμενοι

ἀνδρωνίτις, ιδος, ἡ, *ea aedium
pars quam occupant viri*,
‘the men’s apartments in a
house’: IX 27

ἀνεμός, οὐ, δ, *ventus*, ‘wind’: X
VIII 7 στὰς ἔνθα πνεῖ ἀ.

ἀνεξέλγκτως³, *ita ut convinci
non possit*, ‘so as not to be
found out’: X 50

ἀνεπιστημοσύνη, ης, ἡ, *inisci-
tia*, ‘want of knowledge’: XI
9, 111 al λιαν ἀνεπιστη-
μοσύναι

ἀνεπιστήμων, οὐ, *indoctus*,
‘ignorant’: c. gen. III 92,
VII 221, 223

ἀνευ, *sine, absque*, ‘without’: XI
27 τί ἐπιτρόπου ἀ. τούτων
ὅφελος; c. inf. *nisi*: XI
38 ἀ. τοῦ γιγνώσκειν ἀ δεῖ
ποιεῖν, 58 οὐ δύναται ξῆν ἀ.
τοῦ ἀλλων δεῖσθαι

ἀνέχεσθαι τινα, *tolerare ali-
quem*, ‘to put up with’: II
34 οὐκ ἀ σε ἀνασχέσθαι

ἀνήκεστος, οὐ, ‘incurable’: II
50 ἀ. κακόν. ‘incorrig-
ible’: XIV 35 ἀ. πλεονέκται

ἀνήρ, ἀνδρός, δ, *vir*:—1. ‘a
man’, emphatically: XI 29,

xxi 51 μέγας ἀ. 2.)('a woman': ix 64 ἐγκρατεστάτη ἀνδρῶν συνουσίας. 3. 'a man', 'a husband')(his wife: viii 89, 126, 135, 140, 165. 4. joined with a title or profession: xvi 46 φιλοσόφου ἀνδρός. 5. 'a man', 'any man': i 40 οὐκος ἀνδρός, xi 15 ὡν ἀ. δις ἀδολεσχεῖν δοκῶ. 6. ἀνήρ (δ ἀνήρ), used for αὐτός, ἑκεῖνος: xx 19, 22, 24
 ἀνθοπλίζειν, 'to arm against':
 PASS. viii 76 ναῦς ἀνθώτλισται πρὸς τὰ πολέμια πλοῖα
 ἀνθρώπινος, η, ον, *humanus*, 'suited to man': xxi 74 τὸ θειελόντων ἄρχειν οὐκ ἀνθρώπινον ἀγαθὸν ἀλλὰ θεῖον, non ab hominibus proficiensit sed a deis hominum virtuti conceditur (Sturz)
 ἀνθρώπος, ον, ὁ, *homo*, 'man'.
 1. as an individual: xvi 21 γείτονος ἀ., xvii 60 ἀ. τῷ ισχυροτέρῳ, xx 68 παντὶ ἀ.
 2. generically: ἀνθρώποι, *homines*, 'mankind', 'the world': vi 20, xiii 21, 26, 27, 44, 54, xvi 79, xviii 71, xx 95, πάντες δ. xvii 13, 6 πάντες οἱ πρόσθεν ἀ., 8, 17. οἱ ἀνθρώποι)(τὰ κτήνη vii 107, 108, xiii 39, xv 38.)(τὰ ἵψα xx 92, 161.)(οἱ θεοί ii 34, x 48, xi 37, xv 29
 ἀνιᾶν, *molestiam exhibere*, 'to trouble', 'vex': iii 16 πολλὰ μὲν αὐτοὺς ἀνιωμένους, πολλὰ δ' ἀνιώντας τοὺς οἰκέτας
 ἀνιδρωτή, *sine sudore, lente, without toil*', 'lazily': xxi 20
 ἀνίστασθαι, *surgere e lecto,*

'to rise from bed': iii 52,
 xi 88 ἀ. ἐξ εὐνῆς
 ἀνόητος, ον, *ineptus, absurdus, silly*: τὸ πάντων ἀνοητό-
 τα τον ἔγκλημα xi 16
 ἀνταγωνίζεσθαι, *componi*, 'to be pitted against': x 77
 ἀντί, c. gen., 'in the place of':
 x 39, 80, xii 21, 26
 ἀντίδοσις³, ον, ἡ: vii 20. Cf.
 II 39
 ἀντιβητεῖν⁴, *vicissim s. et ipsius sum quaerere*: viii 144
 ἀντιλέγειν, *contra dicere*, 'to gainsay', 'contradict': c. dat. ii 59 οὐκ ἔχω τούτοις ἀ-
 ἀντίος, *la, lov, adversus*, 'opposite', 'facing': xviii 8.
 ἀντίον, *e regione, adversus*, 'right against': xviii 10 ἀ.
 ἀχύρων θερίζειν
 ἀντιποιεῖν τινα ἀγαθά: v 56
 ἀντιπροσαμόσθαι⁴, *novam ter- ram aggerere, accumulare*:
 xvii 101 ἀντιπροσαμησά-
 μενοις τὴν γῆν
 ἀντίρροτος³, ον, c. dat. (Madv. § 37): iii 110. [Cf. Hell. v 1, 36]
 ἀντιτιμᾶν, *vicissim ornare praeocio*: PASS. ix 68 ἀντι-
 τιμήσεται, 'she shall be repaid with some token of honour'
 ἀντιχαρίζεσθαι τί τινι, *vicissim gratificari*, 'to give gladly in turn': v 40
 ἀντλεῖν³ εἰς τὸν τετρημένον τί-
 θον, *haurire in dolium perforatum* vii 216
 ἀντωνεῖσθαι³, 'to buy instead': xx 147 ἀλλον (χῶρον)
 ἀντεωκεῖτο
 ἀντωφελεῖν, 'to benefit in turn':
 v 30 ὠφελούμενοι ἀντωφε-
 λοῦσι τὸν χῶρον, *agro, ex quo fructum ceperant, vicissim prosunt*

ἀνύτειν, *perficere opus quodcumque*, ‘to finish’, ‘complete’, ‘effect’: c. acc. **xxi** 18 τὸν αὐτὸν ἀνύτονος πλῷ. abs. **xxi** 101 διάφέρουσι εἰς τὸ ἀνύτειν οἱ πράττοντες κτλ., **xviii** 37, **xxi** 57 οἱ ἀνύτοντες (*qui faciunt ad*) ἐπὶ τάγαθά. ἀνύτειν τι παρά τεος, *efficere, impetrare*, ‘to get’, ‘procure’: **xiii** 49 (*ubi ἀνύτοις postulat Cobetus*)

ἀνυτικός, ἡ, ὁ, *efficax*, ‘effe-
tual’: **xx** 117 ἀνυτικωτά-
την χρημάτων, *rationem
quaestum plurimum conse-
quendi*

ἄνω, ‘above ground’ (κατὰ τὴς γῆς: **xix** 58 ἄνω βλαστά-
νει τὰ φυτά, 93. c. art.: **xix** 89 τῶν φυτῶν τὸ ἄνω,
i. e. *summas partes*

ἄνωθεν, *desuper*, ὁ ἄνωθεν θεός = ὁ διὼς θεός ἄνωθεν **xx** 51

ἄνωφελής, ἔ, *inutilis*, ‘use-
less’: **i** 119. 2. *pernicio-
sus*, ‘harmful’, ‘improper’: **i** 142, **xiii** 69

ἄξιακονοτος, ὅν, *auditu dignus*,
‘worth hearing’: **viii** 23

ἄξιοεργός³, ὁν, *laborando ido-
neus* **vii** 183, ubi ἀξιουργοί
scripsit G. Sauppe

ἄξιοθεάτος, ὅν, *spectatu dignus*,
‘well worth seeing’: **iii** 32, **viii** 22, 48

ἄξιος, *la, ior, dignus*, ‘worthy’:
ā. καταγέλωτος **xiii** 24, 29,
ἔδοξέ μοι δέξιον ἐπισκέψεως **ii**
120, πολλού δέξιος **xv** 10, **xx**
132, ā. ἐπαίνου **xi** 3, **xiii** 30,
πολλαπλασίου ἀ. **xx** 130, τὰ
πλειστος δέξια **vii** 88, διπλα-
σίου δέξιος 222, τὰ πλειστου
δέξια **ix** 17, τὰ ἀλαχιστου
δέξια **vii** 97, 99, **xiii** 67, ἀ.

παντός (*quovis pretio dignus*)
vii 225, δέξια τῆς τροφῆς
ἐργάζεσθαι **xv** 58. abs.
‘worthy’, ‘meritorious’: **ix**
98. ‘meet’, ‘due’: δίκην
ā. **xii** 111; c. inf. δέξιος
βιοτέοις **xxi** 78

ἀξιοῦν, ‘to think worthy, fit’:
c. acc. pers. et inf. **xiii** 65.
οὐκ ἀξιοῦντας, *nolentes*,
‘resolving not’, ‘refusing’: **xxi** 24. PASS. ‘to be
thought worthy’: **vi** 77 τι...
τοῦτ' ἀξιοῦντο καλεῖσθαι
δέξιοφλαγτός⁴, ὅν, *amore dig-
nus*, ‘worth loving’: **x** 18,
32

ἀξιώς λόγου, i. q. ἀξιολόγως,
*laudabiliter, egregie, proba-
biliter*: **i** 68, **iii** 117

ἀπάγειν, *abducere*, ‘to lead
away’: **xi** 107 ὁ παῖς τὸν
ἴππον οἰκαδε ἀπάγει

ἀπαληθεύειν⁵, not ἀπαληθεύ-
εσθαι, *verum proferre*, ‘to
speak the whole truth’: **iii**
95

ἀπαλός, ἡ, ὁ, *tener, recens*,
‘tender’, ‘fresh’: **xix** 124
διαν ἔτι ἀπαλοὶ οἱ βόρρεις
ώσι

ἀπαντᾶν, *in via incidere in
aliquem*, ‘to encounter any
person or thing’: **xi** 19
ἀπαντήσας τῷ Νικίου ἕπει
ἄπαξ, *semel*, ‘once for all’: **x**
7, **xxi** 71

ἀπαριθμέν, *diligenter annume-
rare*, ‘to count over’, ‘take
an inventory of’: **ix** 58

ἀπαρχαί⁶ (ἀπαρχή), *primitiae
frugum*, ‘first-fruits’: **v** 47

ἄπας, ἄπασα, ἄπαν (ἄμα, πᾶς).
PL. *omnes simul, cuncti*, ‘all
together’: **xx** 35 τόδε γέγρά-
σκουσιν ἄπαντες, 39 d. *τοσα-
σιν*, v 82 al ἄλλαι τέχναι ἀ.,
. iv 109 τοὺς ἄλλοις ἄπασι.

καλοῖς, VIII 137 μυριστλόσια
ἡμῶν ἀπαντα ἔχει η πόλις
ἀπάτη, η, ἡ, *fraus*, ‘deceit’:
xx 70 ἐπὶ ἀπάτη, ‘with
a view to deceive’, x 49
ἀπάτατι, ‘modes of deceiv-
ing’
ἀπατηλός, ἡ, ὁ, *fallax*, I 140
ἀπειθεῖν, *non parere*, ‘to be
disobedient’)(πείθεσθαι :
XIII 33 ὅταν δ. ἐπιχειρῶσι,
37 τῷ ὅταν ἀπειθῶσι πράγ-
ματα ἔχειν (*τοὺς πώλους*)
ἀπειλέν, *minari*, ‘to threaten’:
VIII 102 ἀπειλεῖ θεὸς καὶ
κολάζει τοὺς βλάκας
ἀπέναι, *abesse*, ‘to be away’:
VIII 90 καὶ ἀπών ἀν εἰποι,
XII 20 ὅταν ἔγω ἀπώ
ἀπειπεῖν, with or without par-
ticiple, *re desperata desi-
nere*, ‘to give over’: VIII
146
ἀπεργάσθαι, with object
and predicate accusative,
efficere, ‘to make so and so’:
XIV 26. PASS. ἀπεργασ-
μένος, ‘perfect’: XI 14
ἀπερύκειν^b τι ἀπό τιος, *arcere*
aliquid ab aliquo, ‘to keep
a thing off from’: V 33
ἀπέρχεσθαι, *abire*, ‘to go
away’: XII 3 οὐκ ἀπέλ-
θοι μι τρίν, *non prius abibo*
quam
ἀπέχεσθαι, *abstinere*, *continere*
se: c. gen. ‘to abstain from’:
V 3, XI 104, XIV 6, XVI 29
ἀπέναι, *abire*, *discedere*: V 32,
XII 2, XX 91, 134 ἐπιστάμενος
ἀπει
ἀπλῶς, *simpliciter*: XII 90.
‘in good faith’)(ἐπὶ ἀπάτη
XX 70
ἀπό, of Place, ‘away from’: XII 75
ἀπὸ τῶν ἑρωμένων κωλύεσθαι.
denoting the ‘means’, ‘in-
strumentality’, by which a

thing is done: *dτ'* δλγων
II 72, ἀπὸ τῶν αὐτῶν ἑργων
II 117, χρημάτων ἀπὸ γεωρ-
γίας XX 118, ἀπὸ τῆς παρού-
σης δυνάμεως (*pro ea quidem*
copia quae adsit) IX 93, ἀπὸ
πολλοῦ ἀργυρίου οἰκαδομεῖν
III 6, ἀπὸ τῆς γεωργίας ἔχειν
ὦ δέονται νι δδ, ἀφ' ης τὰ
ἐπιτήδεια πορίζονται 39, ὠφε-
λούμενοι ἀπὸ τῆς γεωργίας
ν 29, ἀφ' ὧν θρέψονται 62,
ἀφ' ὧν ὠφελεῖσθαι XX 170,
ἀφ' Ιππικῆς εἰς ἀπορίαν ἐλη-
λυότας III 60, ἀπὸ τούτου,
‘because of this’ VIII 126
ἀποβάλλειν, *amittere*, ‘to for-
feit’: XII 6 φυλάπτει μὴ
ἀποβάλῃ τὴν ἐπωνυμίαν.
vili pretio vendere, *pricicere*,
‘to sell too cheap’: XX 159
ἀποβλέπειν εἰς τινα, *intueri*
aliquem: IV 157. d. εἰς or
πρὸς τινα, *expectare ab ali-
quo*, ‘to look wistfully to
some one for some object’:
XVII 10. *absol.* II 57 ὡς
παρὰ σοῦ ὠφελησόμενοι ἀπο-
βλέπονται
ἀποδεικνύναι—ἴπιδικνύναι III
6 [qui locus ostendere potest,
peregrinum saepe discrimen
esse. Nullum esse contendit Kerst p. 69. V. Kuehner
Comm. II 1, 21, G. Sauppe],
IV 1, V 49. *ostendere*, *mon-
strare* x 19. *argumentis*
demonstrare III 4, 6. c. inf.
legibus constituere, ‘to or-
dain a thing to be’: VII
163. *praestare*, ‘to pro-
duce’: V 48, VII 39, XV 8
ἀποδεκτέαν^c (ἀποδέχεσθαι, ‘to
receive from another’), *re-
cipere oportet*: VII 190 τὰ
εἰσφέραμενα δ.
ἀποδιδόναι, *dare cui par est*
dari, ‘to give in the proper

quarter', 'to pay what is due': δασμόν ἰν 92, χάριν κτη 109. ἀποδίδοσθαι, vendere, 'to sell': οἰτίνες διὰ ἀποδίδωνται τὰς οἰκιας κτη 166, εἰ μὴ ἀποδιδοῖτο ι 70, ἀπεδίδοτο κτη 144, 146

ἀποδιδράσκειν, aufzuge, 'to run off', 'abscond': ιπη 30

ἀποδοκιμάζειν, repudiare, nolle, 'to reject as unfit': κτη 79

ἀποθαρρεύειν⁸: κτη 28. [The ἀνῶ has the same meaning which it has in ἀποκαραδοκία Rom. VIII 19, ep. Phil. ι 20, ἀποθαυμάζειν, ἀποτρέχειν (Ar. Nub. 1005), ἀποχωλεύειν, viz. a strengthening of the verbal conception]

ἀποθαυμάζειν⁷, demirari, 'to marvel much': ιπη 119

ἀποθνήσκειν, mori, 'to die': ιν 138 ἀποθαυνόντι συναπέθανον, κτη 80 φοβούμενος μὴ δις ἀποθάνη (de Tantalo)

ἀποικεῖν⁸, procul abesse, 'to live far off': ιν 53 (ubi opp. τοὺς ἀμφὶ τὴν αὐτὸν οἰκησιν) ἀποικίζειν⁸, coloniam deducere: κτη 183 (ubi de duce apium dicitur)

ἀποκρίνεσθαι, respondere, 'to reply': κτη 99 ἀποκρίνομαι σοι ἄπερ σὸν γεγνώσκεις, ιπη 61, 209 ἀπεκρίνατο, ιν 163 ἀποκρίνασθαι. c. acc. cogn. κτη 20 τὸδε ἀπόκριναί μοι, ι 1 ἀποκρίνασθαι αὐτῷ ταῦτα

ἀπόκρισις, εως, ἡ, responsum, 'a reply': κτη 113 καλῶς δοκεῖ ἔχειν ἡ τοῦ βαρβάρου λεγομένη ἀπόκρισις

ἀποκρύπτεσθαι, 'to conceal': c. acc. ι 20, κτη 64. c. dupl. acc. celare aliquem aliquid, 'to keep a thing back from another': κτη 69

ἀποκωλύειν, impeditre, 'to hinder': ιν 61 ήτη μὴ θεός ἀποκωλύη, 62 τῶν ἀ. sc. γεωργεῖν (ubi κωλυόντων habet Stobaeus)

ἀπολαμβάνειν, 'to take back': ιπη 60

ἀπολαύειν, frui, 'to have the enjoyment, benefit of': κτη 86 οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν

ἀπολείπειν, omittere, 'to pass over': κτη 12. subsistere in disputando, 'to leave off speaking': ιν 6 ἔνθετο λέγων ἀπέλιπες. with inf. of intent, 'to leave', 'forsake': ι 161 ἀπολεῖποντος τούτους κακῶς γηράσκειν. PASS. ἀπολείπεσθαι, 'to stay behind': ιπη 208 ἀπολείπτεος⁹ εἶναι, sibi remanendum esse

ἀπολλύειν, pessimundare, 'to destroy utterly': ιν 98 πρόβατα νόσος ἀπώλεσεν, κτη 104 ἐὰν μόνον μὴ ἀπολέσῃ τοὺς μὴ ἀμαρτώντας, πάνυ ἀγαπητόν

ἀπολογεῖσθαι: κτη 140, 145 ἀπολογούμεθα ὑπέρ του, 'we speak in behalf of some one'. seq. δτι, 'to allege in defence that': κτη 130

ἀπολογίεσθαι, rationes reddere: ιπη 45 τὰ εἰς ἐνιαυτὸν ἀπολελογισμένα, 'the estimates for a year'

ἀπομετρεῖν, dimetri, 'to measure out': ι 69 παραστῆται ἀπομετρούση τῇ ταμίᾳ

ἀποπανεῖν (τοὺς δούλους). τῆς χρήσεως, 'to dismiss them from service': κτη 35

ἀποπειρᾶσθαι εἰ, 'to try whether': ιπη 50. specimen, periculum facere: κτη 83 ἀποπειρᾶ μου τοῦτο

ἀπορεῖν, *nescire quid sit faciundum*, ‘to be puzzled’: VIII 140. c. inf. ‘to be at a loss how to’: VIII 68 d. *χρῆσθαι. destitui rebus ad vitam necessariis*, ‘to be in want’: III 38

ἀπορία, *as, ἡ, inopia*: II 51, III 60, VII 66 οὐκ ἀπορία ἦν
ἀπόρος, *ov, inops*, ‘poor’, ‘needy’) (πλούσιος II 118. *ἀπόρους εἶναι*) (εὐπορεῖν XX 11. ADV. *ἀπόρως βιοτεύειν*: XV 24

ἀποσβενίσθαι, *extingui, obsolescere*, ‘to be put out’, ‘fall into disuse’: V 83
ἀποστατεῖν, *desiderari*, ‘to be missing’: VIII 99

ἀποστλεγγίσθαι³, *strigiliuti*: XI 110 ἀπεστλεγγισάμην
ἀποτελεσμένος (*ἀποτελεῖν*), *omnibus numeris absolutus*, ‘perfect’: XIII 18, XIV 3

ἀποτίνειν, *solvore, mulctam dare*: XI 151 δ τι χρή ταθεῖν
ἢ ἀποτίσαι (*solennis formula*)

ἀποτρέπεσθαι, *a proposito desistere*, ‘to desist from’: XV 78 *ἀποτρέπεσθαι τοῦ ἐρωτήματος, quaestionem positam non persequi*

ἀποτρέχειν, *currentem abire*, ‘to go away at a running pace’: XI 109 τὰ μὲν βάδην, τὰ δὲ ἀποδραμών οἰκαδε
ἀποφαίνειν *eis τὸ κοινόν, in medium proferre*: VII 78. with participle, *argumentis demonstrare*, ‘to shew’, ‘prove’: IX 105

ἀποφαίνεσθαι τὴν γνώμην, sententiam suam ostendere vel pronuntiare, ‘to set forth one’s own views’: XVII 40. Abs. ‘to declare one’s opinion’: II 32, XVI 84, 38

ἀποφεύγειν μοι, elabi mihi, ‘to run away from me’: II 97
ἀποχωλεύειν (*χωλός*), *claudum reddere*, ‘to make quite lame’: XI 106

ἀπτεσθαι, *corpore attingere*, ‘to be in contact with’: X 38, 40 d. *μήτρον*

ἀπωθεῖσθαι, *abdicere, non admittere, repudiare*, ‘to reject’, ‘put out of consideration’: I 95 τὸ ἀργύριον οὕτω πόρρω ἀπωθεῖσθω ὥστε μηδὲ χρήματα εἶναι

ἄρα, illative, *rebus ita comparatis, igitur*, ‘so then’: I 102, VI 10, XI 26, XVIII 1. with past tenses to express surprise I 144, also with present XI 26. μὲν δὴ ἄρα, *igitur, ut video* XVIII 63. οὐκ ἄρα with imperfect VI 83. ἄρα, ‘namely’ VII 80, VIII 95, XII 114.

τι οὖν — ἄρα εἰ VI 10. ἕδν ἄρα, *si forte* V 56, XVI 17. εἰ ἄρα XVIII 67.

ἄρα, num: VII 64, XIX 100. **ἄρα γε** I 8, VII 204, XVII 54. **ἄρα μή**, num vero, where there is plainly a negative meaning IV 27. ἀρ' οὖν XIX 107

ἀργλα, ῑ, desidia, ‘laziness’: I 139, XVI 17, XX 77 dub.

ἀργός, *ón, otiosus, segnis*, ‘idle’, ‘lazy’: VII 174 οὐκ ἔτι ἀργοὺς τὰς μελίττας εἶναι, XX 106 η ὄλως ἐργάζεσθαι η δλως ἀργὸν εἶναι, 110. *De opibus*, ‘yielding no return’, ‘unemployed’: VII 174. *iners, incultus*, ‘unproductive’, ‘untilled’: ἀργὸς χώρα IV 72, 89, XX 122, 147, διὰ τῆς ἀργοῦ (γῆς) XIX 47, 49. ADV. *ἀργότερον* XV 41, *ἀργότατα* 12

ἀργύριον, τό, *argentum*, ‘silver’, ‘money’: II 77, x 23 d. κίβδηλος, xix 107 d. καλόν, xx 123 τολλοῦ d. γέγνεσθαι, 145 εἰ τολλὸς ἀργύριος εὐρίσκαι. ἀργύρια, ‘pieces of silver’: xix 110 τὰ καλὰ καὶ τὰ κίβδηλα d. ἀρεσκόντως³, c. dat., ‘agreeably’: xi 112 d. μοι ἀρετή, ἡ, ἡ, ‘superiority’, ‘excellence’: x 9 d. γυναικός, vii 236 ἀρετάς ἀρήγαιν⁷, *iniuriam propulsare*: *absol.* vi 35, vii 140, ol. ἀρήξοντες iv 114. c. dat., *opem ferre*, ‘to aid’, ‘succour’: d. τῇ χώρᾳ iv 44, 83, vi 32, v 24 d. τῇ πόλει, iv 123 d. τοῖς κατεσκευασμένοις ἀριθμός, οὐ, δ, *numerus*, ‘number’: iv 55 τὸν ἀ τὸν τεταγμένον, ἐκπλεων ἔχοντες, viii 80 ἀριθμῷ πλείω, ‘numerically more’ ἀριστα, *optime*: v 55, xx 36, 73, xxi 42, 43 ἀριστᾶν, *prandere*, ‘to take the morning meal’: xi 110 ἀριστος, ἡ, ον, *optimus*, *maxime idoneus*, ‘best’, ‘fittest’: vi 49 πολίτας ἀριστας, xii 39 εἴνοις ὅργανον ἀριστερ, xxi 44 ἵππον d., xx 47 ἀριστον εἰς γεωργίαν (de fimo). c. inf. iv 122 d. κατασκευάζειν τὴν χώραν. ἀριστόν (ἐστι), ‘it is best’: c. inf. vi 52 ἀρκεν, *valere*, *satis esse*: ix 82 οὐκ ἀρκεῖ τὴν νόμους καλοὺς γράψωται. c. particípio: ἀρκέσειν ἐπιμελόμενος xii 20. c. inf. ἀρκέσει ἀκούειν μετὰ ταῦτα, ‘I shall be content to hear’ xi 70. ἀρκοῦντα (*satis largum*) σίτον xvii 35, τὰ ἔμοι d. ii 27, ἀρκοῦντα ἔχοντες

τῇ ἑαυτῶν κατασκευῆ 55, τὰ ἔαντοῦς ἀρκοῦντα xi 59. ἀρκοῦντας (*satis*) ἀκηκοέναι ii 2 ἀρκτόν³ (*ἀρχεσθαι*), *incipientem est*: xvi 59 d. τοῦ ἔργου δροῦν, *arare*, ‘to plough’: iv 114 τολλὰ ἀροῦν, *multum agri colere*, xvi 52 ἀρπάζειν, *abs.*, ‘to steal’, ‘to be a robber’: xx 82 κλέπτων ἡ ἀρπάζειν ἀρρην, ὁ, ἡ (later Att. for ἀρσην), *masculus*, ‘male’: vii 102 θῆλυ καὶ ἀρρεν (*ξεύγος*), 146 τὸ ἔθνος τὸ θῆλυ ἦ τὸ d. ἀρρωστος, α, *infirmus*, ‘weak’, ‘feeble’: iv 17 αἱ ψυχαὶ ἀρρωστότεραι γίγνονται ἀρτη, *iam nunc*, ‘just now’: xix 102 ἀρτίως³, *modo*, *paulo ante*: ii 74 ἀρτος, ον, δ, *panis ex tritico factus*, ‘a loaf of wheaten bread’: viii 55 ἀρχαῖος, α, ον, *prior*, ‘prime’, ‘original’: xx 130 χώρους ἀκίους τολλαπλασίου τῆς ἀρχαῖας τιμῆς ἀρχειν, *praeesse*, ‘to govern’: xv 1, xv 6. c. gen. xxi 75 ἐθελόντων ἀ., xiii 15 ἀρχειν τῶν ἔργαζομένων. de cupiditatibus: i 135, 156, 172. ol. ἀρχοντες, ‘officers’: iv 41, 47, 58, 68, 75, 79, 84, 87, xx 34, xxi 29, ἐναντιούσθαι τῷ ἀρχαντι 26, 39, 40 ἀρχεσθαι, *incipere*, ‘to begin’: xviii 44. c. inf. vii 58, xvi 40, 52. c. particípio. ix 34, xi 42, ἀπὸ τῆς αὔριον ἡμέρας ἀρξάμενος 31, ἀφ' αὐτερ πρέξω, *unde incepisti* 66, xvii 31, ἀρχεσθαι πρώτον ix 34. c. gen. vi 3

ἀρχεσθαι παντὸς ἔργου, ξΙ
33 ἀρετῆς ἀ.
ἀρχή, ἡ, ḥ, *initium*: ἐξ ἀρχῆς
VI 62. *imperium reguli*:
IV 62. τὴν ἀρχήν, in negative clause, *omnino, plane*, ‘at all’: II 81, VIII 12
ἀρχικός, ἡ, ὁν, *ad regendum aptus*, ‘fit to govern’: XV 38,
XXI 10. c. gen. ΚΠΙ 21,
25 ἀρχικούς ἀνθρώπων
ἄσπακτος⁴, ον (*sættw*), *non compressus*, ‘not rammed down’: XIX 68
ἀσθενής, ἐς: ἀσθενῆς γῆ, ‘a poor soil’: XVII 55, 63, 75, 79, συν ἀ. 76
ἀσκεῖν, *exercere*, ‘to practise’: c. acc. obj. XI 76 ἀσκοῦντι τὰ τοῦ πολέμου, 83.
2. abs. ‘to train’: XI 80
ἐκπονοῦντα καὶ ἀσκοῦντα
ἀσκημα, ατο, τό, *exercitium*, ‘an exercise’: XI 116 τοῖς εἰς τὸν πόλεμον ἀ.
ἀσκησις, εως, ḥ, *exercitatio*, ‘training’: V 5 σωμάτων
ἀσκησίς
ἀσπάζεσθαι, *colere, amare*, ‘to cling fondly to’: X 27 ἀ. ἐκ τῆς ψυχῆς
ἀστός, ον, ḥ, *civis*: VI 89
ἀστυ, εος, τό, *urbs*, ‘city’: XI 108 ἀπὸ χώρου εἰς ἀστυ, i.e. Athens, v 22 ἐν τῷ χώρῳ καὶ ἐν τῷ ἀστει
δουνεστά⁵, ας, ḥ, *inscitia*: VIII 116
δουσκεναστος⁴, ον, *inconditus*, ‘not arranged’: VIII 85
δοφάλεια, ας, ḥ, *securitas*: v 34
δοφαλής, ἐς: ἀσφαλέστερον ἔστι c. inf., ‘it is safer’: v 64
ἀσχολία, ας, ḥ, *negotium*, ‘want of leisure’: c. inf. ἀσχολίαν παρέχειν (*impedimento esse*, ‘to hinder’)

φίλων τε καὶ πόλεως συνεπιμελεῖσθαι VI 43, ἀσχολίας ἔχουσι (*impediuntur*) φίλων καὶ πόλεως συνεπιμελεῖσθαι IV 18
ἀτακτέν, *tinus suum non recte obire*, ‘to be disorderly’: v 73. ‘to act against the law of nature’ VII 167
ἄτακτος, ον, ‘undisciplined’: d. στρατία, *exercitus inordinatus*, ‘an army not in battle order’ VIII 24
ἀταξία, ας, ḥ, *inconditus rerum ordo*, ‘disorderliness’: VIII 53
ἀτάρ, at XVII 112, ἀτάρ οὐν XVIII 1, ἀτάρ—γε XXI 1
ἀτερπής³, ἐς, *iniucundus*, ‘unpleasing’: VIII 21
ἀτριπτός, ον, ‘untrodden’: XVIII 36 τὰ ἀτριπτα
αὖ, *vicissim*, ‘in turn’: I 162, IV 89, VII 141. *etiam, similiter*, ‘also’, ‘in like manner’: III 28. *in questions*: XII 66
ανάνεσθαι⁷, *exarescere*: XVI 75, 83, XIX 71
αὐλέν, *tibia canere*, ‘to play on the flute’: I 68, II 85, XVIII 68, XIX 111
αὐλητής, ον, ḥ, *tibicen*, ‘a flute-player’: XIX 110
αὐλός, ον, ḥ, *tibia*: I 67, II 87
αὔξειν, *augere*, ‘to aggrandise’: a. τὸν οἶκον I 25, 117, II 6, IV 58 ταῖς τιμαῖς αὔξει, VI 20 οἶκους αὔξειν, I 38 τοὺς ἔχθροὺς αὔξων (*hostium commoda promovens*). PASS. αὔξεσθαι, *augeri*: III 115 αὔξεσται οἱ οἴκοι
αὔξησις, εως, ḥ, *incrementum*, ‘increase’, ‘growth’: V 4 οἶκον αὔξησις
αὔρα, ας, ḥ, *aura*, ‘a breeze’: XX 99 αὔρας θηρεύων μαλακάς

αὔριον, *cras*, 'to-morrow': xi
 31 τῆς α. ἡμέρας
 αὐτίκα, *illlico*, *statim*, 'on the spot', 'straightway': xv
 51 εἴ μοι δόξειε α. μάλα γεωργεῖν, i.e. non edocto.
exempli causa: xix 121
 αὐτόματος, η, *or*, 'of oneself': xx 48 κόπτος αὐτομάτη γίγνεται
 αὐτομολεῖν, *transfugere*, 'to desert': iv 132 αὐτομολήσαι πρὸς βασιλέα
 αὐτός, intensive pronoun, *ipse*: i 143, iv 8, vi 86, vii 29, viii 66, 94, 130, ix 13, 53, xii 19, 64, 100, xiii 71, xv 55, xx 70 αὐτός αὐτὸν πείθει, 157, xix 120, 123, xx 56. *solus*, 'alone': vii 26, xvii 115. used to distinguish a person from his surroundings or adjuncts, *ipse*, i.e. *dominus*, *domus possessor*, 'the head of a household') (οἶκος iii 42, ix 80, or of a school i 1; a king iv 107. αὐτῆς added *ex abundanti* i 9, αὐτοῦς v 19, αὐτό xix 53. δ αὐτός, *idem* xvii 2, xviii 62, xxi 17. c. dat. i 31, vii 52, xvi 37, xviii 8, xix 63, 74, xxi 49. τὸ αὐτὸ τοῦτο xix 59, τῷ αὐτῷ τούτῳ τρόπῳ xiii 42, xv 2; οἱ αὐτοὶ οὗτοι, *hi* *idem* xxi 26, 30

αὐτουργός, οὐ, δ, *agricola qui sine servis opus facit*, 'one who tills his land himself' without slaves: v 18 τοὺς αὐτουργούς) (τοὺς τὴν ἐπι μελεῖς γεωργοῦντας

αὐτοφώρος, οὐ (*φώρ*): ἐπ' αὐτοφώρῳ ἀλλοκεσθαι, 'to be caught in the act': xviii 21

αὐχμός³, οὐ, δ, *siccitas*, 'drought': v 89
 ἀφαιρεῖν χωρίς, i.q. διαχωρίζειν, 'to separate': ix 45. *eicere*, 'to exclude': d. τοὺς κηφῆνας ἐκ τῶν σμηνῶν xvii 108. MED. ἀφαιρεῖσθαι, *corrumpere*, 'to spoil', 'do away with': v 91

ἀφανής, ἔς, 'invisible': i 136
 ἀφανίζειν, *intervertere*, 'to make away with': xiv 7 d. τοὺς καρπούς

ἀφθονία, ας, η, *copia*, 'abundance': ii 54, xii 35 d. τινὸς ἀγαθοῦ

ἀφθονος, οὐ, *copiosus*, 'plentiful': v 5 παρέχονσα ἀφθο νώτατα τάγαθά, 44 τυρὶ ἀφθόνῳ

ἀφθόνως, *large*, 'ungrudgingly': iii 38 d. πάντα ἔχειν, vii 56 d. ἔχειν ὃν δέονται, xx 5 d. ξῆν, v 43 τὶς ξένους ἀφθο νώτερον δέχεται;

ἀφίειν, *abire permittere eum*, *cuius opera non amplius egemus re confecta*: iii 2 οὐκέτι σε ἀφήσω πρὸν δν ἀποδείξῃς. ἀφίεναι τινα c. inf., *facultatem concedere*, *sinere*, 'to let', 'permit': xvii 10 δωτέρε θεὸς βρέξας τὴν γῆν ἀφήσει αὐτοὺς σκε πειρειν. MED. ἀφίεσθαι, c. gen., 'to give up': vi 83, 85 (cf. my n. to Hier. l. 586, Cobet Nov. Lect. p. 642)

ἀφορμή, ἥς, η, 'means to begin upon', 'start', 'resources': i 116

ἀφορος⁵, οὐ, *sterilis*: xx 15 ἐν ἀφόρῳ οὐ. γῆ

Ἀφροδίσιος, ια, οὐ, *venereus*: xii 70 τῶν ἀφροδισίων δυσέρωτες

ἀφυλαξία, ας, η, 'want of proper protection': iv 86

ἀφύτευτος³, οὐ, non consitus, 'not planted': xx 122

ἄχαρις, ἀχαρι, 'unpleasant': ἄχαριστότερον ἐπιμέλημα, minus grata curatio viii 198
ἄχθεσθαι, moleste ferre, gravari, 'to be vexed': ix 95 οὐκ ἀνάχθοιτο δικαίως εἰ, viii 7 ἰδών αὐτὴν ἀχθεσθεῖσαν

ἄχρηστος, οὐ, inutilis, 'useless', 'unserviceable': i 69 ἀ. λίθοι, iii 7 οἰκλας ἀχρήστους οἰκοδομοῦντας, xvii 104 οἱ κηφῆρες ἀ. ὄντες, viii 26 ἀχρηστότατον
ἄχυροδόκη⁴, ἡ, locus ubi palea residet, 'a place to receive chaff': xviii 58

ἄχυρον, οὐ, τό, palea, acus, 'the husk of grain after threshing': xviii 45, 54, 61. 'the grain before winnowing': xviii 57, 62. culmus, 'the whole stalk': xviii 11 ἀντὶορ ἀχύρων καὶ ἀθέρων θερίζειν, 14, 57

B

βάδην, pedetentim, lento gradu, 'at a slow pace') (δρόμῳ xi 109

βαδίζειν, lente incedere, 'to go at a walking pace') (τρέχειν: viii 29, xvi 32. iter facere, 'to go': iii 53, xx 97. de nautis: xvi 32

βάθος, εος, τό, altitudo, 'depth': xix 8 ὁ περον β. βάθυνον δρύτειν, 21 τὸ β. ἔλαττονα ποδιαῖον

βαθύς, εῖα, ύ, altus, 'deep') (βραχύς: xix 16 βαθύτερον τριπόδον, 26, 35, 84. 2. potens, dives, 'opulent', 'rich': xi 68 βαθεῖς ἀνδρας

βαίνειν, 'to step': viii 118 βεβηκυίας τῆς οἰκλας ἐν δαπέδῳ βαλανωτός¹, ἡ, οὐ, 'fastened with a βάλανος, pessulus', 'bolt-pin': ix 26 βαλανωτὴ θύρᾳ

βαναυσικός, ἡ, οὐ: iv 11 αἱ β. τέχναι, artes illiberales et cellulariae, vi 26

βάρβαρος) (Ελλην: xii 113 βάρος, εος, τό, onus, 'load': xvii 61 β. πλεῖον ἐπιτιθέναι βασανίζεσθαι, convinci: x 54 ὑπὸ δακρύων βασανίζονται, 'are convicted' (of being painted) 'by tears' (washing off the cosmetic)

βασιλεῖα, αἱ, ἡ, regnum, 'a kingdom': iv 181 περὶ τῆς β. μαχούμενος

βασιλεύς, ἔως, δ, rex Persarum: iv 17, 96, 133. iv 27 scribendum βασιλέα τὸν Περσῶν putat Sauppius pro τὸν Περσῶν β.

βασιλικός, ἡ, οὐ, regno administrando aptus, 'fit to be a king': xiii 28. regem decens, 'kingly', 'princely'; xxi 67 ἥθος βασιλικὸν οἱ βασιλικοὶ νόμοι, leges Persicae: xiv 25, 28

βασιλισσα⁵, ἡ, ἡ, the late form for βασίλις or βασιλεία, regina, 'a queen': ix 92. [See Ellendt on Arrian π 128]

βελτιόν (ἐστι) sine vi comparativa, ut in illo Hesiodi opp. 748 μηδ' ἐπ' ἀκινήτοισι καθίζειν, οὐ γάρ ἄμεινον, παῖδα δυωδεκαταιόν, proprie 'non melius est quam si non facias', h. e. non conductit. Buttm. Ind. ad Plat. Men. p. 207: xvii 19, xx 85, xxi 32

βελτιστος, η, οὐ, optimus,

'best': VII 49, 70, 76.
ὅτι βέλτιστα, *quam optime*,
'in the best possible man-
ner': VII 74, 90, ως β. 95,
157

βελτίων, *ouos, melior*, 'better'
(χείρων I 167, VII 82,
148, XI 100, XIII 58, 59.
βέλτιον) (χείρον X 66, XIII 58.
ἐπὶ τὸ βέλτιον λέναι, 'to
improve': XX 126 ἡλικίαι εἰ
ἐπὶ τὸ β. ἐπιδιδόσιν, XX 30
βίος, *ou, ó, vita*, 'life': XI 36
διαπερᾶν τὸν β. 2. *victus*,
'livelihood': V 52, VI 23, VII
236. τὸν β. ταξισθαι, 'to
make one's living' IV 53

βιοτεῖα⁸, *η, vitae genus*, 'a
mode of life': VI 49
βιοτείνειν, *vivere*, 'to live': I
169, IX 76, X 84, XXI 78.
victum sibi quaerere, 'to get
a living': VI 9, XV 24, XX 82
βιοῦν, *vivere*, 'to live': εἰ
ἐβίωσε, *si diutius superstes
fuisse* IV 129 dub. cr.

βλαβερός, *á, óv, noxius*,
'hurtful') (ἀγαθός: VI 59
βλαβη, *η, η, damnum*, 'da-
mage', 'hurt': III 40 ἀγ-
λασκουσιν εἰς ἀ βλάβην
φέρει αὐτῷ, IX 104) (ὕνησις
βλακικός³, *η, óv, stolidus, so-*
cors, 'like a βλάξ', 'stupid':
VIII 108

βλάξ, **βλακός**, *ó, η, stupidus*,
'a dolt', 'sluggard': VIII
108 θεὸς κολάζει τοὺς βλά-
κας i.e. *pigras, negligentes*
βλάπτειν, *laedere, punire*, 'to
harm', 'punish') (τιμῆσαι
XXI 60, τὰ βλάπτοντα) (τὰ
ώφελιμα I 47, 63

βλαστάνειν, *germinare*, 'to
sprout', 'shoot': XIX 10
δπῶς κείμενον τὸ φυτὸν μά-
λιστ' ἀν βλαστάνοι, 49,
58, 61

βλαστός, *ó, germen*, 'a sprout',
'shoot': XIX 46, 60
βλέπειν, *de rebus inanimatis*,
spectare, 'to face', 'turn
to': XIX 53 πρὸς τὸν οὐρανὸν
βλέπον

βοηθεῖν, *iuvare, defendere*, 'to
support': XXI 2 τῇ ὑποθέσει
ὅλον τὸν λόγον βοηθοῦντα
παρέσχησαι, *disputationem*
τιανα ita instituisti ut, *quod*
antea posuisti, maxime con-
firmaretur

βόθρος, *ó, fovea, scroba, puteus*,
'a hole', 'pit dug in the
ground': XIX 36, 41, 85
βόθυνος², *ou, ó, i.q. βόθρος* XIX
8, 14

βότρυς, *uos, ó, uva, racemus*,
'a bunch of grapes': XIX
124 οἱ βότρυες, 129 τοὺς
βότρυν

βούλεσθαι, 'to have in
thought', 'to will, wish':
c. inf. III 69, XI 149, XII 2,
33, XIII 55, XV 1, 62, XVI 46.
with interrogative subjunctive:
XVI 40 πεθεν βούλει
ἀρξωμαι; 'where would you
have me begin from?'

βούλευεσθαι, *inter se consul-*
tare, 'to confer': XI 147.
c. περὶ: VII 73 βούλευεσθ-
μεθα περὶ τέκνων δπῶς παι-
δεύσομεν. *secum delibe-*
rare, 'to take counsel with
oneself': VII 68 βούλευό-
μενος ὑπὲρ ἔμοι

βούλή, *ης, η, 'the Council of*
500 at Athens': IX 91

βοῦς, *βόος, ó, η, bos*, 'an ox':
PL. I 100 τοὺς βοῦς, 101
τῶν βοῶν, 'cattle', 'kine',
V 104, X 47 οἱ θεοὶ ἐποίησαν
βοούσι βοῦς ἥδιστον, XVIII
28 ubi inter ὑποζύγια re-
feruntur

βραχύς, *εῖα, ύ, brevis*, 'short'

)(μακρὸς: xviii 13 ήν βραχὺς ὁ καλαμος ἦ. brevis, 'shallow') (βαθύς: xix 26
βρέφος, eos, τό, infans, 'a newborn babe': vii 135 τὰ νεογνὰ βρέφη
βρέχειν, pluvia irrigare, pluere, 'to rain', 'send rain': xvii 10 ὅπότε (ό θεος) βρέξεις τὴν γῆν ἀφήσει αὐτοὺς σπείρειν
βυθός⁷, οὐ, δ, imo pars, fundus fossae: xix 69 μέχρι βυθοῦ
βωμός, οὐ, δ (βαλὼ), ara, 'an altar raised on a base': v 9 δοῖς κοσμοῦσι βωμούς.

Γ

Γαμεῖν, uxorem ducere, 'to take to wife': iii 100 ἔγημας αὐτὴν παῖδα νέαν
γαμετή, ἡς, ἡ, nupta, 'a wedded wife': iii 80 γνωστὴ ταῖς γαμεταῖς
γάμμα ὑπτιον: xix 55 ubi Schol. Cod. Guelf. Γάμμα ὑπτιον, οἷος τοῦτο τὸ σημεῖον L

γάρ, in elliptical sentences, where 'I believe it', 'no wonder', 'yes indeed', or the like is implied: ii 70, iii 66, xii 39, xvi 60, xviii 46, 49, xix 28. in abrupt questions: xi 47, xvii 41, xix 6. in replies = 'yes': ii 26, 70, xi 159, xii 39, xvi 51, xvii 18, xviii 46, xix 28. epexegetic, prefacing a statement which has been pointed at by a preceding demonstrative pronoun: iv 38, xi 37, xiii 56, xvi 5. to introduce a mere explanation: vi 33 τεκμήριον δέ—γάρ.

γάρ δή: xi 47, 152, xii 50, xvi 64, xix 102. γάρ οὖν, to confirm the statement of a previous speaker: xvii 3, xix 3. γάρ τοι: vii 12, 100, xiii 25, xx 140
γαστήρ, ἔρος, ἡ, venter, 'the belly': vii 41 τὰ ἀμφὶ γαστέρα πεπαιδευμένη, ix 63 ἐγκρατεστάτη γαστρός, xiii 48 τῇ γ. προσχαριζόμενος

γέ emphasises words without intensifying their meaning: iv 128, x 3, xiv 5, xviii 63, xxi 41. καὶ...γέ...γέ: i 102. γέ δή: v 105, xiii 19. γέ—μέντος: xvii 4, 68, xx 116. δέ γέ: i 47, xvii 47, 52 (see under δέ). δή—γέ: xiii 24, xvii 12. ἐπει—γέ: vii 41. ὥσπερ γέ: xv 57

γείτων, δ, ἡ, vicinus, 'neighbouring': xvi 20 γ. ἀνθρώποι, xvi 19 γ. τόπου

γελᾶν, ridere, 'to laugh': ii 16, xvii 67 γελάσας εἶπε. c. ἐπί et dat. ii 64 ἐγέλασας, ἐπ' ἐμοι, vii 16

γελοῖος, α, ον, ridiculus, 'laughable', 'an object of laughter': iii 58, vii 214 γελοῖα ἀν ἡ ἐμὴ εἰσφορὰ φανοῖ' ἄν, iii 56 γελοιότερος

γέμειν, refertum esse, 'to be laden': viii 80 γέμει φορτίων (of a ship)

γενναῖος, α, ον, generosus, 'high-born', 'high-minded', implies always nobility of character, as well as birth: xv 31, xviii 73 de agricultura quia facile discitur et utilis est, xv 70 τὰ ηθη γενναιοτάτους, de iis qui libenter alios docent, qui nil celant. of animals:

'of a good stock', 'well-bred': xv 31 γενναῖα καλούμεν τῶν ἔργων δικόσα καλὰ καὶ ὠφέλιμα δυτα πράκτα ἐστὶ πρὸς τοὺς ἀνθρώπους
 γένος, εος, τό, genus, 'race',
 'stock': vii 105 ἔργων γένη γεράρειν, honore officere, 'to honour': ix 72 (τούτους) ἔδραις ἐντίμοις γεράρει
 γερροφόρος, scutati Persarum,
 'Persian targeteers': iv 42
 γεωργεῖν, τει rusticae operat dare, 'to be a georger': iii 45 γεωργεῖν φάσκοντες, xiv 9 διὰ τῆς τούτου ἐπιμελεῖας γ., xv 51 οὐδέν τι μᾶλλον ἐπισταμαι ὅπως δεῖ γ., v 69 τὸν μελλοντα εὖ γεωργήσειν, xvi 6, 42 ἐπισταμένων ὡς δεῖ γ., xv 52 εἰ μοι δόξειε γ., xix 113 γεωργεῖν ἐπιστήμων, xviii 70 ὕστερ γεωργοῦντας καὶ τὰς ἀλλας τέχνας ἐργαζομένους, xx 81 οἱ μὴ γ. ἔθέλων, vi 55 τῶν οὕτω γεωργούντων ὥστε ἀπὸ τῆς γεωργίας ἀφθόνως ἔχειν ὧν δέονται, v 20 τοὺς τῇ ἐπιμελεῖᾳ γεωργοῦντας) (τοὺς αὐτουργούντας, xx 117 τοὺς συντεταμένως γεωργοῦντας. colere, 'to till', 'cultivate': iii 36 παραπλησίους γεωργίας γεωργοῦντες
 γεωργία, as, ἡ, agricultura, 'agriculture', 'farming': iv 30 ἐν τοῖς καλλιστοῖς τε καὶ ἀναγκαιοτάποις ἐπιμελήμασιν γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην εἶναι ἡγεῖτο βασιλεὺς οἱ Περσῶν, v 25 τὸν ἵππον ἰκανωτάτη ἡ γ. συντρέψειν, 37 δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι τὶς ἰκανωτέρους τέχνη γεωργίας παρέχεται; 79 τῶν ἄλλων τεχνῶν μήτηρ καὶ τροφός, vi 38 ἀνδρὶ καλῷ

τε κἀγαθῷ ἐργασίᾳ καὶ ἐπιστήμῃ κρατίστη, 40 μαθεῖν ῥάστη καὶ ἡδίστη ἐργάζεσθαι, 42 τὰ σώματα καλλιστά τε καὶ εὔρωστάτα παρέχεται, 43 τὰς ψυχὰς ἀσχολίαν ἦκιστα παρέχει, v 66 συμπαιδεύει εἰς τὸ ἐπαρκεῖν ἀλλήλοις ἡ γ., vi 46 συμπαροξύνει εἰς τὸ ἀλκίμους εἶναι ἡ γ., xv 22 ἡ γ. ποιεῖ τοὺς ἐπισταμένους αὐτὴν πλουσίους τοὺς δὲ μὴ ἐπισταμένους ἀπόρως βιοτεύειν, vi 50 πολίτας παρέχεται εὐνουστάτους τῷ κουφῷ, xv 70 γενναιοτάπους, 27—30 ὠφελιμῶτάτη—ἡδίστη—καλλιστη—προσφιλεστάτη θεοῖς τε καὶ ἀνθρώποις—ῥάστη μαθεῖν, xv 59 ἡ γ. οὐδύσκολός ἐστι μαθεῖν, xix 117 ἡ γ. οὕτω φιλανθρωπός ἐστι καὶ πραεῖα τέχνη ὥστε καὶ ὄρῶντας καὶ ἀκούοντας ἐπιστήμονας εὐθὺς ἐαυτῆς ποιεῖν, xv 49 δεῖ ἐπιστασθαι γεωργίαν τὸν μελλοντα ὄρθως ἐπιμελεῖσθαι αὐτῆς, xx 2 τὰ περὶ τὴν γ. ῥάσιδα ἐστι μαθεῖν, 47 κόπρος ἄριστὸν ἐστιν εἰς γ., 84 μέγα διαφέρει εἰς τὸ λυσιτελεῖν γ. καὶ μή, iii 39 ἀφθόνως πάντας ἔχοντας ἀπὸ τῆς γ., v 28 ὠφελούμενοι οἱ Ἱπποι καὶ αἱ κύνες ἀπὸ τῆς γ. ἀντωφελοῦσι τὸν χῶρον, iii 37 ἀπολωλέναι ὑπὸ τῆς γ., v 80 εὐ φερομένης τῆς γ. ἔρρωνται καὶ αἱ ἄλλαι τέχναι, 2 τῆς γ. οὐδ' οἱ πάνυ μακάριοι δύνανται ἀπέχεσθαι, xv 56 τὰ ἔργα τῆς γεωργίας, 21 ἡ τέχνη τῆς γ., xvi 3 ποικιλώτατον τῆς γεωργίας, 25 οἱ πάνυ ἔμπειροι γ., 37 τοὺς ἔμπειροις γ., xx 118 ἀνυτικὴν χρημάτισιν ἀπὸ γεωργίας, v 13 ἡ προβατευτικὴ τέχνη συνήπται

τῆ γ., 58 τῶν ἐν τῇ γ. ἔργων, 96 οἱ ἐν τῇ γ. ἀναστρεφόμενοι, xx 77 ἡ ἐν γεωργίᾳ ἀργία, xxi 69 ἔστι τοῦτο μέγιστον ἐν γ. PL. ‘farms’: iii 36 παραπλησίους γεωργίας γεωργοῦντες. [Cf. Plat. legg. vii c. 13 p. 806 κ γεωργίαι εἰκεδεδομέναι δούλοις, Isocr. Διερ. c. 32 p. 146 β τοῖς μὲν γεωργίαις ἐπὶ μετρίαις μισθώσεσι παραδόντες]

γεωργικός, ἡ, ὁν, ad agriculturam pertinens, ‘of’ or ‘for tillage’, ‘agricultural’: v 101 αἱ γ. τράξεις, iv 97 τῶν γ. ἔργων, i 66, v 65 σὺν τοῖς γ. δρυγάνοις, xviii 73 ταύτη γενναιοτάτη ἡ γεωργικὴ τέχνη διτι φάστη ἔστι μαθεῶν, xix 1 ἔστι τῆς γεωργικῆς τέχνης καὶ ἡ τῶν δένδρων φυτεία, xxi 3 ὑπέθου τὴν γ. τέχνην πασῶν εἴναι εὐμαθεστάτην. γεωργική, ἡ (sc. τέχνη), ats agricult colendi, ‘farming’, ‘agriculture’: v 87 τῆς γεωργικῆς τὰ πλείστα ἔστιν ἀνθρώπῳ ἀδύνατα προνοῆσαι, xxi 9

γεωργός, οῦ, ὁ, agricola, ‘a husbandman’, ‘small land-owner’: viii 53, v 75 παρακελεύεσθαι δεῖ τοὺς ἔργάτας τὸν γ., vi 31 διακαθίσας τοὺς γεωργούς καὶ τοὺς τεχνίτας χωρίς, xv 64 οἱ μὲν ἄλλοι τεχνίται—τῶν δὲ γεωργῶν, xix 100 ὁ δεινὸς λεγόμενος γεωργός, iii 76 γεωργοὺς ἔκ παιδίων ὠνούμενον κατασκευάζειν i.e. ad agriculturam instituere, xv 66 τῶν γεωργῶν ὁ καλλιστα φυτεύων μάλιστ’ ἀν ἥδοιτο εἰ τις αὐτὸν θεῷτο

γῆ, γῆς, ἡ, terra, ‘land’) (see: v 84 καὶ κατὰ γῆν καὶ κατὰ

θάλατταν. regio, ‘a land’, ‘country’: xx 35 διὰ τῆς πολεμίας (sc. γῆς) πορευομένους. ‘the earth or ground as tilled’, ‘land’, ‘soil’: i 54 οὐδὲ ἡ γῆ οὐδὲ τὰ πρόβατα, 77, iv 103 δσα ἡ γῆ φύει ἔθελε, 110, v 7 ἀφ’ ὧν ἤσων, ταῦτα ἡ γῆ φέρει, 27 θήραις ἐπιφιλοπονεῖσθαι συνεπαρκει τι ἡ γῆ, 36 παρορμᾶτο τὸ ἀρήγειν σὺν ὅπλοις ἡ γῆ, xix 68 πηλὸς ἀν γίγνοιτο ἡ ἄσακτος γῆ, xvi 76 ὀπτώτο ἀν ὑπὸ τοῦ ἡλίου, xvi 9 δ τι δύναται ἡ γῆ φέρειν, 12, xx 65, xvi 16 ὁ τι ἡ γ. ἥδεται φύουσα καὶ τρέφουσα, xx 56 οἰς ἡ γ. ἥδεται, 57 πολαγῆ ἐν ὕδατι στασίμῳ οὐ κόπρος γίγνεται; 58 ὀπόστα θεραπείας δεῖται ἡ γ., xvi 18 ἦν μὴ ἔχη (ἡ γῆ) τὴν ἑαυτῆς δύναμιν ἐπιδεικνύναι, 21 χερσεύοντα δμως ἐπιδείκνυσι τὴν αὐτῆς φύειν, 22 ἡ τὰ ἄγρια καλὰ φύουσα δύναται καὶ τὰ ἥμερα καλὰ ἐκφέρειν, 56 σκληρὰ ἡ γῆ ἔσται κινεῖν τῷ ζεύγει, xvii 53 γῆ λεπτοτέρα—παχυτέρα—ἀσθενεστέρα—ισχυροτέρα, 64, 78, xix 69 ξηρὰ μέχρι βυθοῦ, 30 ξηροτέρα καὶ ὑγροτέρα, 64 ἡ ἀσθενῆς γ., 75, 70 ἐν φ πολλὴν ἔχει τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, xx 53 ἡ γῆ ὑλην παντούαν παρέχει, 56 οἰς ἡ γῆ ἥδεται, 58 ὀπόστα θεραπείας δεῖται ἡ γῆ ὑγροτέρα οδσα ἡ ἀλμωδεστέρα, 72 ἡ γῆ τοὺς κακούς τε κάγαθοὺς ἔξετάζει, 77 γῆ εὗ πασχοντα εὗ ποιεῖ, 54 καθαρεῖν δεῖ τὴν γῆν, xvii 73 ἦν ἔάς τὴν γῆν ἐκτρέφειν τὸ σπέρμα, 99 ἐπικουφίσαντες τὴν γῆν, 101 ἀντιπροσαμησάμενοι, xix 68 ἐπαμήσαιο ἀν

τὴν γῆραν, καὶ 15 τὴν γ. φέρουσαν ἀμπέλους, καὶ 52 ἀροῦν τὴν γῆν, ι 54 γῆν ἐργάζεσθαι, καὶ 47, ιⅣ 69 παρέχεσθαι ἔνεργον οὐσαν τὴν γ., 77, νι 34 τὸν ἀμφὶ γῆν ἔχοντας, καὶ 60 εἰκός μάλιστα χεισθαι τὴν γ. τηνικαῦτα (sc. ἔρως) κινουμένην, 73 μεταβάλλειν τὴν γ., 81 δίχα ποιεῖν τὴν γῆν καὶ τὴν ἴλην, 82 τὴν γῆν στρέφειν ὡς ή ὥμη αὐτῆς διπτάται, 85 ἀποφαίνεσθαι περὶ τῆς γῆς δύοια ἀγαθή ἔστι καὶ δύοια κακή, 6 τὴν φύσιν τῆς γῆς, 24 φύσιν γῆς, 39 τῆς ἀγαθῆς γῆς, καὶ 10 ὁπότε βρέξεις τὴν γ. (ό θεός), καὶ 7 τὰ ἐκ τῆς γ. ὠραῖα, καὶ 45 τῆς γῆς τῆς εἰργασμένης, 48, 57 κατὰ τῆς γῆς, 58, 47 δὰ τῆς μαλακῆς (sc. γῆς), 47 διὰ τῆς ἀργοῦ, 49, καὶ 68 γῆς πείραν λαμβάνειν, 18 τῇ γῇ κόπρον μαγνύναι ἀγαθὸν ἔστι, καὶ 69 ἐμβαλῶν τὸ σπέρμα τῇ γῇ, 72 σῖτος τῇ γῇ, 79 τῇ ἀσθενεστέρᾳ τῇ γῇ μεῖον δὲ τὸ σπέρμα ἐμβαλεῖν, καὶ 18 τὸ ἐν τῇ γῇ λειφθὲν συνωφελεῖν ἀντὴν γῆν ἡγοῦμαι, καὶ 34 τὸν καρποὺς ἐν τῇ γῇ, 62 κόπρον τῇ γ. παρέχειν, καὶ 7 ἐν ὅποιᾳ τῇ γῇ δὲν φυτεύειν, 37 ἐν τῇ ξηρᾷ, ἐν τῇ ύγρᾳ, 54 ὑπὸ τῇ ὑποβεβλημένῃ γῇ γῆρας, γῆρας, τό, *senectus*, ‘old age’: ι 161

γηράσκειν, *senescere*, ‘to grow old’: ι 161 ἀπολείποντι τούτους κακῶς γ.

γηροβοσκός⁷, δν, *senectutis auctor*, ‘nourishing in old age’: ηⅣ 76 γηροβοσκῶν ὅτι βελτίστων τυγχάνειν, 107 γηροβοσκός κεκτῆσθαι ἑαυτοῖς

γέγνεσθαι, ‘to come into being’:—I. 1. of persons, *nasci*, ‘to be born’: ηⅣ 72, 181 τὸν γιγνομένου τόκου ἐπιμελεῖται, 34 ἐτη οὕτω πεπτεραδέκα γεγονυῖα. 2. of things, *oriri*, *effici*, ‘to be produced’: of events, *fieri*, ‘to be done’, ‘to take place’: ιⅢ 15 εὖ τούτων γιγνομένων, νι 29, xi 99, καὶ 92, καὶ 48. II. 1. with Predicate Noun, *fieri*, ‘to become’: ι 143 καταφανεῖς γιγνονται ὅτι, ιⅣ 17, π 127 δεινὸν χρηματιστὴν γενέσθαι, ιⅢ 67 ὅπως ποιητὴς γένη, 70, νι 68, ηⅣ 153, 183, 223, 231, νιⅧ 32, x 78, xi 27, καὶ 37, 89, 104, xv 5, καὶ 72, καὶ 14, 64, καὶ 52. 2. with Adv. π 121 τάνυν οἰκεῖως γιγνόμενα, ιⅢ 115 εὖ τούτων γιγνομένων. with Gen. denoting the class to which a man belongs, *esse ex numero*: ιⅢ 64 τῶν κερδανόντων γιγνομαι. with Gen. of price: καὶ 123 πολλοῦ ἀργυρου γιγνεσθαι, *magnopem eti*. [Cf. Arist. Eq. 662 αἱ τριχίδες εἰ γενολαθ' ἐκατὸν τούβλου.] *praestare se ipsum*, ‘to manifest oneself’: ιⅣ 113 τὸν πολέμῳ ἀγαθὸν γεγονέτας, 119 εὐδοκιμώτατος βασιλεὺς γεγένηται, 129, ηⅣ 54, 234, x 26. c. dat. ηⅣ 195, 221, καὶ 37. c. infin. et dat. καὶ 18 γιγνεται (ἡμῖν) διμονοῖν, *accidit ut consentiamus*

γιγνώσκειν:—I. 1. *perspicere*, ‘to perceive’: in past tenses, *posse*, ‘to know’: καὶ 30 ύγροτέραν καὶ ξηροτέραν γῆρας γιγνώσκεις δρῶν; 91 τι

αὐτῶν οὐ γιγνώσκεις; ΜΙ 51 σαντοῦ ἀποπειρᾶσθαι εἰ γνώση, ΧVI 11 ἀλλοτρίας γῆς τοῦτο γνῶναι, 14, 19 ἐστι παρὰ γελτονος τόπου ἀληθέστερα περὶ αὐτῆς (τῆς γῆς) γνῶναι, 65, ΗΧ 34. 2. seq. claus. rel. ΠΙ 52 γιγνώσκεις ὡς εἰσὶν οἱ ἐπαρκεσίαι ἄν, ΧIII 7 γνῶναι δὲ τι ποιητέος, ΗΧ 34. with partic. ΧII 76 οὖς ἀν τοιότοις γνῶντας. ΙΙ. statuere, sentire, 'to judge', 'think': ΙΧ 109 οὐκ δρῶς γιγνώσκοιμι εἰ οἰούμην, ΧVII 5 περὶ τίνος, 7 ἡς περαν λαβόντες ἔγνωκασι κρατιστην εἶναι, 12, ΗΙ 24 οὕτως ἔγνωκώς, ΧΙΧ 63 γ. τὰ αὐτά τινι περὶ τῶν, in eadem cum aliquo sententia esse de aliqua re, 74. with δεῖν understood (?): ΧVII 5. PASS. τ 90 τὰ καλῶς ἔγνωσμένα, bene cogitata

γλυκαίνεσθαι⁸, dulcem reddi, 'to be sweetened': ΧΙΧ 126 ὅταν καὶρος ἦν δὲ τοῦ ἡλίου γλυκαίνεσθαι τὰς σταφυλᾶς

γλῶττα, η, ἡ, lingua, 'a tongue', 'speech': ΧΙΙΙ 40 τὰ κυρίδια τῶν ἀνθρώπων καὶ τῇ γνώμῃ καὶ τῷ γλώττῃ ὑποδεέστερα δύτη

γνώμῃ:—1. facultas cognoscendi, mens, 'the mind', 'understanding': ΧΙΙΙ 40 τὰ κυρίδια τῶν ἀνθρώπων καὶ τῇ γνώμῃ καὶ τῇ γλώττῃ ὑποδεέστερα, ΗΧ 30 οὐ γνώμη διαφέροντες ἀλλήλων ἀλλ' ἐπιμελεῖσθαι, ΧΙΙ 11, 52 γνώμη μᾶλλον ἡ φύμη. 2. id quo animus fert, arbitrium, voluntas, 'one's mind', 'will', 'fancy': ΧΙΙΙ 38 κατὰ γνώμην,

ΧVII 50 διπλῶς δύνηται ἡ χεὶρ ὑπηρετεῖν τῇ γνώμῃ, ΧΧI 50, ΙΧ 29 ἀνεύ τῆς ἡμετέρας γνώμης. 3. sententia, 'judgment', 'opinion': ΧVII 40 τὴν γ. ἀποφανόμενος

γοῦν (γε, οὐ), certe quidem, saltem, 'at any rate': Ι 10, 30, VI 14, VII 107, X 30. in quoting an example, verbi causa, 'at all events': ΧΙΙΙ 85, ΧΙΧ 33

γράμμα, ατος, τὸ, littera, 'a written character': ΒΙΙΙ 92 Σωκράτους ὄπεσα γ. PL. elementa, 'the alphabet': ΒΙΙΙ 91, ΙV 42, 47 γράμματα ἐπίστασθαι

γράφειν, scribere, 'to write': ΙΧ 44 τὰ ὑπαγορευόμενα γ. PASS. 44 τὰ γεγραμμένα ἀναγιγνώσκειν.

MED. γράφεσθαι, perscribere, 'to note down': ΙΧ 58 γραψάμενοι ἔκαστα. γ. νόμος, iubere legem, statuere: ΧΙV 22 γράφον αὐτά (sc. τοὺς νόμους). MED. scribi iubere: ΙΧ 83 ἢν νόμους καλοῦς γράψωνται. PASS. statui, 'to be ordained': ΧΙV 19 γέγραπται (sc. ἐν τοῖς νόμοις) γῆμιοῦσθαι ἢν τες ἀλλ'

γραφή, η, ἡ, pictura, 'painting': Χ 10 εἰκόσας γραφὴ καλὴν γυμνικὰ

γυμνάζειν, exercere, 'to exercise': V 18. PASS. 'to take exercise': Χ 74

γυμναστιχία, η, praefectura gymnasiorum, 'office of gymnasiarch': ΗΧ 40

γυμνάστιον, ον, τὸ, ratio corporis exercendi, 'a bodily exercise': Χ 72 ἀγαθὸν γ.

γυμνικός, η, δν: VII 59 γ. η ἱππικὸν ἀγώνα, ludum in quo

nudi certabant, 'a gymnastic contest'
γυναικεῖος, *a, or, muliebris*, 'belonging to women': **ix** 39 ὑποδήματα γυναικεῖα
γυναικωνῖτις, *īdos, η*, 'the women's apartments in a house': **ix** 26, 38

γυνή, *γυναικός, η, femina*, 'a woman') ('man'): **ix** 100 κόσμον γυναικός, **vi** 88 ἀνδρῶν καὶ γυναικῶν, **iii** 80 γυναιξὶ ταῖς γαμεταῖς. *uxor*, 'a wife', 'spouse': **vii** 51 οὐκοῦν ή γ. σοι συνέθυε; **84**, **ix** 1, 107, **x** 83 η γ. μου, **vii** 149 εἴθ' ὁ ἀνὴρ εἴθ' η γ., **ix** 88 νομοφύλαξ τῶν ἐν τῷ οἰκίᾳ, **vii** 30 πότερα ἐπαλδευσας τὴν γ.; **160** ὁ νόμος συζευγνύς ἀνδρα καὶ γυναικα, **iii** 85 τούτου πότερα χρὴ τὸν ἀνδρα αἰτιάσθαι η τὴν γυναικα; **89**, **90**, **109** νομίζω γυναικα ἀγαθὴν κοινωνὸν οἴκου οὐσαν πάνυ ἀντίρροπον εἶναι τῷ ἀνδρὶ ἐπὶ τῷ ἀγαθῷ, **114** δαπανᾶται διὰ τῶν τῆς γ. ταμευμάτων τὰ πλεῖστα, **vii** 126 τὴν φύσιν τὴν τῆς γυναικὸς παρεσκεύασεν ὁ θεὸς ἐπὶ τὰ ἔνδον ἔργα, **130**, **ix** 36 κόσμον γυναικός, **x** 3 ἀνδρικῇ η διάνοια τῆς γ., **9** ἀρετὴ γ., **xii** 2 τῶν τῆς γ. ἔργων, **154** ἐκρίθην ὑπὸ τῆς γ., **iii** 96 ἔστιν δτφ ἀλλιφ τῶν σπουδαίων πλείω ἐπιτρέπεις η τῷ γυναικὶ; **98** ἔστιν ὅτῳ ἐλάττονα διαλέγει η τῷ γ.; **v** 49 τὶς (τέχνη) γυναικὶ ηδίων τῆς γεωργίας; **vii** 43 μέγιστον παίδευμα καὶ ἀνδρὶ καὶ γ., **134** τῷ γ. ἐνέψυσε τὴν τῶν τέκνων τροφήν, **137** τὸ φυλάττειν τὰ εἰσενεχθέντα τῷ γ. προσέταξε, **140** πλεῖστον μέρος τοῦ φύσου ἐδάσατο τῷ

γυναικὶ η τῷ ἀνδρὶ, **164** τῷ γ. κάλλιον ἔνδον μένει, **ix** 79, **iii** 105 οἰς λέγεις ἀγαθὰς εἶναι γυναικας. ὁ γύναι, *ma femme*: **vii** 64, 88, 156, 220, **viii** 8, 135, **x** 17, 44

Δ

Δαλεσθαι⁵⁷, *tribuere*, 'to apportion': **vii** 185, 189 ἐδάσατο πλείον μέρος τῷ γυναικὶ δάκρυν, *mordere*, 'to vex': **xii** 93 δποῖα δήξεται αὐτοῖς. PASS. **viii** 5 δηχθεῖσαν οἴδα αὐτήν

δάκρυν, *ou, τό, lacrima*, 'a tear': **x** 54 ὑπὸ δακρύνων βασανίζονται

δαπανᾶν *εἰς τι, sumptus facere in aliquid*, 'to spend upon any thing': **iii** 45 *εἰς τάναγκαία δαπανᾶν*. 'to expend', 'use up': **vii** 190 ἀ μὲν ἄν αὐτῶν (sc. τῶν εἰσφερομένων) δέη δαπανᾶν, σολ διανεμητέον. PASS. **vii** 193, **iii** 113 δαπανᾶται... τὰ πλεῖστα, **x** 45 τὰ κατὰ μῆτρα δαπανώμενα, 'the monthly expenditure'

δαπάνη, *ης, η, pecunia in sumptus*, 'money for spending': **vii** 193 φυλακτέον δπως μὴ η *εἰς ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται*, **xx** 112 τὸ τὰς δαπάνας ('expenses') (*τὰς προσόδους Άρες*. **viii** 8) χωρεῖν ἐντελεῖς ἐκ τῶν οἰκων, τὰ δὲ ἔργα μὴ τελεῖσθαι λυσιτελούντως πρὸς τὴν δαπάνην ('cost', 'outlay'), ταῦτα ἀπὸ τῆς περιουσίας ἔνδειαν παρέχεται

δαπανηρός, *ἀ, ὅν, sumptuosus*, 'expensive': **i** 155 φιλοτιμίαι δαπανηραί

δάπεδον⁶, οὐ, τό, *solum*, ‘the ground’: VIII 114 *τῆς οἰκλας ἐν δαπέδῳ βεβηκυίας*

δασμός^{5,7}, οὐ, ὁ (δαισθαι), ‘tribute’: IV 92 *τοὺς δ. ἀποδιδόντας*, 40 ἐξ ἔθνῶν δασμοὺς λαμβάνει, 81 ἐκ τούτων δασμοὺς ἐκλέγουσιν

δέ, position of in fifth place: I 12. in apodosis after οὗτος: IV 75, IX 56. **δέ γε**, ‘aye but’, when assent is expressed but some new consideration or some demur or reservation is intended (Cobet *N. L.* p. 435, Porson ad Eur. *Orest.* v. 1234): I 47, XVII 47, 52, XX 169. **δέ δή**: I 27, VI 75, VII 77, XI 60, XII 41, XIII 12, XVII 83. **δέ—τοι**: VII 219, VIII 47. V.s. *μέν*

δεῖ, *oportet, decet*, ‘one must’, ‘one ought’: c. acc. pers. et inf. IV 1, XVI 80, VII 141 **δεῖσει**, 185, 230, XII 25, XVII 107, XXI 12 ὅταν δέῃ περᾶν, 34 πονεῖν ὅταν δεήσῃ. c. dat. pers. et inf.: VIII 56 (cf. Xen. *Anab.* III 4, 35, Mem. III 3, 10, Soph. *Oed.* C. 721, Eur. *Hipp.* 942, Plato *Rep.* x p. 608 c, *Phileb.* p. 38 b, Dem. de fals. leg. 885). 2. absol. where accusative may be supplied: IX 113, XVII 61, VIII 32, XI 90, 129, XVIII 62, XX 37. II. c. gen. rei, *opus est*, ‘there is need of’: V 77, VII 115, VIII 55. c. gen. rei et dat. pers.: VII 110, XXI 71 παιδεῖας δεῖν φῆμι τῷ ταῦτα μέλλοντι δυνήσεσθαι. τὸ δέον λαμβάνει, i. q. *opus est sumpτο*: VIII 111. ellipsis of in clause after οὖν τε δοκεῖν VI 25, after

γιγνώσκειν XVII 5. **δέον**, οὗτος, τό, *officium*, ‘duty’:

XII 65 τὰ δέοντα ποιεῖν **δεικνύναι**, *monstrare*, ‘to point out’: II 108, IX 26, 53, 57, XIX 129, XX 70. seq. ὅτι: XII 85

δεῖν, *in vincula conicere*, ‘to put in bonds’: PASS. III 29 δεῖδε μένοντος (λελυμένους, XIV 20 δεδέσθαι, *vinctum teneri* [cf. Kühner. ad Mem. I 2, 49]

δεινός, ἡ, ὁ, neut. *periculus*, ‘dangerous’: IV 136 ἐν τοῖς δεινοῖς, *in periculis*. *peritus*, ‘able’, ‘clever’: II 127 δεινὸς χρηματιστής, XIX 100 δ. γεωργός, XII 116 τῶν δ. ἀμφ' ἵππους δοκούντων εἶναι, II 108 δεινοτέρους ἐμοῦ περὶ μουσικήν, 115, 117

δεῖνος, δ, v.s. *δῖνος*

δειπνεῖν, *cenare*, ‘to dine’: IV 165 est Cyri dictum se μητρώποτε δειπνῆσαι πρὶν ἰδρωσαι

δειπνίζειν, *cena excipere*, ‘to entertain at dinner’: II 37

δεῖσθαι :—1. absol. *egere, indigere*, ‘to be in need’: III 14, XVIII 32 ὅπως κόψουσι τὸ δεόμενον, *quod indiget tritura*. c. gen. rei: III 19 ὅτων ἀν δέωνται, VI 56, VII 110, 118, VIII 66 δεόμενον θεραπεῖας, IX 19 ὅσα φάους δέομενά ἔστι, VII 118 ἀ τῶν στεγνῶν ἔργα δεόμενά ἔστι, 153, VIII 10, 67, IX 94 λοιδορεῖν καὶ κολάζειν τὸν τούτων δεόμενον, XI 53, XII 8, 18, XIII 43 λαμβάνει τι ὡν δεῖται, XVI 15, XVII 49, 95, XX 158 ὅταν δεηθώσιν ἀργυρίου. with τι, ὁ τι, οὐδέν, etc., quantitative accusatives omitting the gen.: V 77 ἦν τι δεώμεθα,

κι 108, κκ 58 ὁπόσα θερα-
πειας δεῖται ή γῆ. c. inf.
κι 89 δεδμενος ἰδεῖν, κη 59
τὰ πράττειν δεδμενα.
2. *rogare, petere*, 'to ask',
'beg of a person': c. gen.
pers. et inf. ιχ 6 ἔδειτό¹
μου διατάξαι

δέκα, *decem*, 'ten': κκ 89 ἀνήρ
εἰς ταρά τοὺς δέκα

δεκάκλινος², ον: viii 83 δ.
στέγη, *conclave quod decem
lectos capit*

δένδρον, ου, τὸ (τὸ ἀπὸ βίξης
μοροστέλεχες, πολύκλαδον,
δέντρον, οὐκ εὐαπόλυτον, ολον
ἔλατα, συκῆ, ἄμπελος Theophr.
hist. plant. i 8, 1), *arbor*, 'a
tree': xix 122. δένδρα,
'fruit-trees': xvi 13, iv 70
χώραν πλήρη δένδρων, 147
δ. δι' ἶσου πεφυτευμένα, κη 2
ἡ τῶν δένδρων φυτεῖα, iv
109 παράδεισοι κατεσκευασ-
μένοις δένδρεσι

δεξιοῦσθαι, 'to greet with the
right hand', 'welcome': iv
169

δέσποινα, ης, ἡ, *domina*, 'mis-
tress': i 141 ἀταρηλα δ.,
169, π 7

δεσπόσινος³, ον, *herilis*, 'be-
longing to the master': xiv
6 τῶν δεσποσύνων ἀπέχε-
σθαι, ix 98 τοῖς οἰκέταις μέτ-
εστι τῶν δ. χρημάτων

δεσπότης, ου, δ., *dominus*,
'master', 'lord', 'proprie-
tor': ix 101, xxi 58, xii 103,
119 δεσπότου δρθαλμός,
105 πονηροῦ δεσπότου οἰκέ-
τας, i 153 δοῦλοι χαλεπῶν
δεσπότων (sc. *voluptatum*),
129

δεσποτικός, ἡ, δν, *qui heri
officio fungi potest*, 'fit to be
the master': xiii 27

δεσποτικῶς, *ut heram decet*,

'as becomes a mistress')(
δουλικῶς: x 65

δενέναι, *madefacere*, 'to mix a
dry mass with liquid': x 73
δεῦσαι καὶ μάξαι

δέχεσθαι, *accipere*, 'to take':
vii 177 dux apum δέχεται
καὶ σώζει quae foras im-
portata fuerint ab apibus.
'to welcome', 'receive hos-
pitably': ii 36, v 41 τις ἥδον
τὸν ἐπιμελόμενον δέχεται;

δή, 'in fact', strengthening
superlatives: iv 118, xxi 73.
pronominal words, 'just',
'exactly': x 105 τοῦτο δή,
xxi 40 οὗτοι δή, 47. with
other particles: xv 19 ἐν-
ταῦθα δή, *tum vero*, iv 51
ἐνθα δή, x 11 ἐντεῦθεν δή,
xx 1, ix 33 οὕτω δή, xi 26,
42. with interrogatives:
ii 31 πῶς δή; ix 8 καὶ πῶς
δή; vii 96 καὶ τι δή; ix 1,
xiii 20, i 134 καὶ τίνες δή;
δῆ ἄρα: xviii 63. δή ἤδη:
ix 33, where δή belongs to
the preceding word οὕτω
and ἤδη to the whole clause,
v. Klotz ad Devar. p. 420.

δή γε (rare): xvii 12.
δηποι, *utique*, *scilicet*, *opi-
nor*, 'surely': ii 92, xv 15,
31, xvii 85, 91. V.s. δέ,
καὶ, μέν, οὐ

[δηλεῖν², *in fraudem illicere,
decipere*, x 23 dub.]

δηλον (ἐστιν) δτι (δηλοντι),
scilicet, 'manifestly', 'clear-
ly', used parenthetically:
vii 110, xiii 26, xvii 14,
xviii 34, 36, 53, xix 48

δηλον, *narrare*, *explicare*, 'to
explain, point out': xi 185
δηλωσον ει μελετᾶς τοιαῦτα
ἐρμηνεύειν, xii 96 δηλωσον
περὶ τοῦ παιδεύεσθαι

δῆτα, 'certainly': xii 22 καὶ δῆτα

διά, c. gen. *per*, 'through':
 xx 156 διὰ τῆς θαλάσσης,
 xxi 4 διὰ πυρός. διὰ τέλος, 'throughout': xvii 74,
 xx 91 δι' ὅλης τῆς ἡμέρας. 'by means of': v
 18, viii 73, xiii 62 δι' αὐτῶν,
sua ipsorum opera, xxi 68.
 of intervals of space or time: iv 147 δι' ἵσου, *aequali spatio*, ix 56 διὰ χρόνου, *raro*. *cum accus.*
propter, 'because of': i 88,
 118, 128 δι' αὐτὸ τοῦτο, 161
 ἀδυνάτους ἐργάζεσθαι διὰ τὸ γῆρας, iii 15 δ. ταῦτα, x 34,
 vi 48 δ. ταῦτα—ὅτι, vii 152,
 205, 235, xiv 37 πλέον ἔχειν
 διὰ τὴν δικαιοσύνην, xvi 17
 δι' ἄργιλον, xx 137, 148,
 viii 47 διὰ τί ἀλλο; vii
 235

διαγνωσκειν, *discernere*, *di-iudicare*, 'to know one from another': xvi 25

διαδιδόναι, *distribuere*, 'to distribute': xiii 67 διαδεδωκότας τοῖς πλειστου ἀξιοῖς τὰ κράτιστα

διαδοκύμαζειν⁴, *explorando dignoscere*, 'to distinguish by testing': xix 109 δ. τὰ καλὰ καὶ τὰ κίβδηλα ἀργύρια

διαθεῖν, *percurrere*, met. 'to be current', 'to spread': xx 12 τοῦ λόγου οὕτω διαθέοντος

διαιρεῖν, *distinguere loco, seorsim constituere*: ix 36 κόσμου γυναικὸς τὸν εἰς ἑορτὰς διηρροῦμεν. PASS. viii 112 διγρημένων ἐκάστοις θηκῶν. *distinguere mente*, 'to determine', 'decide': vii 145 οὐκ ἀνέχοις διελεῖν πότερα κτλ.

διαιρτα, ης, ἡ, *cultus victusque*, 'mode of life': vii 108 ἡ

διαιτα τοῖς ἀνθρώποις οὐχ ὥσπερ τοῖς κτήνεσιν ἔστιν ἐν ὑπαίθρῳ, II 54 κατακλύσειαν ἀν ἀφθονίᾳ τὴν ἐμὴν δ.

διαιτητήριον⁴, ου, τό, 'dwelling-room': ix 20

διακαθίζειν⁵, 'to make to sit apart': vi 30 διακαθίσας τοὺς γεωργοὺς καὶ τοὺς τεχνίτας χωρίς

διακονία³, ας, ἡ, *ministerium, munus cibi ministrandi*, 'attendance': vii 224

διακονικός³, ἡ, ὁ, *ad ministrandum idoneus*, 'good at service': vii 225

διάκονος, ου, ἡ, *ancilla*, 'a waiting-maid', cf. Arist. Eccl. 1116, Dem. c. Timoer. § 197 διάκονον, εἰ τις ἔχρητο, ταῦτην ἐνεχυράζειν, viii 63, x 77.. ὁ, *de proreta gubernatoris ministro*: viii 88

διακόσιοι, αι, α, *ducenti*, 'two hundred': xx 94 παρὰ στάδια δ. διαφέρει τοῖς ἑκατὸν σταδίοις

διακούειν, *ad finem usque audiare*, 'to hear out, to the end': xi 7

διακρίνειν, *separare*, 'to sort': ix 33 κατὰ φυλὰς διεκρίνομεν τὰ ἐπιτκλα

διακωλύειν τινὰ ἀπὸ τίνος, *prohibere, avocare aliquem a re bona*: i 145

διαλέγειν, *secernere res confusas*, 'to pick out': viii 56. MED. *disserrere*, 'to converse': i 2, 123, iii 98, vi 16, vii 18, 238 διαλεχθεῖς. viii 149

διαλλάττειν, *amicitiam reconciliare*, 'to reconcile one to another': xi 143

διαμάχεσθαι, *contendere*, 'to struggle': i 164

διαμένειν, *durare*, ‘to last’, ‘to be permanent’: ix 81
 διαμετρεῖν, *dimetiri*: iv 156
 διανέμειν, *partiri*, ‘to appportion’: vii 179 δ. τὸ δίκαιον ἔκαστη
 διανεμητέον⁴ σοι, *distribui suum cuique necesse est a te*, ‘you must distribute’: vii 191
 διάνοια, *as, ἡ, animus, sensus*, ‘mind’, ‘sentiment’: x 3
 ἀνδρικὴν ἐπιδεικνύεις τὴν δ.
 τῆς γυναικός
 διανομή³, *ης, ἡ, distributio*: vii 212
 διατερᾶν, *traducere*, ‘to pass through’: xi 36 δ. τὸν βίου
 διαπονεῖσθαι, *suum studio elaborare*, ‘to take great pains about’: vii 171 δ.
 ἔργα
 διαπράττεσθαι, *peragere*, ‘to execute’: vii 158 δ. τὰ προσήκοντα, xxi 53 διαπράξασθαι μεγάλα
 διαρπάζειν, *diripere*, ‘to rob’: xvii 102 ὅλη διαρπάζοντα τοῦ σίτου τὴν τροφήν, 104
 διασημαίνειν, *indicare*: xii 56
 διατάσσειν, *disponere*, ‘to arrange’: ix 7 διατάξαι, 8, iv 79, 153, 156. PASS.
 iii 24 ἐν χώρᾳ, ἔνθα προσήκει, ἔκαστα διατέτακται
 διατελεῖν, *perstare*, ‘to continue’: xi 131 μελετῶν δ., xi 9 ἀ ποιῶν διατελῶ
 διατίθεσθαι οὕτω πρὸς τινα, *ita affici*, *eo animo esse erga aliquem*: vii 206, xxi 40
 διατρίβειν χρόνον, *terere tempus*, ‘to spend time’: xxi 79 τὸν ἀεὶ χρόνον διατρίβειν.
 2. abs. *commorari*, ‘to pass away time’: iv 104, 107, vii 11 ποὺ διατρίβεις; 25 οὐδαμῶς ἔνδον διατρίβω

διαφέρειν, *huc illuc reponere*, *disponere*: ix 49 εἰς τὰς χώρας τὰς προσηκούσας ἔκαστα (τὰ ἔπιπλα) διηνέγκομεν. *differre, discrepare*, ‘to be different from’: xx 30 οὐ γνώμῃ διαφέροντες ἀλλήλων ἀλλ’ ἐπιμελεῖς, 89, 90, xxi 11, 22, xx 26, 101 ἐν τοῖς ἔργοις διαφέρονται εἰς τὸ ἀνύτειν, 95 τοῖς ἔκαστον σταδίοις διήγεγκαν ἀλλήλων τῷ τάχει. IMPERS. *interest, refert*, ‘it makes a difference’: xx 84 μέγα διαφέρει εἰς τὸ λυσιτελεῖν γεωργίαν, 93. *praestare*, ‘to excel’: c. gen. xiv 42
 διαφέρονται, *dissentire*, ‘to be at variance’: xvii 22 ἐν τῷδε διαφέρονται περὶ τοῦ σκόρου
 διαφέροντας, *diverse*, ‘differently’: xx 27 δ. πράττονται, *diversam fortunam experientur*. See however note ad l.
 διαφθείρειν, *pessundare*, ‘to ruin’: PASS. xx 12 διέφθαρται ὁ οἶκος
 διαφυλάττειν, *diligenter custodire*, ‘to guard carefully’: vi 33 τὰ τείχη δ.
 διαχειρίζειν, *in manibus habere*, ‘to have in hand’, ‘manage’: PASS. xiv 26 δικαίους περὶ τὰ διαχειριζόμενα
 διαχωρίζειν⁶, *seorsim collocare*, *suo loco reponere*, ‘to separate’, ‘sort’: viii 72, ix 43
 διδακτός, *ἡ, ὁν, qui doceri potest*, ‘that can be taught’: xii 50 τοῦτο...οὐ διδακτόν φημην εἶναι, i.e. *sub doctrinam cadere*
 διδασκαλία, *as, ἡ, disciplina*, ‘teaching’, ‘instruction’: xix 101 ἀρά ἡ ἐρώτησις δι-

δασκαλία ἔστιν; **xiv** 13
ὑπακούοντας τῆς δ. ταύτης
διδάσκαλος, οὐ, ὁ, *magister*,
praeceptor, ‘a master’,
‘teacher’: **xii** 102 *τοῦ* δ.
πονηρῶς τι ὑποδεικνύοντος
διδάσκειν, ‘to teach’: **vii** 48,
ix 3, **xiv** 11, **xv** 20, 36, 62,
xvii 29, **xix** 120. c. dupl.
acc. **vii** 58, **xii** 24, **xv** 56,
xviii 69, **xix** 115, **xx** 119.
c. acc. pers. et inf. **ix** 68, **x**
84, **xii** 33, 49, **xiii** 53, **xix**
123, 130. seq. δτι: **ix** 81.
seq. ώς: **ix** 95, **xii** 142, **xiii**
71, **xviii** 65. seq. ει: **xviii** 66.
de deo per na-
turam docente: **xvii** 18, **v**
55, **xviii** 65, **xix** 120, 127.
xviii 2 διδασκέ με εἰς τοῦτο,
iv 8. **xiii** 27 διδάσκειν
(*docendo efficere*) τίνας δε-
σποτικούς

διδάσκεσθαι, *doceri*, ‘to be
taught’: **vii** 55 οὐκ ἀμελή-
σει τῶν διδασκομένων.
c. acc. **iii** 89 διδασκομένη
ὑπὸ τοῦ ἀνδρὸς τάγαθά, **xv** 59
τὸν διδασκόμενον (τὴν
γεωργίαν), **xii** 67 ταύτην τὴν
ἐπιμέλειαν διδαχθῆναι.
c. inf. **xii** 70 διδαχθῆναι
...ἐπιμελεῖσθαι

διδόναι, *tribuere*: **iv** 41, 112,
vii 40, 66, 143, **viii** 7 δοῦ-
ναι, **ix** 59, **xii** 35, **xxi** 77.
concedere, ‘to grant’, ‘al-
low’: **ix** 101, **xii** 41, 128
λόγον δ. καὶ λαμβάνειν.
PASS. δίδοται, *tribuitur*, **xxi**
76

διειλημμένως⁴ (διαλαμβάνειν),
diserte, ‘distinctly’: **xii** 150
διεκπέρανεν⁷, *absolvere*, *ora-
tione persequi*, ‘to go
through’: **vi** 7

διελαίνειν, ‘to ride through’:
iv 65

διεξίνειν, *disserrere*, *explicare*,
‘to go through a subject in
detail’: **vi** 13, 17, **xv** 75
διέξιθι, **xvi** 4

διέρχεσθαι, *perlustrare*, ‘to
go over’, ‘survey’: **ix** 32.
percensere, ‘to recount in
full’: **vi** 11 δσα ὁμολογοῦντες
διεληλύθαμεν. **διελθεῖν**,
rationes computare, ‘to go
through accounts’: **vi** 15
διεσκεψέμενως⁸ (διασκοπεῖν),
considerate, ‘prudently’: **vii**
101

διευκρινημένος (διευκρινεῖν, *bene
disponere*), ‘carefully ar-
ranged’: **viii** 41, 56

διηγεύεσθαι, ‘to narrate’: c. dat.
pers. **iv** 144, **vi** 62, **vii** 58,
xii 35. c. acc. rei: **v** 1,
vii 59, 60, **xii** 6. c. rel.
cl. **vii** 58. c. acc. rei et
dat. pers. **x** 5, **xii** 10

διημερεύειν, *diem exigere*, ‘to
pass the day’: **xii** 111

δίκαιος, α, ον, *iustus*: **ix** 75,
xiv 30, 31, 37, **xv** 38,
xiv 26 δ. περὶ τι, ‘just in
any matter’, **vii** 179 τὸ δι-
καιον (μέρος), ‘his proper
share’, **vii** 91 ἐκ τοῦ δι-
καιον, *iure*, ‘according to
right’. **δίκαιως**, *merito*,
‘deservedly’: **ii** 112, **iii** 90,
iv 120, 169, **ix** 96, **xii** 13,
xxi 48

δίκαιοσύνη, ης, ἡ, ‘justice’: **v**
55, **ix** 74, **xiv** 10, 16

δίκη, ης, ἡ: **xii** 111 δίκην ἐπι-
τιθέναι, *poenam irrogare*, **vii**
168 δ. διδόναι, *poenas dare*

δίνος, ον, ὁ, *area*, ‘a threshing-
floor’, so called from its
circular form, coni. Ruhn-
keni **xviii** 37

διοικεῖν, *administrare*, ‘to man-
age’: **xii** 61 δ. οἶκον, **viii** 10
τὰ δικτα, **ii** 91 τὰ ἑαυτοῦ,

νη 20 δ. τὰ ἐν τῇ οἰκλῃ, 32
 δ. τὰ προσήκοντα αὐτῇ
διορᾶν, *perspicere*, ‘to see
 clearly’: vi 8
διότι = δτι, *quia*, ‘because’:
 VIII 50, xx 13
διπλάσιος, *la, ior, duplus*,
 ‘twice as much’: VII 222
διπλασίου ἀξία *duplo plu-*
ris, xx 117 πλεῖον ἡ ἐν δι-
 πλασίῳ χρόνῳ
διπόδης⁴, *es, bipedalis*, ‘two
 feet in measure’: xix 19.
 xix 21 διποδιατο² olim
 legebatur ubi nunc ποδιατο
δὶς, *bis*, ‘twice’: xviii 62 δὶς
 ταῦτα λικμᾶν, xxi 80 δὶς
 ἀποθανεῖν
διχα, *seorsim*, ‘separately’:
 ix 45 διχα καταθεῖναι, xvi
 79 διχα ποιεῖν τὴν γῆν καὶ
 τὴν ὑλὴν, *separare terram a
 frumentis*
δοκεῖν, *videri*, ‘to appear’,
 ‘seem’: c. dat. II 14, 39, 62,
 82, III 78, IV 169, V 50, VI
 25, 41, 45, 63, VII 101, 217,
 IX 1, X 18, 71, XI 12, XII 69,
 XVII 2, 18, 19, 97, 110, XXI
 74 [εἶναι δοκεῖ not δοκεῖ
 εἶναι is the usual order].
 without εἶναι x 52. δο-
 κεῖν (φαίνεσθαι: x 62
 (Thuc. I 122). δοκῶ κα-
 ταμεμαθηκέναι, *videor mihi*,
proto me, *animadvertisse*,
 ‘methinks I have observed’:
 VI 7, 83, VIII 70, 149, XI
 37, 105, XV 35, XIX 97,
 XV 41 δοκοῦμεν ἀργύτερον
 ἐπιδραμηκέναι. δοκῶ
 μοι: II 2, 4, 6, 12, XVI
 44. μοι δοκῶ: VI 53, 58.
putari, *existimari*, ‘to be
 thought so and so’: I 40,
 125, II 82, IV 23, VI 19,
 VIII 22, X 31, XI 15, 17.
 impers. δοκεῖ μοι, (a) *proto*,

sentio, ‘it seems to me’,
 ‘I think’: I 6, 105, XII 119.
ἔμοιγε δοκεῖ, mea quidem sen-
tentia: II 10, 82, VI 25, VII
 17, XVII 2, 27. (b) *placet*
 s. *lubet mihi*, ‘it seems good
 to me’, ‘it is my pleasure’:
 XV 51, VI 32, 85, IX 10, 89,
 XV 52
δοκιμάζειν, *explorare*: IV 65.
 δ. *el*, ‘to examine whe-
 ther’: IX 90. *disputando*
efficere, ‘to make out, prove’:
 VI 87. MED. δοκιμά-
 ζεσθαι, *explorare, eligere*,
 ‘to prove for oneself,
 choose’: VIII 61. PASS.
 VII 74 τὰ δε δοκιμασμένα
 καλὰ εἴναι

δοκιμος, *or, probatus, eximius*,
 ‘assayed’, ‘tested’, hence
 ‘approved’, ‘excellent’: IV
 56

δόξα, *ης, ἡ, existimatio*, ‘repu-
 tation’: II 28 τὴν σὴν δόξαν
 (*opinionem de te*)

δούλικώς³, *more servorum*, i.e.
segniter, ‘like a slave’: X 64
δοῦλος, *ou, ὁ, servus*, ‘a slave’
 (ἔλευθερος: V 16, 77, XIII
 46. met. *amori et voluptatibus parens*, ‘a slave to
 some passion or pleasure’: I 152, 162

δραμεῖν: v. s. *τρέχειν*

δύναμις, *εως, ἡ, facultas*,
 ‘power’, ‘means’: VII 86,
 IX 93 ἀπὸ τῆς παρούσης δ.,
 ‘according to the means you
 possess’. *commoditas*,
 ‘capability’: IX 10 τῆς οἰ-
 κίας τὴν δ. ‘productive
 power’: XVI 18 ἦν μὴ έχη
 (ἢ γῆ) τὴν ἔαντῆς δ. *ἐπι-
 δεικνύναι*

δύνασθαι, *posse*, ‘to be able,
 capable’: c. inf. I 86, 108,
 VII 128, X 27, 50, XI 59, 61,

65, 102, xiii 30, xviii 65, xix 39, xx 65, xxx 55, xi 160 δύνασαι, xv 43 δυνήσεσθαι, xxi 72, xi 35 δσον δύναμαι, 132 δσον ἀν δύνωμαι, iv 8 δ τι δύνασαι. with superl. preceded by ως: iii 100 ως ἡδύνατο ἐλάχιστα, xi 102 ως ἀν δύνωμαι ὁμοιοτάτην. abs. (ubi supplendum ποιεῖν v. simile quid) *praestare posse*, ‘to be strong enough to do’: v 5 δ. δσα ἀνδρὶ ἐλευθέρῳ προσῆκει, vii 94 δ οἱ θεοὶ ἔφυσάν σε δ., 164, 155 δ τὸ ἔτερον ἐλλείπεται, τὸ ἔτερον δυνάμενον, xx 71 δ τε δύναται καὶ ἀ μὴ σαφηνίζει

δυνατός, ἥ, ὅν, *validus*, ‘strong’: vii 130 τὸ σῶμα (τῆς γυναικὸς) ἤττον δυνατὸν πρὸς ταῦτα. *potens*, ‘powerful’, ‘influential’: xi 56 δυνατοῦ *ἰσχυρῶς* ἀνδρός. c. infin. xvii 62 τοὺς δυνατωτέρους τρέφειν. *quod fieri potest*, ‘possible’: xi 105 ως δυνατόν, vii 72 ἐκ τῶν δυνατῶν

δύστερως⁷, ωτος, δ, ἥ, *perdite amans*: xii 70 οἱ δυσέρωτες τῶν ἀφροδισίων, *insano rei venereae amore capti*, ‘passionately given to sexual pleasure’

δύσκολος, ον, *molestus*, *multis difficultatibus impeditus*, ‘troublesome’: xv 59 δ. μαθεῖν

δυσλύτως⁴ ἔχειν, *difficulter solvi posse*, ‘to be in a condition difficult to disentangle’: viii 86 *de rebus sine ordine repositis*

δυστραπλῶς⁴, *inconcinne*, ‘awkwardly’: viii 99 δ. συγκεῖσθαι, 102

δυσχερής, ἐς (χείρ), *gravis*, *molestus*, ‘vexatious’: viii 86 δυσχερέστατον τοῖς πολεμοῖς (*ἴδειν*)

δωρεῖσθαι, *dono ornare*, ‘to make a present’: c. dat. pers. v 72

δώρον, τό, *donum*, ‘a gift’: iv 59, 71, 112, 121

E

Ἐάν, ἢν, ἀν. Of the three forms Xen. uses ἐάν, ἢν indifferently, δν generally when the preceding word ends in a vowel, very seldom when it ends in a consonant. Dindorf rejects δν altogether, as destitute of ms authority: vii 141, 227, viii 60, 103, xi 11, 99, xvii 61, xviii 13 ἢν μέν—ἐάν δέ, xx 115, 135 ἐὰν βούλῃ. ἐὰν ἄρα, *si forte*: v 56. ἐάν πως, ‘whether perchance’, ‘to try whether’: vi 12. ἐάν τε—ἐάν τε, *sive—sive*: xvii 30

ἔπαν, *sinere*, ‘to suffer’, ‘permit’, ‘let alone’: xx 91. οὐκ ἔρα, *vetat*, v 15, vii 174, xx 119 οὐδέποτε εἴλα, *verbis semper dissuadebat*. PASS. ἔώμενοι ῥᾳδιουργεῖν, *qui non prohibentur otiani*, xx 91. [Cf. Eur. Iph. A. 331 τὸν ἔμδν οἰκειν οἰκον οὐκ ἔσομαι; Thuc. i 142, 3 μελετῆσαι ἐασθμενοι, Isocr. 4, 97 οὐ μὴ εἰδάθησαν—διαναυμαχεῖν]

ἔπαρ, τό, *ver*, ‘spring’: xvi 58 ἔπαρος, *vere*

ἑαυτοῦ, ἡς, *sui ipsius*, ‘of himself’, or ‘herself’: i 14 τὸν ἑαυτοῦ οἰκον, ix 115,

117 τῶν ἔαυτῆς, VII 167
τῶν ἔργων τῶν ἔαυτοῦ, XIX
119 ἐπιστήμονας ἔαυτῆς
ποιεῖν, VII 154 τὸ ζεῦγος
ώφελιμώτερον ἔαυτῷ γεγέν-
ηται, X 60 ἔαυτήν, XIX 127,
130, X 84 ἔαυτάς, XI 61
τὸν ἔαυτῶν οἶκον, XI 59 τὰ
ἔαυτοῖς ἀρκοῦντα πορίζε-
σθαι, XIII 63

ἔγγιγνεσθαι, c. dat. *inesse*, 'to
be in': XIII 61, XXI 35,
ἔγγιγνεσθαι τινι ὑπό τινος,
*excitari in aliquo ab aliqua
re*: XVII 78, XXI 37

ἔγειρειν, *excitare e somno*, 'to
arouse': V 20

ἔγκλημα, *atmos*, τό, 'charge',
'complaint', 'reproach': XI
17

ἔγκρατής, ἐτ, c. gen. *rei*, *po-
tens*, *abstinentis*, *non nimis
indulgens*, 'temperate in the
use of, not a slave to': II 5
τῶν ταιούτων (sc. δεσποινῶν
h. e. *malarum cupiditatum*)
ἔγκρατή δυτα, VII 147 ἔγ-
κρατεῖς ὡν δεῖ, XIII 86, IX
63 ἔγκρατεστάτη γαστρὸς
καὶ οὐνού καὶ ὑπνου

ἔγχειρειν, *impetum facere*, *ag-
gredi*, 'to assail': XIV 21
ubi de conando sunt qui
intellegant

ἔγχειρέων, *porrigere, in manus
tradere*, 'to put into one's
hands': VIII 68 τὸ εἰδέναι,
ὅπου ἔκαστόν ἔστι, ταχὺ ἔγ-
χειρέων, *reddet facile in-
veniu*

ἔγχοντα³, η, ἡ, *anchusa*, 'al-
kanet': X 14, 45. The true
Attic form is said to be
ἄγχοντα

ἔγχωρειν, *permittere*, 'to give
time or room to do'.
impers. ἔγχωρεῖ, *licet*, 'it
is possible', 'there is time':

VIII 100 οὐκ ἔγχωρεῖ μα-
στενειν
ἔγω, *ego*, 'I': XIX 116, XX 8
ἔγω δή σοι λέξω, XVII 87,
XVIII 1 ἔφην ἔγω, XIX 94,
102, 113, XXI 4, 11, *passim*

ἔβασατο: v.s. *δαλεσθαῖ*

ἔβοσαν, *dederunt* (*διδόναι*):
VII 66

ἔβρα, as, ἡ, *locus sedendi hono-
rificus*. ἔδραι ἔντιμοι,
'places of honour': IV 72

ἔβδομος³, ον, *esculentus*, 'good
to eat': VII 196

ἔβλεψεν ε. θέλειν, *velle, libenter
facere*, 'to be willing': III
31 ἔθέλοντας ἔργαζεσθαι,
V 70 πείθεσθαι ἔθέλοντας,
78 ἔλπιδων ἀγαθῶν δέονται...
ὅπως μένειν ἔθέλωσι, XXI
51.

used especially of
alacrity and determination
in a soldier: IV 137 φ δε...
ἐν τοῖς δεινοῖς παραμένειν
ἔθέλωσι, XIII 64, XXI 23
οὔτε πονεῖν ἔθέλοντας οὐτε
κινδυνεύειν.

οὐκ ἔθέλειν,
'to be reluctant', not 'to re-
fuse': XX 81 ὁ μὴ γεωργεῖν
ἔθέλων, XXI 75 ἔθελόντων
ἀρχεῖν, V 54 ἡ γῆ θέλοντα
(libenter) δικαιοσύνην διδό-
σκει. *de rebus inanimatis*:
IV 103 δσα ἡ γῆ φύειν ἔθέ-
λεις, where it is used in the
sense of δύνασθαι or εἰώ-
θέναι

ἔθελοντής, οῦ, δ, *voluntarius*,
'a volunteer': XXI 16

[ἔθελοντοντα³, as, ἡ, *studium
laboris*, 'love of work': XXI
36, marginal reading for
φιλοποιία]

ἔθέλειν, *assuefacere*, 'to accus-
tom': c. inf. V 17. PASS.
εἴθισμαί, *consuevi*, 'I
have been used to': XI
88

Θω, pf. part. εἰωθώς, *solutus*, ‘accustomed’: VII 4
εἰ, *si*, with present ind. in protasis, opt. in apodosis: VIII 108. indic. in apod. VIII 97. with indic. fut. in protasis, opt. in apod. XXI 61. with fut. in apod. XII 26. with *infin.* in apod., opt. in prot. XV 17. with opt. in protasis, *εἴ* with opt. in apod. IV 117, VII 59. indic. pres. in apod. I 80. imper. in apod. VIII 61. with opt. of oblique statement in apod. IX 109. with secondary tenses of the indicative in protasis: II 103, 104, IX 112, X 9, XI 19

εἰ, introducing a statement of fact, to be rendered by a causal particle after a verb of indignation (*ἀχθεσθαι*): IX 96. *εἰ*, ‘in hopes of’: VI 81. *εἰ—εἰ*, in same clause: II 102, 103. *εἰ*, in indirect questions, ‘whether’: III 50 *ἀποπειρᾶσθαι εἰ*, VIII 131 *πεῖραν λαμβάνειν εἰ*, X 61 *ἡρώτα εἰ*, XI 22 *ἡρόμην εἰ*, 127, XV 9, XIX 96, XI 135 *δήλωσον εἰ μελετᾶς*, XII 97, XVII 63 *δίδασκε εἰ*, IX 90 *δοκιμάζειν εἰ*, XVIII 24 *σκέψασθαι εἰ*, 67 *ἐννοῶ εἰ*, III 15 *εἰδέναι εἰ*, VII 18. *εἰ—γε*: XX 2. *εἰ δὲ μή*, *alioqui*, ‘else’: XIII 8, XV 16. *εἰ καὶ—καὶ εἰ*: I 19, II 82. *εἰ μή*, *nisi*, c. ind. fut. VIII 114, IX 80. c. opt. IV 117. *εἰ μή πέρ γε*: I 91, VII 98. *εἰπε—γε*: I 52, 138. *εἴτε—εἴτε*, *sive—sive*: VII 149. *εἴ τις* points to a definite as well

as indefinite person: I 43, IX 52

εἰδέναι, *vidisse*, *nosse*, ‘to know’: c. acc. III 63 *τούτους ὄρῳ καὶ οἰδα*, XV 46, 50 *τοῦτο εἰδώς*, VIII 65 *εἰσβεμέθα τὰ τε σᾶν νυτα καὶ τὰ μῆ*, XVI 6 *τὴν φύσιν τῆς γῆς εἰδέναι*. c. inf. ‘to know how’: VIII 59. c. acc. et participio: VIII 5 *δηχθεῖσαν οἴδα αὐτήν*, XIII 67. seq. claus. rel. XX 3 *Ισασιν ἡ δεῖ ποιεῖν*, XIII 10 *εἰ... ὅ τι συμφέρον... εἴη*, *τοῦτο μὴ εἰδεῖη*, XIX 8 *ἐν ὄποιᾳ τῷ γῇ δεῖ φυτεύειν οὐκ οἰδα*, XV 54 *εἰδότι οὐδέν ὅ τι συμφέρει*, XVI 9 *οὐ μὴ εἰδώς ὅ τι δύναται ή γῇ φέρειν*, II 64 *οὐδὲ εἰδότι ὅ τι εἴη πλούτος*, VIII 67 *τὸ εἰδέναι ὅπου ἔκαστόν ἐστι*. seq. ὅτι: XX 39 *ἄπαντες Ισασιν δτι βελτιών ἐστι*, XVI 49 *οἰσθα δτι*, XVII 45, XVIII 43, XIX 25, XX 129 *εῦ ισθ’ δτι* (*mihi crede, profecto*), XIX 114 *εἰδότα δτι οὐδεὶς ἔδιδαξε με*, V 95 *ῷμην σὲ εἰδέναι δτι*. without δτι: V 102, X 83, XVII 68. *οἰδ’ δτι* used parenthetically: II 41, 45, 52, 106, VII 67, XII 16, XIX 14, 67. with proleptic accusative: XX 76 *γῆν πάντες Ισασιν δτι κτλ.* (where the MSS read *οἶδαςι*). *εἰδέναι χάριν*, *gratiam habere*, ‘to feel grateful’: XI 8, II 109 *σοι χάριν εἰδότας*, VII 202 *εἰσεσθαί χάριν*

εἰκάζειν γραφῆ, *exprimere pingendo*, ‘to make a picture of’: X 10

εἰκῇ, *temere, inconsulto*, ‘without plan or purpose’) (*γνώμη συντεταμένη*: II 122,

xx 158 οὐκ εἰκή ἀπέβαλον
αὐτὸν (*τὸν σῖτον*) δποι ἀν τύ-
χωσιν

εἰκός, *verisimile*, *credibile*,
'likely', 'probable': c. inf.
sub. ἔστι: xvi 60, xvii 93,
xviii 47

εἰκότως, *iure*, *merito*, 'with
reason': iv 12, xvii 110,
xxi 50

εἰκών, *δύος*, *ἡ*, *similitudo*, 'a
simile': xvii 113 τὰς *εἰκόνας*
ἐπάγεσθαι

εἶναι, *esse*, in participial
periphrases, where a
permanent quality is predi-
cated of the subject: vii 118
ἀδεόμενά ἔστι, ix 19, viii 19
συγκειμενός ἔστι, xii 7 δυτῶν
δεομένων. [This combina-
tion of a present participle
with a participle is ex-
tremely rare, says Porson on
Eur. Hec. v. 362, who quotes
an instance from Homer Il.
xix 80 and Arist. Ran. 733.
Mr W. J. Alexander has
written an able paper con-
taining a wide range of
examples of participial
periphrases in Attic
Prose in the *American
Journal of Philology* Vol. iv
p. 291—308. The only case
he quotes from Thucydides,
the Orators and Plato of a
participle combined with a
participle is that of the
thoroughly adjectivized par-
ticiple διαφέρων (Aesch.
c. Ktesiph. 162, Isocrates
Areopag. 45). He adduces
many instances of the other
adjectivized participles,
συμφέρων, *πρέπων*, *προσ-
ήκων*, ὁμολογούμενος
with the finite copular verb.
In Plat. de legg. p. 913 ▲

we find *εἴη ἀν δεόμενα* but in
p. 768 ε, which Mr Alexander
adduces as an instance,
Stallbaum reads δεόμενα ἔτι
for δεόμενά ἔστι.] *εἶναι*, in
an emphatic position, con-
taining the predicate within
itself and ceasing to be
purely copular, *revera esse*:
iii 95, 98, viii 13, x 14 ὅπως
λεικοτέρα δοκοὶ *εἶναι* ἡ ἡν,
22, xix 116 οὐκ ἔστι ταῦτα,
xx 70. *εἶναι* οἱ: ii 53.
ἴστιν οἱ = ἔνιοι: xx 29, xxi
35. *ἴστιν* δ = ἔντα: iv
156, xi 55. *ἴστιν* δτε,
interdum: ii 15, xx 94.
εἶναι with partitive gen-
itive, 'to be one of': i 29,
32, vi 63, xix 1. with
gen. to denote 'part', 'duty':
i 11, vii 89, xvi 46, xix 78.
with ἐν to signify state,
condition: xi 18 ἡν ἐν
πολλῇ ἀθυμίᾳ, xx 87 *εἶναι*
ἐν τῷ ἔργῳ, 'to be engaged
in one's work'. number:
iv 29 ἐν τοῖς καλ-
λότοις ἐπιμελήμασιν *εἶναι*.
xvii 13 ἐκόντες *εἶναι*, '(not)
if they can help it'. *ἴστη*,
licet, 'it is possible', 'one
may': i 19 (c. dat. et acc.),
xiii 44, xvi 12, 19, xix 116,
xx 19, 75. *τὸ liceat*: xiii
57. *εἴη*, *liceret*: ii 104
c. dat. *εἶναι*, *licere*: ii
83, xxi 70. PART. ὅν
omitted after adjectives xi
27; after *τυγχάνειν* iii 24,
xx 159. *ράδιον* δν: acc.
abs. xx 49. *τῷ δντι*, *re-
vera*, 'in reality': ii 60, vi
33, x 35, 62, xx 149, xxi 52.
τὰ δντα, *quae quis possidet*,
res familiaris, 'a man's pos-
sessions': ii 21, vii 90, viii
59, x 19, 20, 21. xx 23

οὐδὲ {ἐπιμελεῖται} δπως αι
οὐσαι {δμπελοι} φέρωσιν
αυτῷ
εἰπεῖν, *dicere*, ‘to say’: **xix** 94
οὐδὲν ὡν εἰπας. *iubere*,
‘to order’: **xx** 1 ἐγώ εἰπον,
ix 78 εἰπον τῇ γυναικὶ ὅτι,
vi 8 οσα εἰπεις, **ix** 108
εἰπέ μοι ὅτι, **xix** 94 εἰπας,
ix 58 εἰπομεν, **vii** 64 εἰπέ
μοι, **x** 16. ὡς εἰπεῖν, *ut*
ita dicam, ‘so to say’, ‘speaking
generally’: **iii** 29, **xii**
44. ὡς συντόμως εἰπεῖν,
ut breviter dicam, ‘to speak
concisely’: **xii** 104
εἰπερ, ‘if really’: **xii** 22
εἰρήνη, ης, ḥ, *pax, otium*, ‘peace’:
iv 87 εἰρήνην παρέχοντος
τοῦ φρουράρχου τοῖς ἔργοις
εἰρηνικός, ḥ, ḥν, *ad pacem*
spectans, ‘peaceful’: **i** 126
εἰρηνικὰς ἐπιστῆμας (*pacis*
artes) ἔχοντας, **vi** 4 τῶν εἰ-
ρηνικῶν (*quae in pace sus-
cipiuntur*) ἔργων
εἰρηγται, v. s. ἔρειν
εἰς:—I. local, *in*, for ἐπὶ or
πρὸς, ‘against’, of hostile
action: **vi** 30 (cf. Thuc. **iv**
95, 2 χωρήσατε ἐς αὐτούς).
‘into’, with verbs expressing
Rest: **xx** 157 εἰς τὸ
πλοῖον ἐνθέμενοι, **vii** 144 εἰς
τὸ μέσον κατέθηκεν.
to express Object, Purpose:
vi 45, **ix** 36 κόσμον τὸν εἰς
ἔσορτας, 55, **vii** 236, **xx** 47,
xxi 56; with articular in-
finitive: **v** 5. *quod atti-
net ad*, ‘as regards’: **ii** 27,
iv 8, **v** 53, **vi** 23, **xviii** 2, 3,
xix 79, **xx** 101. with
articular infinitive: **xx** 85.
with δαπανᾶν, ἀναλίσκειν:
iii 41, 44, **vii** 193, cf. **iv**
41. II. temporal: **vii**
192 ḥ εἰς ἐνιαυτὸν κειμένη

δαπάνη, **ix** 45. III. to
express end or limit: **xvii**
74 ἐκτρέφειν τὸ σπέρμα εἰς
καρπόν, **xii** 80 εἰς ἐπιμέλειαν
παιδεύεσθαι, 96
εἰς, μία, ἕν, *unus*, ‘a single one’
(from ἕν for σέμις, as μία is
for σεμίλα, cf. Lat. *sem-el*,
sim-plex, *sin-gulus* for *sem-
gulus*): **xx** 89 ἀνὴρ εἰς παρὰ
τοὺς δέκα, **vii** 196 ἐν τῶν σοι
προσηκόντων, **xvii** 29 ἐν τι
τούτων τῶν σπόρων χρῆσθαι.
Ἐν τι: **ii** 70, **iii** 9, **iv** 167
εἰσβαλεῖν, *conscendere*, ‘to
embark’: **viii** 70 εἰσβὰς
εἰς τὸ πλοῖον
εἰσκαλεῖν, *intro vocare*, ‘to in-
vite indoors’: **iv** 113
εἰσφέρειν, *inferre domum*: **vii**
111, 177, 218, 215. PASS.
vii 213 ὅπως ἔξωθέν τι εἰσ-
φέροιτο, 189 τὰ εἰσφερό-
μενα, 116 εἰσενεχθῆ, 194,
136 τὰ εἰσενεχθέντα, 215,
viii 6
εἰσφορδ, ἄσ, ḥ, *illatio rerum in
domum quae fit a patrefami-
lias*, ‘a carrying in of sup-
plies’: **vii** 214. *collatio
civium in aerarium*, ‘pro-
perty tax’: **ii** 42
εἴτα, *deinde*, ‘then’, ‘next’:
xi 110. before participle,
to mark antithesis between
the participle and finite
verb: **ii** 24 κἄτα (*καὶ εἴτα*),
‘and then’, ‘and yet’
εἰωθάς: v.s. ἔθω
ἐκ:—I. 1. of Place, *e, ex*,
‘from’, ‘out of’: **xi** 69 ἐκ
πολέμου καλῶς σώζεσθαι,
xviii 43 ἦν ἐκ τοῦ προσηνέ-
μον μέρους ἀρχγ, 51 ἐκ τοῦ
ὑπηρέμον ἀρχόμενος, **xx** 112
τὸ τὰς δαπάνας χωρεῖν
ἐντελεῖς ἐκ τῶν οἰκων.
2. ἀσπάσασθαι ἐκ τῆς ψυχῆς

(*sincere, ex animo, vere*):
x 28. (*Cf. II. ix 843, Cic. de nat. deor. ii 168; Lucr. iii 914, Terent. Eun. 175.*) **II. of Time, inde a,** ‘from the time of’: **iii 76 ἐκ ταῦτων.** ἐκ τούτου = μετὰ τοῦτο, ‘after this’: **xviii 1, 40, ii 1 ἐκ τούτων, iv 95, viii 2.** *post*, ‘after’, of a former state: **ix 5 ἐξ ἀμηχανίας εὐπολαν τίνα εἰρηκυῖα i.e. post confusionem, xx 129 χῶρος ἐξ ἀργοῦ πάμφορος γιγνόμενος.** **III. of Origin:** of the ultimate cause, **viii 2, xx 14.** of the Instrument by which: **xiii 32.** ‘from’, ‘according to’: **xxi 5 ἐκ πάντων ὡν εἰρηκας ἀναπτεισμαί.** in adverbial phrases: **vii 72 ἐκ τῶν δυνατῶν, pro virili parte, 91 ἐκ τοῦ καλοῦ τε καὶ δικαίου, honeste et iuste, xiv 13 ἐξ ἑτοίμου, prompte**

Έκαστος, η, ον, quisque, ‘each’: **xv 65, vii 179, ix 102 δεσπότου ἄπαντά ἔστι ὅτι ἀνθρώποις ἐκάστη χρήσθαι, iii 21 έκαστα διατέτακται, x 60, viii 187 καταχωρίζειν έκαστα, 141 λαβεῖν έκαστα, ix 58, xi 99, xv 16 ἐξεργάζεσθαι έκαστα, viii 127 χορὸς σκευῶν έκαστα φαίνεται, xix 102.** *c. art. iv 40 τῷ ἀρχοντὶ ἐ., viii 79 τῇ συσσιτίᾳ ἐ.* *c. gen. subst. xv 5 έκαστα τῶν ἔργων, xxii 64 έκάστη τῶν ἔργατῶν, iv 153 διατάξαντος έκαστα τούτων, ix 59 τούτων έκαστον, xi 118. εἰς έκαστος, upis quisque, ‘each by himself’: viii 45, ix 15, xxii 33 ένα έκαστον καὶ*

σύμπαντας, xix 98 καθ' ξν έκαστον, ‘each singly’, ‘one by one’
έκάτερος, α, ον, uter, ‘either of two’: iii 63 τούτους ἐ. οἱδα, iv 79, vi 82, 58 ταῦτα ἐκάτερα, vii 163, xix 42. c. art. xvii 58 ἐ. τῇ γῆ. c. gen. subst. vii 156, 158 ἐκάτερον ἡμῶν
έκατον, centum, ‘a hundred’: xx 95 ἐ. σταδίοις
έκατονπλασίων³, ον, centuplus, ‘a hundred times as much’: with gen. ii 23 πλέον ἀν εὗροι ἡ έκατονπλασίονα τούτου
έκατοστός, ἡ, ὅν: ii 66 έκατοστὸν μέρος, centesima pars, ‘the hundredth part’
έκβαλγειν, ex navi egredi, ‘to disembark’: viii 52, ix 47, xxii 20. de eventu, ‘to turn out’: ix 47 δῆτος πρὸς τὸ τέλος έκβάλεται
έκδιδάσκειν⁷, edocere, ‘to teach thoroughly’: xii 88 πῶς έκδιδάσκεις τοὺς ἄλλους ὡν σὺ βούλει ἐπιμελεῖς γίγνεσθαι;
έκεινος, η, ο, ille, in reference to what follows: i 114, vii 81, xii 11, xv 11, xvi 44
έκειστε, illuc, ‘to that place’: xx 153 ἐ. πλέουσιν ἐπ' αὐτὸν (so. τὸν σῖτον)
έκκοπτεν τὴν ὄλην, excidere herbas inutiles, ‘to root up the weeds’: xvii 107
έκλεγειν, redigere, exigere, vectigalia, ‘to levy taxes’ or ‘tribute’: iv 82 δασμοὺς ἐκ τούτων ἐκλέγονται. [Cf. Demosth. adv. Timoth. § 49 p. 1199, 5 τὰ χρήματα ἄπαντα ἐξέλεξας ἐκ τῶν συμμάχων, c. Phil. i § 34, de fals. leg. § 293 p. 485, 87 εἴκοσι

ἔξελεξε δραχμὰς παρ' ἔκάστου, Thuc. viii 44, 3 χρήματα ἔξελεξαν παρὰ τῶν Ρω̄ιων]

έκλεγεσθαι, *sibi eligere*, 'to pick out, choose, for oneself': vii 71, xvii 29 ἔκλεξάμενον

έκλείπειν, *migrare, alveum deserere*: vii 207. *intrans.* *deficere*, 'to fail': vii 104

έκπέμπειν, *emittere*, 'to send forth from': vii 176

έκπλεως, *wv., integer*, 'complete' of number: iv 56

έκποδόν, 'out of the way': viii 129 κεύσθαι ἐ., 'to be placed aside': xx 54 ἐ. αναρεῖται

έκπονεν, *laborando digerere cibos et corpore exercendo*, 'to work off', 'digest by labour': xi 74, 75, 80

έκτρέφειν, 'to rear to maturity': xvii 7, 74. PASS. vii 182 τὸν τόκου ἐπιμελεῖται ὡς ἔκτρέφηται, 183 ἐπειδὴν ἔκτραφῆ

έκφέρειν, 'to carry out of': PASS. ix 28 ἵνα μὴ ἔκφέρηται (*per furtum*) ἔνδοθεν ὅτι μὴ δεῖ. *edere fructus*, 'to bear fruit': xvi 24, xvii 76

έκών, οὐσα, δν, *lubens, sponte*, 'willing': iv 136, x 79 ἔκουσταν χαρίζεσθαι. ἔκόντες είναι, 'so far as will goes' (always in a negative clause): xvii 18

έλατα, α, ḥ, *oliva arbor*, 'the olive-tree': xix 81, 85

έλαιον, ον, τό, *oleum, olivum*, 'olive-oil': xx 23 οὐδὲ έ. οὐδὲ σύκα ἔχει

έλαττων, ον, *minor*, 'less': iii 8 ἔλαττονος ἀργυρίου, 98 ἔλαττονα διαλέγει, xix 21

(βθθρον) ἔλαττονα ποδιαίου. ἔλαχιστος, *minimus*: vii 36, 37

έλαύνειν, *agere*, 'to drive': PASS. xviii 30 ἔλαυνόμενα (de iumentis). *remigare*, 'to row': xxi 14 ἡμερινοὺς πλοῦς ἔλαύνοντας. *equitare*, 'to ride': viii 40 ιππέας κατὰ τάξεις ἔλαύνοντας

έλέγχειν, *erroris v. mendacii convincere, redarguere, refutare*, 'to prove a person in the wrong': xi 140. PASS. έλέγχεσθαι, *deprehendi, detegi*, 'to be detected': x 54 ὑπὸ ιδρῶτος ἔλέγχονται, se cerussa fucasse

έλευθερία, α, ḥ, *libertas*, 'freedom': i 164 διαμάχεσθαι περὶ τῆς ἔλευθερίας

έλευθερος, ον: vii 1 Ζεὺς δέ λευθέριος

έλευθερος, *liberaliter, honeste, ut hominem ingenuum decet*: ix 76 πλουσιώτερον καὶ ἔλευθεριώτερον βιοτεύοντας

έλευθερος, α, ον, *liber*, 'free': v 6 δσα ἀνδρὶ ἐ. προσήκει, 51 ἐ. ἀνθρώπος

έλλειπεσθαι c. acc., *deesse, efficiere non posse*, 'to fail to do', 'to be wanting': vii 154 dub.

έλος, εος, τό, *locus paludosus*, 'low-lying ground' (from root *sel*, seen in ἄλ-*s*, *in-sul-a*, etc.): xix 34 ἐν τῷ Φαληρικῷ ἔλει

έλπιζω = νομίζω, 'I think', 'expect': ii 72

έλπις, ίδος, ḥ, *spes*, 'hope': xii 72. PL. ἔλπιδες, 'hopes', 'prospects': v 76 ἔλπιδων ἀγαθῶν οἱ δοῦλοι δέονται

έμαυτοῦ, ḥς, *mei ipseius*, 'of myself': x 39 τοῦ ἔμαυτοῦ

χρῶτος, 32 τὸ σῶμα τὸ ἐμαυτοῦ, xviii 66, 76 ἐλελήθειν ἐμαυτόν

ἔμβαίνειν, *conscendere navem*, ‘to embark’: viii 52
ἔμβάλλειν, *inicere, immittere*, ‘to throw in, put in’: viii 54 εἰ γεωργὸς δμοῦ ἐμβάλοις κριθὰς καὶ πυρούς, xvi 69, 79 ἐμβαλεῖν σπέρμα τὴν γῆν, 65 καρπόν, xix 10 τὸ φυτόν, *plantam demittere in terram*, xvii 83 ἐν τοὺς σκαλέας τῷ σίτῳ, ‘to set the sacerdors to work on the corn’, 110. PASS. xviii 20 εἰς κόπρου ἐμβληθέν

ἔμβιβάζειν, met. *impellere*, ‘to lead into’, ‘put in the way of’: xiv 16 πειρῶμαι ἐμβιβάζειν τοὺς οἰκέτας εἰς τὴν δικαιοσύνην

ἔμοις, ή, δν, *meus*: vii 86 ἐν ἔργον, xx 141 ὁ ἐπαγήρ, xii 80 ἐμοὶς καὶ τοῖς ἐμοῖς, *mihi et familiae meae*, ‘to me and mine’

ἔμπειρος, ον, *peritus*, ‘with skill in him’, ‘acquainted with’: c. gen. xvi 25 οἱ μὴ πάνυ ἐμπειροὶ γεωργαὶ, 37, iv 4 ἐμπειροὶ γενέσθαι τεχνῶν

ἔμπειτεν, *incessere*, of passions, frames of mind: xxi 64 μένος ἐκάστῳ ἐμπέσῃ

ἔμπλειν², *vehi nave*: abs. viii 50 οἱ ἐμπλέοντες

ἔμποδίζειν, *impedire*, ‘to be in the way of’: viii 84 ἀλληλα ἐμποδίζει

ἔμποιεν τί τινι, ‘to produce, create a state of mind in another’: ix 74, xii 59, xv 1, 2. followed by infinitive: xxi 46 ἐμποιῆσαι τοῖς στρατιώταις ἀκολουθητέον εἴναι

ἔμπορος, ον, δ, *mercator, institor*, ‘a merchant’: xx 150, 151

ἔμπροσθεν, *ante*, ‘before’: vii 35 τὸν ἐπόμονον
ἔμφύειν, *inserere, innasci iubere*, ‘to implant’: vii 133 ἐνέφυσε (δοθέδι) τῇ γυναικὶ τὴν τῶν νεογυνῶν τέκνων τροφήν

ἐν:—I. of place, *in*, ‘in’: viii 14, 16, iv 103, ix 16, xviii 18, xix 10, 42, xx 157, xxi 12. *inter*, ‘among’: xi 45 εἴνοις ἐν φίλοις, iv 29 ἐν τοῖς καλλιστοῖς ἐπιμελήμασιν. *penes*, ‘in one’s hands’: vii 86 ἐν σοι πάντα ἔστιν, ‘every thing is in your power’. ‘in respect to’: xvii 22 ἐν τῷδε διαφέρονται. II. of the instrument or means: *per*, ‘by means of’: ii 87 ἐν τοῖς αὐτοῦ (ἀὐλοῖς) μανθάνειν, ‘to learn on his own flute’. III. of time, ‘during’: viii 94 ἐν τῷ σχολῇ, 95 ἐν τῷ πλῷ, xvii 19 ἐν τῷ χειμῶνι, 85, xi 46 ἐν πολέμῳ. *ἐν* φ, *dum*, ‘whilst’: xvii 69, xi 113 ἐν τῷ αὐτῷ χρόνῳ, xxi 17

ἐναντίον, *coram*, ‘in the presence of’: iii 3. c. gen. ἐπ τῶν φίλων

ἐναντιούσθαι, *adversari*, ‘to oppose’: iii 126 εἰ σοι δοθέδι μὴ ἐναντιοῖτο. *non patere*, ‘to refuse to obey’: xxi 26

ἔνδεια, *as, η, penuria, egestas*, ‘need’, ‘poverty’: xxi 115 ἀντὶ τῆς περιουσίας ἔνδειαν παρέχηται. *inopia*, ‘want’, ‘lack’: viii 11 ἀλυποτέρα αὐτῇ η ἐπ. τὸ δεόμενὸν τυπος μὴ ἔχειν χρήσθαι.

ἐνδεῶς, *parce ita ut nonnulla possint desiderari, paucis sumptibus*, ‘defectively’, ‘insufficiently’: II 44

ἐνδοθεν, *e loco interiore, domo foras*, ‘from within’: IX 28

ἐνδον i. q. *οἴκοι, domi*, ‘in the house’, ‘indoors’: VII 13, 25, 165, 166, 186, 188, XI 89. of a beehive: VII 180

ἐνδοξός, *ov, clarus*, ‘held in honour’: VI 48 ἐνδοξοτάτη πρὸς τῶν πόλεων v. l. pro εὐδοξοτάτῃ

ἐνεῖναι, *inesser, téχνη ἔνεστιν* ἐν τῷ βίπτειν XVII 41. τὰ ἐνόντα, ‘the contents of a house’, ‘property’, v. l. pro τὰ δυτα: II 21. Cf. Plat.

Rep. VI c. 4, p. 488 c χρώμενος τοῖς ἐνοῦσι, i.e. opibus

ἐνέκα, *gratia, causa*, ‘for the sake of’: II 49 ὡν ἔ., VII 63, XVII 84 τίνος ἔ., XII 42 τούτου ἔ., XIV 48 ἐπαίνου καὶ τιμῆς ἔ.

ἐνεργός, *ov, cultus, fruges fertens*, ‘productive’) (ἀργός: IV 69 ἔ. γῆ, 77, 116, 126

ἐνθα, *ubi*: IV 107. for ἐρθεν, unde: XVIII 7. ἐνθα μέν—ἐνθα δέ, *hic*—*illuc*, *apud alios*—*apud alios*: III 29

ἐνθάδε, *hic*, ‘here’: VII 9

ἐνθεν for ἐνθα: VI 6

ἐνθυμενσθαι, *secum reputare*, ‘to muse’, ‘consider well’: XVII 112

ἐνθύμημα, *atos, τό, sollerter cxcogitatum*, ‘a device’: XX 132

ἐνιαντός, *οὐ, ὁ, annus*, ‘the space of a year’, ‘a twelvemonth’: VII 192, IV 48 κατ’ ἐνιαντόν, *quotannis*, ‘yearly’

ἐνιοι, *ai, a, nonnulli, etc.*, ‘some’: IV 15 ἔ. τέχναι, VII 83 ἐνίους. O. gen. XIII 52 ἐνιαι τῶν φύσεων, XIV 24 τούτων ἐνια, IV 22 ἐνιαι τῶν πόλεων

ἐντοτε = ἐστιν δτε, *interdum*, ‘sometimes’: V 89, VIII 144 ἐνοεῖν, *cogitare, reputare*, ‘to consider’, ‘reflect’: XXI 1 ἐννοῶ ὡς εἰ...παρέσχησαι, XVIII 67 ἐννοῶ εἰ λέληθα ἐπιστάμενος, ‘I am thinking whether, etc.’

ἐνοικεῖν, *inhabitare*, ‘to dwell in’: IV 100 ἐν διπταις χώραις ἐνοικεῖ, 84 οἱ ἐνοικοῦντες, *incolae*) (οἱ φρουροί

ἐνταῦθα δή XV 19, ἔ. ηδη XVII 94

ἐντελής, *es, integer*, ‘complete’, ‘full’: XX 113 τὰς δακάρας—ἐντελεῖς

ἐντεταμένος (ἐντείνω), *intentus*, ‘on the stretch’, ‘eager’: XXI 56 προθύμους καὶ ἐντεταμένους εἰς τὸ ἔργον

ἐντεῦθεν, *ibi tum*, ‘thereupon’: X 11, XI 1

ἐντίθεσθαι, *imponere navi*, ‘to put on board’: XX 157 σῖτον εἰς τὸ πλοῖον ἐν θέμενοι

ἐντυμός, *ov, honorificus*, ‘honourable’: IV 72 ἔ. ἔδραις γεραρψειν

ἐντρίβειν, *infricare fucum, se fuco collinere*, ‘to rub in cosmetics’: PASS. ‘to be painted’: X 12 ἐντετριμμένην ψιμυθίω

ἐξάγεσθαι, *derivari*, ‘to be drawn off’: XX 61 ὡς τὸ ὕδωρ

ἐξάγεται τάφροις

ἐξαλιος⁷, *iov* (*alio*), *nimius*, *intempestivus*, ‘abnormal’, ‘extraordinary’: V 89 ἐξαλισιοις ὄμβροι

ἐξαλίνδειν⁸, ‘to give (a horse)

- a roll': xi 107 ἔξαλισας (*e volutabro*) τὸν ἵππον οἰκαδε ἀπάγει
- ἔξαμαρτάνειν, *imprudenter agere*, 'to make mistakes': iii 104
- ἔξανιστασθαι, *surgere*, 'to get up': x 53 ἔξανιστάμενοι ἐξ εὐηῆς
- ἔξαπατάν, *decipere*, 'to deceive completely', 'to take in': x 22, 38, 50, 52, 82 τὰς ἔξαπατώσας. PASS. *illici*: i 143 τοῖς ἔξαπατηθεῖσι
- ἔξαρέσκεσθαι, *placare*, 'to appease': v 14 ἐ. θεούς, 99
- ἔξειναι, ἔξεστιν, *licet*, 'it is in one's power': iv 24, viii 132 ἐ. πείραν λαμβάνειν, ix 100. ὅποταν ἔξη γ σοι, 'whenever you have the means', vii 227, 228. ii 49 ὥστερ ἔξεν σοι, quasi tibi liceat
- ἔξεργαν³, *prohibere*, 'to bar, prevent': iv 104
- ἔξελέγχειν, *erroris convincere*, 'to prove a person in the wrong': ii 65 ἔξηλεγξάς με
- ἔξεργάλεσθαι, *efficere*: xv 16 δητι δεῖ ἐ. ἔκαστα, xx 143 ἐ. χώρους, *excolere fundos ita ut nihil desideretur*. ἔξεργασμένος, *excultus*, 'fully worked', 'well tilled': xx 120 χῶρον ἔξειργασμένον, 123
- ἔξεράζειν, *explorare*, 'to examine', 'inspect': ii 4, viii 94, ix 88, 90. *indicare*, *patefacere*, 'to prove by test': xx 74, viii 67 δεόμενον θεραπειας ἔξετάσει ἡ ὄψις
- ἔξετασις, *ewas*, ἡ, *recensus*, 'a review': iv 48 ἔξετασιν ποιεῖται τῶν μισθοφόρων
- ἔξεστικός, ἡ, *ov*, *idoneus ad*
- explorandum*, 'competent to inspect': xii 109
- ἔξηγεσθαι, *docere*, 'to explain': ii 101 ἔξηγήσομαι σοι
- ἔξις, *ewas*, ἡ, *habitus*: vii 14 ἔξις τοῦ σώματος, 'a state of body'
- ἔξιτηλος³, *ov*, *fugiens*, 'fading', 'losing colour': x 24 πορφυρίδας ἔξιτηλον. [See cr. note on iii § 10 l. 79]
- ἔξικεδομεῖν³, 'to finish building': xx 167
- ἔξιμοιούσθαι, *similitudinem referre*, 'to become like': vii 172
- ἔξιργίζειν, *irritare*, 'to enrage': xvii 114 ἔξιργισάς με πρὸς τὴν ὑλὴν
- ἔξιρύττειν³, *effodere*, 'to dig up': PASS. xix 24 ἔξιρύττοιτο ἀν σκαπτώμενα
- ἔξιουσία, ἡ, *facultas*, *copia*, 'power to do', 'leave, permission': c. infin. ii 75 οὐδ' ἀναγρύζειν μοι ἔξιουσίαν ἐποίησας, v 32 ἔξιουσίαν παρέχων δύὲ ἀπίέναι, vii 148
- ἔξιφαλνειν³, *peritexere*, 'to finish weaving': vii 180 (*de favis apum*)
- ἔξω, *foris*, *non domi*: vii 175. τὰ ἔξω ἔργα, 'outdoor occupations': vii 126, 129, 141, 187 τῶν ἐ. ἐπιμελεῖσθαι. οἱ ἔξω, *alieni*, 'strangers') (οἱ δὲ συνόρτες: x 49. as prep. c. gen. vi 46 ἔξω τῶν ἔρυμάτων, 'outside the walls'
- ἔξιθεν, *extrinsecus*, 'from outside (the house)': vii 213
- ἴσικέναι (εἰκειν), *videri*, 'to seem': v 3 ἴσικε, xv 71, xx 162, vii 72 ὡς ἴσικασι
- ἴσιρτή, θις, ἡ, *dies festus*, 'a holiday': ix 86 κόσμον τὸν

*els ἔορτάς, ν 47 ἡ γεωργία
ἔορτάς πληρεστέρας ἀποδει-
κνεῖ (quam ultra alia ars).* [It is calculated that a space
of time equivalent to two
whole months was given up
at Athens to holidays.
The Scholia on Arist. Vesp.
v. 661, where the annual
pay of 600 dikasts is said
to amount to 150 talents,
says: *els ι' μῆνας λογίζεται
τὸν ἐνιαυτόν, ως τῶν β' els
ἔορτάς προχωρούντων ἐκά-
στῳ γάρ τριώβδον τοῦ μηνὸς
ιε' τοῦ μηνὸς τάλαντα ἔποιει]*
ἐπαγάλλεσθαι⁷, *gloriarī, ho-
nori ducere sibi*, ‘to pride
oneself on’: iv 125 ἐπη-
γάλλετο ἐπὶ τῷ χώρας ἐνερ-
γοὺς ποιεῖν

ἐπάγεσθαι, *applicare, uti*, ‘to
apply’: xvii 113 εὐ τὰς el-
κόνας ἐ.

ἐπαγωγός, ὄν, ‘attractive’: xiii
47 ἐ. πρὸς τὸ πειθεσθαι διδά-
σκειν

ἐπανεῖν, *laudare*, ‘to praise’:
xi 64, xii 91, xiii 68.
)(μέμφεσθαι, xi 141, 148.
)(ψέγειν, xvi 86. *prae-*
mio officere, ‘to reward’)(
ζημιούν: ix 85. *laudando*
incitare, ix 92, xxi 18.
PASS. xiv 88 τοῦ ἐπαινεῖ-
σθαι ἐπιθυμοῦντας ὑπ’ ἐμοῦ

ἐπανος, ου, ὁ, *laus*, ‘praise’:
xi 3, xiv 43 ἐπανου καὶ
τιμῆς ἐνεκα, xiii 51 πεινῶσι
τοῦ ἐ., 50 τῷ ἐ. παροξύνον-
ται

ἐπαίρεσθαι, *incitari*, ‘to be in-
duced’: with inf. and dat.
of the cause: xiv 37

ἐπακούειν, *auscultare*, ‘to give
ear to’: ix 2 ἡ γυνὴ ἔδοκει
σοι ἐπακούειν τι ὡν σὺ ἐσπού-
δαξες διδάσκων

ἐπαλωστής¹, οῦ, ὁ, *triturator*,
‘one who threshes with
oxen’: xviii 34

ἐπαμάσθαι, *accumulare*, ‘to
heap up’: xix 63 ἐπαμή-
σαιο δυ τὴν γῆν;

[from root *am* same as *em* in
Lat. *em-ere*, *ex-im-ere*, *ex-em-
plum*, *pra-em-iun*, *s-um-ere*
(from *sus-im-ere*), *vind-em-ia*;
the primary meaning is ‘to
take as in Odys. ix 247
γάλα ἐν ταλάροις αμησάμενος,
ν 482 εὐηὴν ἐπαμήσατο, II.
xxix 165 τὴν ῥά (κόπρον) κυ-
λινδόμενος καταμήσατο, He-
siod. Theog. 599 (speaking of
drones in a hive) ἀλλοτριον κα-
ματον σφετέρην ἐς γαστέρ' ἀμών-
ται.]

ἐπανέρχεσθαι, *repetere brevi-
ter*, ‘to recapitulate’: vi 11

ἐπαρκεῖν, *iuvare*, ‘to assist’:
ii 53 ἐπαρκέσειαν δυ,
ν 66 ἐπαρκεῖν δλλήλοις,
mutuo se iuvare

ἐπαύγεσθαι³, *adaugeri*, ‘to
grow’, ‘increase’: vii 237

ἐπει:—*temporal, cum, post-*
quam, ‘when’: c. ind. vii 62
ἐ. ἦδη χειροήθης ἦν, vi 87
ἐ. ἤκουον, xi 36. causal,
siquidem, ‘since’: xii 3, 8,
xix 87, 98. *ἐπει—γε*:
vii 41 [cf. Hier. vii 3,
Schömann ad Plutarch. Ag.
x 3 p. 128]. *ἐπειπερ*,
‘seeing that’: i 75

ἐπειδάν, *postquam*: with aor.
subj. i 159, vii 116, 182,
xi 95, 105, xv 1, xvi 14,
xvii 8, xviii 55, xix 41.
with pr. subj. vii 178 ἐ. ἡκγ,
viii 120 ἐ. κέηται, xv 7 ἐ.
ἡδηται. with perf. subj.
xix 40 ἐ. δρωρυγμένοι ἀστι
βόθροι

ἐπειτα (ἐπι, εἰτα):—1. of
mere sequence, *deinde*,
‘thereupon’, ‘then’: xx 155.

πρῶτον μὲν—ἔπειτα δέ: v
9. πρῶτον μὲν—ἔπειτα:
ii 35, v 23, vii 106. 2.
with a finite verb after
a participle: xvii 69.
sometimes to mark an an-
tithesis between the partic.
and verb, 'and then', 'for
all that', 'and yet': i 132
ποιεῖν βουλόμενοι—ἔπειτα
κωλύονται

ἐπερέσθαι, aor. 2 of ἔπειρεσθαι,
'to ask besides': vii 24 ὁ μ'
ἐπήρου

ἐπέρχεσθαι, supervenire, 'to
come into another's place':
viii 46 εἰς τὸ κενούμενον δει
ἐπέρχονται

ἐπερωτᾶν, interrogare, 'to ask':
vi 32. c. dupl. aco. xix
102. consulere deos, v 99
τοὺς θεοὺς ἐπερωτῶντας
θυσίαις καὶ οἰωνοῖς (per exta
et auspicia)

ἐπεισθαι, ducem sequi: vii 208,
viii 43, xxi 49. Hinc ol
ἐπόμενοι sunt milites: xxi
40. mente assequi, 'to
follow': xi 79 (where some
understand assentiri)

ἐπηλέγνης², οὐ, ὁ, advena, 'a
stranger': xi 20. See crit.
App.

ἐπί:—A. c. accus. I. of
Place, *ad*, 'to': iii 47 ἀξω
σὲ ἐπὶ τούτους, vi 69, 86,
iv 79, xx 126 ἐπὶ τὸ βέλτιον
λέναι, iii 79 ἐπὶ τὸ β. ἐπι-
διδόσσων, 110 ἀντίρροπον ἐπὶ¹
τὸ ἄγαθόν. in hostile sense,
'against': v 67 ἐ. τοὺς πολε-
μίους λέναι, 71. 'on to':
xix 122. II. *ad*, *proper-*
ter, 'for', 'for the purpose
of', 'with a view to': iii 51
ἐπὶ θέαν, viii 70, xvi 32,
ii 102 ἐπὶ τῷ (ad ignem
petendum) ἐλθόντος σου, 106,

iv 119 τοῖς ἐπὶ τὰ δώρα
κεκλημένοις, vii 176, xx 153
πλέουσιν ἐπὶ σῖτον. B.
c. gen. *super*, 'upon': xix
92 τὸ δοτρακὸν ἐ. τοῦ πη-
λοῦ δῶν καταθέναι. C.
c. dat. to denote the
purpose, object, mo-
tive: xiv 18, xx 70, 97,
101. the occasion or
cause: ii 25 ἐμὲ οἰκτείρεις
ἐ. τῇ πεντᾳ, xiv 19 ἡημούσθαι
ἐπὶ τοῖς κλέμμασι, iv 152
θαυμάζω ταῦτα ἐπὶ τῷ κάλ-
λει, xi 5 ἐφ' οἷς εὐδοκιμεῖς,
iii 62 ἐπὶ τῷ ἀγάλλεσθαι,
iv 126 ἐ. τῷ ποιεῖν ἐταγάλ-
λεσθαι, xxi 25 μεγαλυνομέ-
νος ἐ. τῷ ἐναντιούσθαι.
'over', 'in command of':
iv 140 ἐπὶ τῷ εὐωνύμῳ
κέρατι τεταγμένος, xx 102.
in, 'in the case of': vi
64 καλεῖν δυομα ἐπὶ τῷ,
'to apply a name to any
person', xiii 48. See n. in
Add. *praeter*, 'besides',
'in addition to': ix 78,
xv 6

[ἐπιβιοῦν¹, 'to live over',
'survive': aor. 2 ἐπεβίω,
coni. Cobeti, Hirschigi,
Mehler i 129 ubi vulgo
ἐβίωσεν]

ἐπιγρανόσκειν, animadvertere,
'to observe, notice': ix 72.
c. acc. et particip. viii 1

ἐπίγονος³, οὐ: vii 184 οἱ ἐπί-
γονοι, suboles, 'a breed (of
bees)'

ἐπιδεδράμηται (ἐπιτρέχει),
oratione percursum est: xv
13

ἐπιδεικνύειν or ἐπιδεικνύαι:

1. ostendere, indicare, 'to
shew', 'point out': xix 104.
c. acc. rei et dat. pers. iii 10,
83, 109, 118, iv 7, ix 10 τῆς

οἰκλας τὴν δύναμιν ἐπιδεῖξαι αὐτῷ, 20 διαιτητήρια ἐπεδείκνυον αὐτῷ κεκαλλωπισμένα, x 10, 35. seq. ὅτι: ix 22 τὴν οἰκλαν σύμπασαν ἐπέδειξα αὐτῷ οἵτινες ἀναπέπταται. 2. *exhibere*, ‘to exhibit’: x 60 καθαρὰν καὶ πρεπόντως ἔχουσαν ἑαυτὴν ἐπιδεικνύναι, 3 ἀνδρικὴν ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικός, unless we are to understand οὖσαν, in which case it will fall under 3, xvi 18 τὴν ἑαυτῆς δύναμιν ἐ., 22. 3. *exponere, docere*, ‘to prove’, ‘shew’: c. acc. et partic. iii 80 ἔχω ἐπιδεῖξαι τοὺς μὲν οὐκτὼ χρωμένους, ix 75 τοὺς δικαίους ἐπιδεικνύοντες πλουσιώτερον βιοτεύοντας, iii 12 τὸ δ' ἦν τὸ τούτου ἀκόλουθὸν σοις ἐπιδεικνύω τοὺς πολλὰ κεκτημένους—ἀνιψιμένους, 28, 59. seq. ὅτι: ix 97 ἐπιδεικνύων ὅτι—χρῆσθαι οὐδενὶ αὐτῶν ἔξεστιν. seq. ὡς: xiii 45 ἐπιδεικνύοντα ὡς συμφέρει αὐτοῖς πειθεσθαι, xvi 2 τοῦτο ἐπιδεῖξαι—ὡς οὐ χαλεπόν ἔστιν

ἐπίδηλος³, ον, *insignis*, ‘remarkable’, ‘distinguished’: xx 62 εἰ μηδὲν ἐπιδιδόντος σιντιδιδάσκειν, *addocere*, ‘to teach besides’: x 67

ἐπιδιδόνται, *proficere, incrementa capere*, ‘to advance’, ‘make progress’: iii 79 ἐπὶ τὸ βέλτιον ἐπιδιδόνται

ἐπιδοσίς, εως, ἡ, *incrementum, profectus*: xx 124 ἐπιδοσιν οὐκ ἔχειν, ‘not to admit of improvement’, 125, 128

ἐπιεικῶς, *sic satis, commode, ‘fairly’, ‘tolerably’*: ii 4 ἐπιεικῶς τῶν τοιούτων, xi 156 τάντον ἐπιεικῶς. [Demosth.

c. Dionys. § 9 ἐπιεικῶς ἔντιμον κατέλιπον τὸν σῖτον, Plat. Phaed. p. 80 οἱ ἐπιεικῶς συχνὸν χρόνον, Crito p. 43 οἱ ἐπιεικῶς πάλαι]

ἐπιέναι, *invadere*, ‘to attack’: iv 44 ἦν πολέμοις ἐπιλωσιν, viii 34 τοὺς ἐπιλογτας ἐπιθυμεῖν (θυμός), *cupere*, ‘to set one's heart upon a thing’, ‘to wish for’: c. gen. rei: xx 138 ἐπιθυμῆσαι τοιούτον χωρίου, xiv 38 τοῦ ἐπαινεῖσθαι ἐπιθυμοῦντας. c. inf. vi 25 ἀντὶ ἐπιθυμῶμεν πράττειν

ἐπιθυμία, *las, ἡ, appetitio, cupiditas*, ‘appetite’, ‘desire’: xiii 48 τῇ γαστρὶ αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις προσχαριζόμενος, i 159 τελεῖν εἰς τὰς αὐτῶν ἐ.

ἐπικαρίος, ον, *summi momenti*, ‘vital’: v 22 αἱ ἐπικαριώταται πράξεις, ‘the most critical operations’, xv 65 τὰ ἐπικαριώτατα τῆς τέχνης, ‘the most important particulars of their art’

ἐπικαίρος, ον, *opportunus*, ‘advantageous’: xx 44 προκαταλαμβάνειν τὰ ἐπικαίρα

ἐπικεῖσθαι, *superiacere, impositum esse*, ‘to be laid on’: xix 88 πῆλοι ταῖς κεφαλαῖς ἐπικείμενοι

ἐπικλημα⁷, *atros, τό (ἐπι, καλεῖν)*, *crimen*, ‘charge’: xi 19

ἐπικουρεῖν, *sublevare, mederi*, ‘to succour’, ‘come to the relief of’: xvii 98 ἐπικουρρῆσαι τῷ κατιλυθέντι σίτῳ

ἐπικουρία, ἡ, *adminiculum, fulcrum, remedium*, ‘succour’, ‘relief’: xvii 94

ἐπικουφίζειν γῆν, *allevare solum*, ‘to lift up the soil’:

xvii 99. *opibus suis sublevare*, 'to relieve': xi 62
τοὺς φίλους ἐπικουφίζειν
ἐπικρατεῖν, *sibi subicere*, 'to become master of': i 156
 ὡν ἀν ἐπικρατήσωσιν (sc. voluptates)

ἐπικαλύνειν, *impedire*, 'to be in the way of': viii 28
 ἔλαν **ἐπικαλύσωσιν** ἀλλήλους

ἐπιμανθάνειν, *addiscere*, 'to learn besides': x 67

ἐπιμέλεια, *as*, *ἡ*:—1. 'superintendence', 'surveillance': v 19 *τὸν τῷ ἐπιμελείᾳ γεωργοῦντας* i.e. *per alios*, viii 8, x 71, xii 8, 67 *ταύτην τὴν ἐπιμέλειαν διδαχθῆναι* i.e. *vilici scientiam*, xiv 9, xv 16, v 8, 81. 2. 'care bestowed on a thing', 'attention paid to it', 'diligence': xii 78, 85 *κερδαλέον ἔστιν ἡ ἐπιμέλεια*, vii 122, xii 8, xx 31 *στρατηγοὶ οὐ γνώμη διαφέροντες ἀλλήλων ἀλλὰ ἐπιμελείᾳ* (*sedula cura*). c. gen. v 8 *ἡ ἐπιμέλεια τῆς γεωργίας*, xii 80 *ἐπιμέλειαν τῶν κατ' ἄγρον ἔργων*, xi 117 *ταῖς τοῦ πλούτου ἐπιμελείαις*. with δπως: vii 35 *ἕην ὑπὸ πολλῆς ἐπιμελείας* (*parentum*) δπως *ἔλαχιστα ὄψοιτο*, xi 127 *εἴ τινα τούτου ἐπιμέλειαν ποιῆ ὅπως δύνη*. with ώς: xx 87 *ὅταν ὁ μὲν ἔχη τινὰ ἐπιμέλειαν* (*aliquam curam gerat*) ώς—ώσιν. *studium quod tractamus*, 'pursuit', 'industry': v 52 *ἐπιμέλειαν* *ηδῶ ταύτης*, vii 219 *ἀλλαι ἕδαις ἐπιμέλειαι* (*tunera, partes in administratione*) *ηδεῖαι σοι γίγνονται*

ἐπιμελεῖσθαι, *curam adhibere*, 'to take care': with the simple infinitive: xi 105 *ἐπιμέλομαι μὴ ἀποχωλεῦσαι τὸν ἵππον*, *sedulo facio ne equum claudum efficiam*, where see note. c. gen. et infin. xx 45 *τούτου ἐπιμελοῦνται οὕτω ποιεῖν*. absol. 'to be careful': ii 123, ix 4 *ὑποσχεῖτο ἐπιμελήσεσθαι*, xi 80, xii 48 *ἐπιμελεῖσθαι διδάσκω*, xx 116 *τοῖς ἐπιμελεῖσθαι δυναμένοις*, xii 58, 62, 91, xx 105, 116. with gen. of articular infinitive (G. M. T. § 92, 1, note 5): xi 84. with gen. of subst. iv 6, 32, 64, 85, 97, 101, vii 46, 166, ix 110, 112, 116, xi 49, 67, 99, 119, xii 71, xiii 2, 9, xv 39, 49, xx 88. followed by object clause with δπως and future: iv 76, 109, x 33, xii 45. with δπως and subjunctive: vii 194, 195, ix 80, xi 39, xv 3, xx 24. with δπως and opt. vii 218. with ἀν and opt. ii 68. with gen. and subj. with ώς: vii 182, xx 20, 22, 41 *τούτου ἐπιμελοῦνται ώς ἔχη οὕτως*. with δπως: iv 101, xx 50 *τούτου ἐπιμελοῦνται δπως ἀθροίζηται*. [Editors are not agreed whether ἐπιμέλεσθαι or ἐπιμελεῖσθαι is the proper form. Cobet, Dindorf and Francke are of opinion that the former only was used by Xen., but they have left the contracted form unchanged in several passages. I read ἐπιμελεῖσθαι ii 68, ix 112, 116, xii 59 but ἐπιμελόμενος iv 6, 14, v 41, x 33,

xi 49, 77, 80, xii 21, 91,
ἐπιμέλομαι xi 105, xii 62,
192]

ἐπιμέλημα, *atōs, tō, res quam quis curat*, ‘an industry’, ‘a care’: iv 30, vii 125, 197

ἐπιμελής, *ēs, sedulus, industrius*, ‘careful’, ‘attentive’)(ἀμελής: xi 40, xii 51, 54, 98, 106, xv 37. with gen. xii 89

ἐπιμελητέον δπως — γίγνηται, *danda est opera ut sit*, vii 194, 196. with gen. and δπως: vii 199

ἐπιμελητής, *ou, i. q. ἐπίτροπος, curator, ‘officer in charge’, ‘manager’*: xii 77. *praefectus urbis*, ‘warden’: iv 62

ἐπιμελητικός³, *ή, ৎ, ad curam idoneus*, ‘fitted for care of, managing’: xii 107

ἐπιμένειν, *i. q. ἐμμένειν, constantem esse, perseverare, ‘to continue, persevere in’*: xiv 32 ἐπιμένουσι τῷ μῇ ἀδικεῖν

ἐπιπέπτειν, *incidere, ‘to fall upon’*: xviii 47 *elkōs τὰ ἄχυρα ἐπιπέπτειν ἐπὶ τὸν σῖτον*

ἐπιπλα, *τά (τὰ ἔξ ἐπιπολῆς σκεύη), vasa, supellec*, ‘furniture’, ‘utensils’, ‘moveable property’: iii 13, ix 34, 48

ἐπιπλήττειν³, *obiurgare, ‘to chastise’, ‘reprove’*: xiii 70

ἐπιπολάζειν, *in superficie manere, radicem non agere denuo, ‘to lie on the surface’*: xvii 75 of weeds

ἐπιπολῆς, *adv. gen. of ἐπιπολή, in superficie, ‘on the surface’*: xvi 83, xix 24

ἐπιφρήτος⁸, *ou, i. q. ἐπιβήτος, infamis, ‘denounced’*: iv 11

ἐπίσκεψις, *ews, ḥ, inspectio, ‘inspection’*: viii 96. *consideratio, ‘reflection’*: ii 120

ἐπισκοπέμ, *inspicere, ‘to examine’*: ii 121, iv 53, viii 97, ix 85 νομοφύλακας οἵτινες ἐπισκοποῦντες τὸν ποιοῦντα τὰ νόμιμα ἐπαινοῦσιν. ‘to consider’: iv 36.

ἐπισκοπεῖν τοὺς κάμυοντας, *invitere aegrotantes, ‘to visit the sick’*, de medico xv 53. ἐπισκοπεῖσθαι i. q. ἐπισκοπεῖν, ‘to inspect’, ‘observe’: iv 67, x 68, xi 98 ταῦτα ἐπισκεψάμενος ὡς ἔκαστα γίγνεται. *considerare, disquerere, ‘to consider’*: iii 107, xvii 43 ἐπισκεψώμεθα τοῦτο, vi 76 ἐπισκεψάμην, ix 62. Hirschig would replace the middle by the active form of the present in iii 107, iv 67

ἐπιστασθαι, *scire, peritum esse, ‘to know’, ‘understand’, ‘be acquainted with’*: ii 84, xv 61 εὐθὺς ἀν ἐπισταῖο. *cum acc. i 15, 20, ii 71, viii 91, xii 24, xv 23, 42, xviii 4, 67, 76, xix 5, 13, 84, 105, xx 81. c. infin. ‘to know how to’, ‘to be able to’*: i 79, 81, 94, 96, 107, ii 77, 78, 86, vi 24, vii 31, x 67, xviii 24, 68, xix 96, 109, xxi 27, ii 80 ἐπιστηθῆναι. *seq. cl. rel. xv 17 εἰ μὴ τις ἐπισταῖτο ἀ δεῖ καὶ ὡς δεῖ ποιεῖν, 51. c. participio: xi 122*

ἐπιστάτης, *ou, ৎ, praefectus quicumque, ‘an overseer’*: xxi 55. *gubernator, ‘a pilot’*: xxi 21

ἐπιστατητέον³ (ἐπιστατεῖν) σοι τούτων, *praeesse eis oportet*

te, 'you must preside over them': vii 189
ἐπιστήμη, *ης*, *ἡ*, *scientia*, *cognitio*, *peritia*, 'science', 'knowledge', 'skill': ii 83
ἔτι τις οἰκονομίας, vi 18, 38, xv 4 ἐπειδὸν ἐπιστήμην κτήσῃ αὐτῷ, ὡς... ὀφελιμώτερα δὲ γίγνοιτο, xii 28 ἐπιτρόπου ἔτι. PL. *artes*, *disciplinae*, 'the arts', 'sciences': i 115, 119, iii 117 ἐπιστήμας ἐργάζεσθαι, iv 5, vi 25

ἐπιστημονέστερον, adv. comp. of *ἐπιστημόνως*, *peritus*, 'more knowingly': iii 108

ἐπιστήμων, *ou*, *sciens*, *peritus*, 'knowing', 'wise': xxi 29
 ἔτι ἄρχοντες. with object accusative: ii 116 ἔκαστα ἐπιστημονέστατος (G. § 158 note 3, Madv. § 31 b). with infinitive: xix 114. with gen. vii 222, 224, xix 119

ἐπιστρέφεσθαι, 'to go backwards and forwards to': iv 100 *εἰς ὅπος* (*χώρας*) ἐπιστρέφεται
ἐπισχύειν², *robur addere*, *vallidorem reddere*: xi 85.
 [Cf. *συνεπισχύειν*, 'to help to strengthen', Mem. ii 4, 6]

ἐπιτάττειν, *imponere*, *mandare*, 'to enjoin': vii 130 τὰ ἔξω ἐπέταξεν αὐτῷ ἔργα, ix 110, 112. c. dat. pers. et inf. *iubere*, 'to order' to do: ix 54

ἐπιτελεσθαι, *perfici*, *absolvi*, 'to be fulfilled, realised': xv 3

ἐπιτίθειος, *a*, *ou*, *commodus*, *quo opus est*, 'useful', 'necessary'. τὰ ἐπιτίθεα, *omnia ad vitam necessaria*,

commeatus, 'the necessities of life': vi 89, vii 115, xvi 16, xx 79. οἱ ἐπιτίθειοι, *amici*, *necessarii*, 'one's friends': xi 142

ἐπιτηδεύειν, *vitae institutum sectari*, *studere rei*, 'to practise a thing', 'make it one's business': c. acc. xi 36, xx 118

ἐπιτιθέναι, *imponere*, 'to impose', 'inflict': xii 111 δίκην τὴν ἀξιαν ἐπιθέναι τῷ ἀμελοῦντι, xvii 61 τῷ ἰσχυροτέρῳ πλεῖον βάρος ἔτι.

ἐπιτιμᾶν, c. dat. *reprehendere*, 'to censure': xi 144

ἐπιτρέπειν τινὶ τι, *aliquid alterius fidei et curae permittere*, *tradere*, 'to commit, entrust to another's care': i 13, iii 96

ἐπιτρέψειν, *oratione percurrere*, *leviter tractare*, 'to run over', 'treat lightly of a subject': xv 41 ἐπιτρέψειν πηκέναι. PASS. xv 13

ἐπιτρέπαμηται

ἐπιτροπεύειν, *vilici munus administrare*, 'to be a land steward': xii 42, xiii 3

ἐπιτροπευτικός⁴, *ἡ*, *ὄν*; *aptus ad subeundum munus vilici*, 'fit for the office of steward': xii 14

ἐπέτροπος, *ou*, *ὁ*, *vilicus*, 'a steward', 'factor': xii 11, 14, 20, 28, xiii 5, 8, 14, 18, 55, 66, xiv 3, xv 11, 36, xxi 54

ἐπιτυγχάνειν, *nancisci*, 'to meet with': c. gen. ii 20, xii 114 ἵππου ἐπιτυγχῶν διγαθοῦ

ἐπιφαίνεσθαι, *subito se ostendere*, *supervenire*, 'to appear suddenly': xxi 59 τοῦ δεσπότου ἐπιφανέντος ἐπὶ τῷ

ἔργον, i. e. *operariis ut inspiciat opus*
 ἐπιφιλοπόνεσθαι² θῆρας, *venationi studiose vacare*, ‘to devote one’s energies to hunting’: v 26 (where Dindorf reads θῆρας τέ τι φιλοπόνεσθαι)
ἐπίχαρις, δ., ἡ, *gratus, iucundus*, ‘pleasing’, ‘agreeable’: VII 200 ἐπίχαριτώτατον
ἐπιχεῖν, *affundere*, ‘to add to by pouring’: XVII 60 ἐ. ὑδωρ οὖν. PASS. XVII 89 ίλύος ἐπίχυθεσης, *limo superfuso*
ἐπιχειρέν, *suscipere*, ‘to undertake’ without any idea of effort: II 94, XIX 98. *conari*, ‘to attempt’: x 51
ἐπομέναι, *interponere ius iurandum*: abs. XX 169 λέγω ἐπομέσας (‘upon oath’). Cf. Her. VIII 5, 3, Xen. An. VII 8, 2 εἰπεν ἐπομέσας
ἐπονομάζεν³, *cognominare*, ‘to call by a name’: PASS. VII 89 καλὸν κάγαθὸν ἐπονομάζει μερον
ἐπωνυμία, *tas, ἡ, cognomen*, ‘surname’: XII 6 ἐπωνυμίαν...τὸ κεκλήσθαι
ἐπωφελεῖν, *adiuvare*, ‘to aid’: XI 53, 85 φίλους ἦν τινος δέωνται ἐ.
ἔραν, *amare*: PASS. XII 75 οἱ ἔρώμενοι, *amasii*. *vehementer cupere*, ‘to long’: c. inf. VI 67 ἔρω ἄξιος γενέσθαι
ἔργαζεσθαι:—I. *laborare*, ‘to work’, ‘labour’: XVII 105. of husbandry, *opus rusticum facere*: I 116, 147, 157, III 31, IV 86, VII 175, XV 60, XX 90, 108, 105. οἱ ἔργαζόμενοι, *operae rusticæ*, ‘labourers’: IV 117,

VI 47, XIII 15. c. acc. ἐ. γῆν, *colere*, ‘to till’: I 54, IV 90, XVI 47. *εἰργάσθαι* in pass. signification: XIII 45 *εἰργασμένη γῆ*. II. *tractare, exercere*, ‘to work at’, ‘practise’: c. acc. I 16, 127, III 118, IV 14, 24, V 40, VI 41, VII 112, XV 28 δέια τῆς τροφῆς ἐ., XVI 5, XVIII 71, XX 75. *facere*, ‘to do’, ‘perform’: VI 77, VII 18 τοῦ ἔργασομένου ἔργα. *efficere ut fiat*, ‘to cause’: XII 120

ἔργαστα, *as, ἡ, labor, occupatio, employment*: VI 38 ἔργασταν εἶναι κρατίστην γεωργίαν, 40 ἐ. ἥδιστη ἔργαστησθαι, VII 112 τοῦ ἔργασομένου τὰς ἐν τῷ ὑπαίθρῳ ἔργαστα. *elaboratio, confessio*, ‘a working at’, ‘making’: VII 121 η τῆς ἐσθῆτος, ἐκ τῶν ἔργων ἔργαστα. *cultura*, ‘a working’ (of the ground): V 68 τῆς γῆς η ἔργαστα

ἔργαστέον, *opus faciendum est*, ‘work must be done’: VII 188 οἱ ἀν [ἔργον] ἔνδον ἔργαστέον ἔ

ἔργαστός, *a, ov, faciendus*: XIII 12 ἔάν τὰ ἔργα μάθῃ ὡς ἔστιν ἔργαστέα

ἔργαστήρ, *ήρος, δ, operarius*, ‘a labourer’, ‘workman’ in husbandry: V 69, XIII 57, XX 85

ἔργατης, *ov, δ, servus opus rusticum faciens*, ‘a labourer in the fields’: IV 81, V 75, XX 88, XXI 61. *qui opus facit, qui artem exercet*, ‘a practitioner of an art’: IV 3 πασῶν τῶν τεχνῶν ἔργατας

ἴργον, *τό, res in qua tractanda versatur alicuius studium*,

'an occupation', 'employment', 'a work of industry', 'labour':—
 a. especially agricultural: iv 85 ὁ τῶν
 ἔργων ἐπιμελούμενος, 97 τῶν
 γεωργικῶν ἐ. ἐπιμελεῖσθαι,
 166, v 58, xv 56 τὰ ἐ. τῆς
 γεωργίας, xii 23 τῶν ἐ. προ-
 στατεύειν, v 57 ἐάν ύπὸ στρα-
 τευμάτων τῶν ἔργων στερη-
 θῶσιν, 96 θεοὶ κύριοι εἰσὶ τῶν
 ἐν τῇ γεωργίᾳ ἔργων, vii
 187, 114 ὑπαίθρια ἔργα, xii
 81 ἐπιμελεῖα τῶν κατ' ἄγρον
 ἔργων, 109 ἐφορατικὸν τῶν
 ἔργων, xiii 62, xv 5, xx
 28. τὰ ἔργα = 'the
 labour employed': xiv 8.
 b. of women's work: vii
 125 τὰ ἔνδον ἔργα, 40 ἔργα
 ταλάσια, 169 τὰ τῆς γυναικὸς
 ἔργα, 188, xi 2. c. of
 other occupations: xi 4,
 i 146 τὰ ὀφελίμα ἔργα, ii
 70 πλουτηρὸν ἐ., iii 9 ἐν τι-
 τῶν οἰκονομικῶν ἔργων, 82
 τῆς οἰκονομίας ἐ., 72 ἰδώτης
 τούτου τοῦ ἔργου (sc. ιππι-
 κῆς), ix 19 ἔργα φόδους δεό-
 μενα, vi 4 τῶν εἰρηνικῶν ἔρ-
 γων, xx 29 τῶν στρατηγικῶν
 ἔργων, iv 88 ἔργων πολε-
 μικῶν. work of bees: vpi 99, 170, 171. ἐν τῷ
 ἔργῳ εἶναι 'to be at one's
 work': xx 87. opus ab
 artifice elaboratum, 'a work'
 in the sense of 'that which
 is wrought': vi 74 τὰ δεδο-
 κιμασμένα καλὸν αὐτοῖς ἔργα
 εἶναι. munus, officium,
 'proper work', 'business',
 'function': i 8, 9. 'a
 task': iii 55, xx 98 τὸ
 ἥμασι διαφέρει τοῦ ἔργου
 παντὸς

ἔρειν (εἰρειν), dicturum esse:
 xi 25. fut. opt. vii 37

ἐροιη ex em. Cobeti, xxi 4
 εἰρηκας. ἐρηται, dispu-
 tando effectum est, 'it has
 been proved': i 75

ἐρρᾶσθαι, inf. aor. 2 of ἐρομαι,
 interrogare, 'to ask': c. acc.
 pers. vii 63, xi 22, xii
 115, xx 142 ἡρμηνη αὐτόν.
 interrogare de aliqua re,
 'to ask concerning a thing':
 xv 68 δτι ἐροιο τῶν καλῶς
 πεποιημένων, xi 127 ἐμελλον
 τοῦτο ἐρήσεσθαι ει ('whe-
 ther'), xv 9 οὐκέτι ἐρήσο-
 μαι περὶ τούτου ει, xix 95
 ὅτε ἡροιο με ει. In vii 37
 the old reading ἐροιο has
 been rejected in favour of
 ἐροιη fut. opt. of ἐρειν

ἐρημία, ἡ, solitudo, 'loneli-
 ness': v 34, where, how-
 ever, it may mean pascuum
 desertum, locus defensori-
 bus destitutus, 'a lonely
 spot'

ἐρημος, or, destitutus, 'want-
 ing', 'without': ii 87 ἐρη-
 μος συμμάχων

ἐριον, τό, lana, 'wool': vii 39
 ἐρια παραλαβούσα, 121 ἡ
 τῆς ἐσθῆτος ἐκ τῶν ἔριων
 ἔργασια, 193 ὅταν ἐρια εἰ-
 σενεχθῆ, 194. The plural
 only is used by Xen.

ἐρημηνέειν, iusta oratione per-
 sequi, oratione declarare,
 'to put into words', 'give
 utterance to': xi 185

ἐροιη (ab εἰρω logior): vii 37
 pro vulgato ἐροιο ex em.
 Cobeti

ἐρρᾶσθαι, perf. pass. of βών-
 νυμ, valere, 'to be strong',
 'to flourish': v 80 εὐ φερο-
 μένης τῆς γεωργίας ἐρρων-
 ται καὶ al δῆλαι τέχναι.
 ἐρρωμένος, η, or, valens, ro-
 bustus, 'sturdy', 'vigorous':

χ 34 ὅπως τὸ σῶμα ὑγιαῖνόν τε καὶ ἔρρωμένον ἔσται, κι 63 βαθεῖς τε καὶ ἔρρωμένους ἀνδρας, 120, κκι 41 ἔρρωμένοις ἀρχούτες. This is the only participle in Greek which is so thoroughly adjectivised as to admit of being compared, the comp. being ἔρρωμενέστατος ἔρυθριάν³, erubescere, ‘to blush’: VIII 4 δηχθεῖσαν καὶ ἔρυθριδσασαν

[from the root *Rudh* ‘to be red’, seen in Skt. *r̥ohitas*, *rudhria* (‘blood’), Lat. *ruf-us*, *raud-us* (*rod-us*, *rud-us*), *russ-us* (from *rudh-tus*), *rut-ilus*, *rub-ēro*, *rub-er*, *rōb-īgo* or *rūb-īgo*, Germ. ‘roth’, Eng. ‘red’, Icel. ‘raudur’.]

ἔρυθρός, ἄ, ὄν, *ruber*, ‘red’: χ 14 ὅπως ἔρυθροτέρα φανούστο τῆς ἀληθείας

ἴρυμα, *atros*, *τό*, *castellum*, *locus munitus*, ‘a fortified place’: VI 46 ἔξω τῶν ἔρυμάτων

ἔρυσιβη³, ης, ἡ, *robigo*, ‘mildew’, ‘the red blight’: V 89 αὐχούσιον καὶ ἔρυσιβας

ἴρχεσθαι, *ire*, *venire*, ‘to go, come’: note on tenses of, VI 80, VIII 141 ὅποι χρὴ ἐλθεῖντα λαβεῖν, VI 86 ἐλθεῖν ἐπὶ (‘after’) τινα, II 102 ἐπὶ πῦρ (‘to fetch’) ἐλθεῖντος, VI 89 ἥλθον ἐπὶ τὴν σκέψιν (*aggressus sum*), VII 85 ἥλθε πρὸς ἔμέ (*nupta in domum mariti*), III 61 εἰς ἀπορίαν ἐληλυθότας (*re-dactio*). of things sent or taken: III 110 ἔρχεται εἰς τὴν οἰκίαν τὰ κτήματα, i.e. *importanter*

ἴρωτάν, *interrogare*, ‘to ask’:

c. acc. pers. ς 99, ρ 61 ἔμετη ἡρώτα...ει (‘whether’), ς 107 περὶ ἀργυρίου ἔρωτῶν σε. 2. ‘to ask about’: κι 51 τούτων ὡς ἔρωτᾶς

ἴρωτημα, *atros*, *τό*, *interrogatio*, ‘a question’: κι 25, ς 73

ἴρωτησις, *ews*, ἡ, ‘a questioning’: ς 101

ἴρωτικῶς (ἴρωτικός, ἡ, ὄν, *ad amorem propensus*, ‘amorous’): ς 79 ἐ. ἔχουσι τοῦ κερδαίνειν, i.e. φιλοκερδεῖς εἰσι, ‘are passionately fond of the pursuit of gain’

ἴρωτής, ἥτος, ἡ, *vestis*, ‘dress, apparel’: VII 121 ἐσθῆτος ἔργαστα, IX 86 ἐσθῆτα δυδρὸς τὴν εἰς ἔορτάς

ἴρωτειν, *esse*, ‘to eat’: ρ 75 ἐ. ἦδιον, κι 78 ἐνειλέσθειν τις τὰ ικανὰ ἔχει

ἴρωτεμένος (σκέπτεσθαι), *de-liberatus*, ‘studied’, ‘calculated’, ‘planned’: IX 18

ἴστε, *usque dum*, of time up to which, ‘until’: ἔστι ἀν with subj. VII 177, ς 38. rarely employed with durative tenses, *quamdiu*, *quoad*, ‘so long as’: I 171

ἴταιρα, *as*, ἡ, *amica*, ‘a concubine’) (*γαμετή*, ‘a married woman’: I 87 ἔταιραν πράμενος

ἴτερος, *έρα*, *ερον*, *alter*, ‘one of two’: VII 154 ἀ τὸ έτερον ἐλλείπεται τὸ έτερον δυνάμενον, ς 11 πολὺ διαφέρειν τοὺς ἔτέρους (‘the one set’) τῶν ἔτέρων, 22

ἴτεριθάσεντο, *mansuetacta erat*, ‘she had been tamed’, plup. pass. from *τιθασεύειν*: VII 62

ἴτι:—1. temporal, with Present, *adhuc*, ‘yet’,

'still': xix 129. with F. u. *iam, diutius*, 'yet', 'longer': i 89 πῶς ἀντὶ ὀφελίμων εἶη; ii 110, x 59, xiv 34. 2. of degree, *porro, insuper*, 'still', 'further', 'moreover': xvi 64, ii 88 ἔτι δέ, iv 64, v 53 ἔτι δὲ πρὸς τούτους. *praeterea*, 'besides this': xv 3, 30 ἔτι πρὸς τούτους καὶ, xiii 13 ἔτι προσδεῖσθαι, xiv 4, xv 9. to strengthen comparatives, *etiam*, 'still': x 13 λευκοτέρα ἔτι. οὐκ—ἔτι, *non item, non iam*, 'not also', 'not after that': xix 89, xxi 70
ἔτοιμος, η, or, c. inf. *paratus, qui in promptu est*, 'ready', 'at hand': iii 18 ἔτοιμα χρῆσθαι, *prompta ad usum. ἐξ ἔτοιμον, statim, prompte*, 'off-hand', 'unhesitatingly': xiv 13

ἔτος, ovs, τό, annus, 'the year', as a natural epoch: vii 34 ἔτη οὕτω πεντεκαίδεκα γεγονήα, xvii 25 δὲ θεος οὐ τεταγμένως τὸ ἔτος ἀγει (annos dicit)

εὖ, bene, 'well': vii 152 εὖ πεφυκέναι, xi 40 εὖ πράττειν, 132 εὖ ποιῶ πολλούς, 185, ii 37, xiii 84 εὖ πάσχειν, xiv 34. εὖ μάλα, *egregie*, 'right well': xiv 82, xix 64

εὐάγωγος³, or, *docilis*, 'easy to lead', 'tractable': xii 88 καὶ πάντας εὐάγωγοι εἰς ἐπιμέλειαν (ἀδύνατοι παιδεύεσθαι εὐγνωστος³, or, *facilis cognitū*, 'easy of discernment': xx 78

εὐγώνιος³, or, *angulos habens ad angulum factos*, 'with regular angles': iv 148

εὐδαιμονήν, *felicem esse, florere*, 'to be well off, happy':

i 131, iv 171 ἀγαθὸς ὁν ἀνὴρ εὐδαιμονεῖς, xi 41 εὐδαιμόν, or, gen. *ovos, felix, beatus*, 'blest', 'happy': iv 170 δικαίως εὐ. εἴδηρος, or, *satis manifestus*, 'abundantly clear': impers. constr. xvi 80 εὐδηλον δτι, ix 24 (where, however, τὴν οἰκλαν may be understood). pers. constr. vii 55 εὐδηλος ἥν (ἡ γυνὴ) δτι οὐκ ἀμελήσει εὐδοκιμεῖν, *bene audire, laude florere*, 'to be well spoken of, famous, distinguished': xi 5 ἐφ' οἰς εὐδοκιμεῖς εὐδόκιμος, or, *spectatus, insignis*, 'famous': iv 119 Κῦρος εὐδοκιμώτατος βασιλεύς εὐδοξος, or, *probatus*, 'honoured': vi 48 εὐδοξοτάτη πρὸς τῶν πόλεων [εὐελλος, or: ix 25, *coni. Cobeti pro vulgato εὐήλιος*] εὐεξία, as, ἡ, *bonus habitus*, 'a good state of health': xi 82 εὐεξίαν καὶ ρώμην εὐεργετεῖν, *beneficium esse*, 'to shew kindness': xii 34 εὐεύρετος⁴ χώρα, *locus expeditus, in quo omnia sic disposita sunt ut facile reperiri possint*, 'a place where it is easy to find things': viii 114 εὐήλιος², or, *apricus*, 'sunny': ix 25 εὐήλιος οἰκλα εὐθύς, *illlico*, 'forthwith': x 26, xviii 53, 56, xix 119, xx 147 ἄλλον χώρον εὐθὺς ἀντεωρέστο. *statim ab initio*, 'from the first', 'at once': iii 79, vii 123 τὴν φύσιν εὐθὺς παρεσκεύασεν δὲ θεός εὐκρινῶς³, *ordine, distincte*, 'in good order', 'not confusedly': viii 125

εύμαθής, ἐσ, qui facile discitur, 'easy to learn': xx 78, xxi 4 τέχνη πασῶν εύμαθεστά- την

εύμάρεα³, ας, ἡ, *facilitas cum commoditate coniuncta*, 'fa- cility, convenience': v 44 χειμάσαι—θερμοῖς λοντροῖς, ποῦ πλείων εὐμάρεια; Cf. Plat. Lys. p. 204 δ εὐμά- ρεια ἡμῖν ἔστιν οἰσθαι, *facile nobis accidit ut putemus*, 'tis easy to fancy'

εύνοεῖν τῳ, *bene velle alicui*, 'to wish any one well': xii 80 τὸ εὔνοεῖν ἐμοὶ (domino) καὶ τοῖς ἐμοῖς πειρώμαι παι- δεύειν (τὸν ἐπίτροπον)

εὐνοια, ἡ, *benevolentia*, 'good- feeling': xi 45 εὐνολας ἐν φίλοις, xii 25 εὐνοιαν ἔχειν σοι δεήσει (τὸν ἐπίτροπον). ἀνευ γὰρ εὐνολας τὸ δικελος ἐπιστήμης γίγνεται; 39 εὐ- νολας ὄργανον ἄριστον

εὐνοϊκῶς ἔχειν πρὸς τινα, *bene- volo animo esse erga aliquem*, 'to be well disposed towards a person': ix 68

εὐνομεσθαι, *bonis legibus uti*, 'to be well regulated', 'have a good constitution': ix 82 ἐν ταῖς εὐνομουμέναις πό- λεσιν

εὖνος, οὐν, *benevolus, favens*, 'well disposed', 'a well- wisher': xii 41, vi 50 πολι- τας—εὐνουστάτους παρέ- χεσθαι τῷ κοινῷ, vii 202 εὐνούστεροι ἡ πρόσθεν so. servi dominis, ix 80, xii 37, 48 ἑαυτοῖς εὐνοι πάντες— διθρωποι

εὐπατρίδης, ον, ὁ, *bono loco natus*, 'of noble family': i 125 καὶ πάντα εὐπατριδῶν δοκούντων εἶναι

εὐπέτεια^{3,7}, ἡ, *facilitas et copia*,

'easiness of procuring': v 27 εὐπέτειαν τροφῆς

εὐπετής', ἐσ, *facilis*, 'easy': xii 75 εὐπετέσ ἔστι μαθεῖν εὐτόλεμος, ον, *bellicosus*, 'su- cessful in war': iv 2, 8

εὐτορεῖν, *opibus abundare*, 'to be well off', 'to thrive') (ἀπόρους εἶναι: xx 10

εὐτορία, ἡ, *facilitas*, 'freedom from embarrassment', 'solu- tion of difficulties') (ἀμη- χαντία: ix 5

εὐτόπος, ον, *opulentus*, 'well off': iii 61. *expeditus*, 'full of resources': ix 31

εὐπορώτεροι γίγνονται (*maiorem facultatem ha- bent*) πρὸς τὸ κακούργειν εὐπόρως, *facile*, 'readily': viii 59

εὐπραγία³, ἡ, *fortuna prospera*, 'well-doing', 'success': ix 78 τῇς εὐπραγίας αὐτῇ με- ταδιδόντες

εὐρίσκειν, *invenire*, 'to find': viii 111, 145, ix 38, xx 43. e. partic. *deprehendere*, 'to find that': ii 120 εὐρον ἐπισκοπῶν καὶ πάντα οἰκεῖως τῶντα γιγνόμενα. PASS.

vi 23 ὠφέλιμα δυτα ηύρι- σκετο. *comperire, ex- cogitare*, 'to find out', 'de- vice': v 53 ἐπιμέλειαν ἥδια ηύρηκεν, ix 6, xx 28 σοφόν τι εὑρηκέναι, 103 εὐρίσκον- τες προφάσεις. *lucrari*, *lucrum facere*, 'to gain', 'earn', 'procure': xx 145.

de rerum venditarum pre- tio, quaestum praebere, ven- di, 'to fetch', 'earn money': ii 17 πόσον ἀν οἱ εὐρεῖν τὰ σὰ κτήματα πωλούμενα; 20

εὐρύθμος, ον, *numerous, con- cinnus*, 'harmonious', 'grace-

ful': VIII 125 καὶ χότρας φημὶ εὖρυθμον φαίνεσθαι εὔκρη-
ρῶς κειμένας
 εύρωστος, οὐ, *robustus*, 'strong':
 vi 42 τὰ σώματα εύρωστό-
 τατα παρέχεσθαι
 εὖσκιος², οὐ, *opacus*, 'well-
 shaded': ix 25 ε. οἰκλα
 εὐφημεῖν, *bona verba dicere*:
 x 26 εὐφήμει, *bona verba,*
quaeso, 'hush!' 'say not
 so'
 εὐφραίνειν, *oblectare*, 'to cheer',
 'delight': ix 116, xx 127.
 PASS. εὐφραίνεσθαι: ix 69
 εὐφροσύνη, ἡ, *laetitia*, 'delight',
 'joy': ix 69 τῶν εὐφροσύ-
 νων μεταδιδόντες
 εὐχαριτός², δ, ἡ, *gratus*, *gratus*,
 'winning', 'agreeable': v 50
 τίς (τέχνη) φίλοις εὐχαρι-
 τωτέρα; cf.
 εὐχείρωτος, οὐ, *qui facile vinci
 potest*, 'easy to be overcome':
 VIII 25 τοῖς πολεμίοις εὐχεί-
 ρωτότατον
 εὐχεσθαί, *precari*, 'to pray':
 xi 48. o. inf. vii 48 εὐ-
 χόμενοι εὐδαιμονεῖν
 εὐχρηστός, οὐ, *utilis*, 'service-
 able': VIII 17
 εὐχρεώς, οὐ, = *euthroos*, *bene
 coloratus*, 'fresh-looking',
 'of healthy complexion':
 Η μιλτῷ ἀλειφόμενος x 35.
 εὐχροωτέρας φαίνεσθαι: x
 76
 εὐάντηρος, οὐ, *sinister*, 'left':
 iv 140 ἐπὶ τῷ εὐώνυμῳ κέ-
 ρατι
 ἐφεξῆς, *ordine*, 'in order', 'in
 a row', 'one after another':
 VIII 120 ἐπειδὰν ὑποδήματα
 ἐφεξῆς κέπηται, xii 53 ἐφε-
 ξῆς πάντες, *omnes omnino*,
 ad unum omnes, 'all in suc-
 cession'
 ἐφιστάναι, *praeficere*, perf.

ἐφέστηκα, *praesum*, *praefec-
 tus sum*, 'I am set over'.
 ὁ ἐφεστηκὼς, *praefectus*,
 'the person in authority',
 'the officer in command':
 xxi 54. of the queen-bee:
 vii 99 ἐπ' ἔργοις ἐφέστη-
 κεν, vii 180 ἐπὶ κηροῖς
 ἐφέστηκεν

ἐφορᾶν, i.e. ἐπισκοπέων, *in-
 spicere*, 'to overlook': iv 51
 τοὺς ἀμφὶ τὴν ἑαυτοῦ οἰκησιν
 αὐτὸς ἐφερε

ἐφορατικός, ἡ, δη, *ad inspici-
 endum aptus*, 'qualified to
 overlook': xii 108 τὸν δεσ-
 πότηρ ἐφορατικὸν δεῖ εἶναι
 τῶν ἔργων

ἔχειν:—Δ. Trans. I. *habere*,
tenere, *possidere*, 'to have',
 'to possess' as property:
 xvii 16, xx 5 περιττὰ ἔχε-
 σιν, i 129 δεσπότας οὐκ
 ἔχουσιν, ii 105 ὕδωρ οὐκ
 ἔχων, iii 8, 18, vi 56 ἀφθο-
 νως ἔχειν ὥρ δέονται, xi 73,
 xii 11, xiv 87, xvii 18, xviii
 70, xix 122, xx 21, 24, xxi
 44. of mental or bodily
 habits: ix 65 τὸ μημονικὸν
 ἔχειν καὶ τὸ προνοεῖν, xi 49
 πολλὰ ἔχεις πράγματα, xiii
 87, xii 26 εἴνοις ἔχειν,
 xx 86 οἱ ἐπιμέλειαι, xxi 66
 οἱ τι θίους βασιλικῶν, xiv 4.
 cum substant. ita ut verbi
 respondentis vim habeat,
 ἔχειν *alīas*, 'to be the
 subject of blame': iii 91,
 93, xi 146. 'to have in
 itself', 'admit of', 'involve':
 iv 18 δεσχολίας ἔχουσι, xx
 124 ἐπίδοσιν οὐκ ἔχειν, 125,
 128. *habere*, *scire*, 'to
 have mentally', 'to know',
 'understand': ii 8 συνδε-
 λενε ὅ τι ἔχεις ἀγαθόν, 101
 οὐσα ἔχω ἐξηγήσομαι, xi 99

ἔλαν ἔχω τι βέλτιον, xv 65
 ἡς ἔκαστος ἔχει τέχνης.
 with predic. acc. 'to keep
 so and so': xxi 31 τούτους
 αλογυνομένους ἔχουσιν.
 [Cf. Συρ. vii 2, 11 δυνήσομαι
 αὐτὸς πειθομένους ἔχειν.]

II. *gestare*, 'to wear': iv
 161 τοῦ κόσμου οὐ εἶχεν.

III. c. infin. *posse, habere*,
 'to have means or power
 to do', 'to be able': i 7
 ἔχοιμεν ἀν εἰπεῖν, ii 59 οὐκ
 ἔχω ἀντιλέγειν, iii 14 τού-
 τοις (τοῖς ἐπίκλονις) μὴ ἔχον-
 τας χρῆσθαι, 45, iii 80 ἔχω
 ἐπιδεῖξαι, 118, vii 145 οὐκ ἀν
 ἔχοις διελεῖν, viii 6 οὐκ εἶχέ
 μοι δοῦναι, 6 οὐκ ἔχεις δοῦ-
 ναι, 9, 10, x 61 εἰ τι ἔχοιμι
 συμβουλεῦσαι, xvi 18, xviii
 2, xix 97, xx 66, 67.

with predicate adjective:
 xi 27 εἰ τὴν ψυχὴν
 φύσει ἀγαθὴν ἔχοι. B.
 Intrans. se *habere* v. *ge-
 ttere, versari*, 'to hold one-
 self', i.e. 'to keep so and
 so': vi 34 τοὺς ἀμφὶ γῆν
 ἔχοντας, x 70 κατὰ χώραν
 ἔχει.

2. with adverbs of manner, *esse*, 'to be' or
 'to be circumstanced so and
 so': ii 47 ἔχειν ἀμελῶς, xxi
 42 ἀριστα τὸ σῶμα, vii 90
 ὡς βέλτιστα, viii 86 δυσλύ-
 τως, 102 δυστραπέλως, xii
 79 ἐρωτικῶς τινός, ix 68 εὐ-
 νοϊκῶς, i 88 κάκιον, 89, iii 87
 κακῶς, ix 90 καλῶς, xii 122,
 88 μετρίως, iii 69 ὁρθῶς, vi
 83 οὕτως, ii 88 οὕτω καὶ ἐμοὶ
 ἔχει, viii 28, 32, xvi 68,
 xvii 69, xx 42, xxi 5, x 59
 πρεπόντως, i 147 σφοδρῶς
 πρός τι. MED. *ἔχεσθαι*,
*proximum esse, proxime se-
 qui, pertinere ad*, 'to come

next to', 'to pertain to':
 vi 7 τὰ τούτων ἔχομενα.

ἴώρας, v. s. ὄφαν: vii 8
 θεός, *quamdiu*, 'as long as',
 with *du* and subj.: i 157 ἔως
 ἀν ὄφωσιν

Z

Ζεῦγος, τό, *boves v. equi iugales*,
 'a yoke of beasts': xvi 56,
 77. 2. *par, coniugium*,
 'a married couple': vii 102,
 105, 107, 153

Ζεῦξις: x 9

Ζεύς, δ., 'Zeus': vii 1 ἐν τῇ τοῦ
 Διὸς τοῦ Ἐλευθερίου στοφ
 καθήμενον

Ιημύλα, as, ἡ, *dannum, detrimentum*,
 'loss', 'damage': i 47
 τὰ βλάπτοντα ζημιὰν νομίζω
 μᾶλλον ἡ χρήματα, xvii 14
 πολλὰς ζημιὰς παλασαν-
 τες. *pœna*, 'punishment':
 xiv 27 οἱ νόμοι ζημιὰς εἰσο-
 τοῖς ἀμαρτάνοντις

Ιημοῦν, *danno afficerere*. PASS.
detrimentum accipere, 'to
 suffer loss': i 54, 59 εἰ τις
 ζημιεῖτο διὰ τὸ μὴ ἐπιστα-
 σθαι προβάτοις χρῆσθαι, ii
 122, viii 133 οὕτε τι ζημι-
 οθέντας. *punire*, 'to
 punish': ix 85 ἦν τις παρὰ
 τοὺς νόμους ποιῶν, ζημιοῦσι,
 xiv 29 οἱ νόμοι ζημιοῦσι
 τοὺς ἀδικοῦντας. PASS.
 xiv 19 ζημιοῦσθαι ἐπὶ τοῖς
 κλέμμασιν

ἴηγ (ζάω), *vivere*, 'to live': iv
 117. 'to be living': x 8
 ἐμοὶ ηδιον ζώσης ἀρετὴν
 γυναικὸς καταμαθάνειν ἡ εἰ
 Ζεῦξις εἰκάστας γραφῆ ἐπεδεικ-
 νειν. II. = *βιοῦν*, 'to
 pass one's life': vii 35 ἔξη
 ὑπὸ πολλῆς ἐπιμελεῖας, xix 5
 ἀφθόνως ζῶσι, xx 79 ζῆν

—*διευ τῶν ἐπιτηδειῶν.* with
ἀπό, *victum quaerere*, ‘to
live, subsist by’: v 6 ἀφ’
ῶν ἔωσιν. Cf. Arist. Lys.
625, Pad. 850

Ἴητεῖν, *quaerere*, ‘to seek for’:
viii 10 ἕητοῦντα μηδέ
νασθαι λαβεῖν, 144 ἀνθρω-
πον ἕητῶν — πρὸν εὐρεῖν.
interrogando perquirere, ‘to
enquire for’: vii 21

Ὕωγραφεῖν³, *pingere*, ‘to paint
from life’, ‘to limn’: xviii
68 ὕωγραφεῖν ἐπιστάμενος
Ὕωγράφος, ὁ, *pictor*, ‘a painter’:
vi 70 ὕωγράφους ἀγαθούς,
xix 112

Ὕφον, ου, τό, *animal*, ‘a living
being’: vii 105 ὕψων γένη,
xiii 31 τὰ μὲν ἀλλα ὕψα —
ἀνθρώπους δέ, xv 32 τῶν
ὕψων ὄπόσα... πραέα ἔστι
πρὸς τοὺς ἀνθρώπους

H

“H, disjunctive, ‘or’: i 28,
iii 68, 85, 103, iv 60.
ἢ—ἢ, *aut—aut*, ‘either—or’:
iv 74, vii 5, xi 140. in the
sense of *ei δὲ μή*, *aliоquin*,
‘or else’, ‘otherwise’: ii 34,
37. [Cf. Dem. de Chers. § 4,
§ 24, Andoc. de myst. p. 5, 33,
Xen. Anab. i 4, 16, Symp.
iv 19, Mem. i 7, 2, Thuc. i
78, 3, v 63, 3, Plat. Phaedr.
p. 237 c.] ἢ *ei* — ἢ *ei*,
vel si—vel si, *utrum—an*:
viii 99. πότερον — ἢ: v.s.
πότερον. ἢ, comparative,
quam, ‘than’: iv 98,
127, v 75, 96, vi 4, viii 83,
xxi 17 πλεῖον ἢ ἐν διπλασίῳ
χρόνῳ, i 119 ἀλλο τι ἢ.
ἀλλ’ ἢ: v.s. ἀλλά. ἢ,
confirmative, *sane*, *pro-*

fecto, ‘really’, ‘verily’,
‘in truth’: xx 170 ἡ μήν.
ἢ, interrogative, *nē*:
i 7, 12, iii 9, 106, vii 184,
xii 42, 80, xiv 3, xviii
43. ἢ—ἢ: i 12, xiii 3.
ἢ γάρ; *itane vero?* ‘is it
true that?’ iv 162. ἢ
(dat. sing. of relative pro-
noun ὃς, cf. *ταῦτη*), *qua* (sc.
via), *ea ratione qua*: iii 83.
quemadmodum, ‘how’, ‘as’:
xv 35 ἡ εἰπας, 36 ἡ ἔφησθα,
37, xix 97 ἡ δεῖ φυτεύειν,
102 ἡ με ἐπηρώτησας

ἢβāν, *in flore aetatis esse*, ‘to
be at one’s full powers’: i
157 ἢβāντας καὶ δυναμένους
ἔργαζεσθαι

Ὕγεισθαι, *viam praeire*, ‘to lead
the way’: ii 103 *ei* ἀλλοσε
ἢγησάμην. 2. *ducere*,
‘to hold’, ‘believe’: c. inf.
ii 24, iv 134, xvii 28, xviii
18, 29, xix 53, 61, xxi 78.
with attributive word added:
xiv 3 ἡ ἀποτετελεσμένον τοῦ-
τον ἢ γῆ ἐπίτροπον;

Ὕγειμῶν, *ónos*, ὁ, *dux*, *princeps*,
‘leader’, ‘chief’: vii 169,
174 ἡ ἐν τῷ σμήνει ὕγειμῶν
μελιττα, ‘the queen bee’
[cf. Cyp. v 1, 24 βασιλεὺς
ἐμοὶγε δοκεῖσι σὺ φύσει πεφυ-
κέναι οὐδὲν ἥττον ἢ ὁ ἐν τῷ
σμήνει φύδμενος τῶν μελιτῶν
ἥγειμῶν, Hell. iii 2, 28
ῶσπερ ὑπὸ ἐσμοῦ μελιτῶν
ὁ ἕγειμῶν], vii 210 τὰ τοῦ
ἥγειμῶν ἔργα

[Ὕγουν², *sive*: xix 71 cr.]

ἢδεσθαι, fut. ἢσθησόμαι, aor.
ἢσθην, *delectari*, ‘to take
delight’: ix 5 ἢδομένη
ἰσχυρῶς, xv 66 μάλιστ’ ἢ
ἢδοιτο, vii 17 ἢσθεις.
c. part. iii 68 δπως ἢσθῆς
ἰδῶν, xi 6 ἵνα διηγησάμενος

ἡ σθῆτος, xv 7 ἡδηται ἀποδεικνύων, xvi 16 ὅ τι ἡ γῆ ἡδοιοτο φύουσα καὶ τρέφουσα, i.e. *facile et sine labore ferre et nutritre posset*, 139 ἀκούσαντα ἡσθῆναι. c. dat. x 45, xx 56 οἰς ἡ γῆ ἡδεται ἡδέως, adv. *libenter*, ‘gladly’, ‘with pleasure’: v 41 ἡ. δέχεσθαι, vi 58 ἡ. ἀκούειν, vii 59, xi 10 ἡ. διηγεῖσθαι, viii 38 ἡ. θεᾶσθαι, xvi 45 ἡ. μανθάνειν, vii 29, xi 86 ἡ. πυθούμην ἄν. ἡδιον (*libentius*) ὄραν: x 41

ἡδή, *iam*, in ref. to the immediate past or the immediate future:—1. ‘already’: vii 62 ἐπει ἡδη χειροήθης ἦν, xix 2 θταν ἡ. γένηται, vi 8 μᾶλλον τι ἡδη ἡ πρόσθεν. *aliquando*, ‘ere now’: i 166, vii 64 ἄρα ἡδη κατενόησας; xi 150, xii 106 ἡδη εἶδον, xix 16, 20, 42 ἡδη εἶδες; 2. ‘forthwith’, ‘at once’: xii 2, xiv 35 τούτους ἡ. τῆς χρήσεως ἀποκαύω, 39, xv 22, xvii 22, 49. beginning and extending onwards from the present, ‘henceforth’: viii 126 ἡ. ἀπὸ τούτου, xiii 3, 13, xv 10

ἡδονή, ἡ, ἡ, *voluptas*, ‘enjoyment’: xx 125 ἡδονὰς παρέχειν, i 144 λῦπαι ἡδοναῖς περιπεπεμέναι

ἡδυπάθεια, ἡ, *voluptas honesta*, ‘luxury’: v 4 ἡ ἐπιμέλεια αὐτῆς (sc. τῆς γεωργίας) ξοκεν είναι ἡδυπάθειά τις ἡδυπάθειν (ἡδύς, πάσχω), *voluptatem percipere*, ‘to enjoy oneself’: v 8

ἡδύς, εῖα, ύ, comp. ἡδίων, superl. ἡδιστος, *suavis*, *iucundus*, ‘sweet’, ‘pleasant’: iv 149 δσματι ἡδεῖαι, v 49

τις τέχνη γυναικὶ ἡδίων; 51 κτῆμα ἡδιον, 52 ἐπιμέλειαν ἡδίω, 10 ἡδιστων δσμῶν καὶ θεαμάτων. c. inf. vi 40 ἐργασία ἡδιστη ἐργάζεσθαι, *iucundissima tractatu*, xv 28, vii 228 τὸ πάντων ἡδιστον. ἡδύ

ἐστι, *placet*: vi 14, xi 51. ἡδιον (sc. ἐστι): v 45. τὰ ἡδεα, ‘enjoymennts’: xiii 36 τῶν ἡδέων τι

ἡθος (*ἦθω*), *eos*, *tό*, *morum quae-dam proprietas*, ‘character’: xxi 67 ἔχειν τι ἡθούς βασι-λικού, xv 70 τὰ ἡθη γενναιο-τάτους

ἡκαν, *adesse*, ‘to have come’: vii 179 ἐπειδὴν ἡ ὥρα ἡκη, xxii 20 ἀνιδρωτὶ ἡκουσι

ἡκιστο, adv., *minime*, ‘least’: xvi 5 ἡ. ἐργαζόμενοι

ἡλικία, *as*, ἡ, *aetas*, ‘age’, ‘time of life’: v 78 ἡλικίαι τινες καὶ ἵππων καὶ ἀνθρώπων ἡλιος, *ou*, ὁ, *sol*, ‘the sun’: xvi 68 (*νεὼν*) διπτήρι πρὸς τὸν ἡλιον, xix 126 ὑπὸ τοῦ ἡλίου γλυκαλνεσθαι, xvi 76 διπτῷτο ὑπὸ τοῦ ἡ.

ἡλιοῦσθαι³, *sole aduri*, ‘to be sunned’: xix 125 σκιάζειν τὰ ἡλιούμενα (*οὐναρα*)

ἡμέρα, *as*, ἡ, *dies*, ‘day’: xi 82 ἀγαθὴ ἐστιν ἡμέρα ὡς ἀρετῆς ἀρχεσθαι, 31 ἀπὸ τῆς αὔριον ἡμέρας, xii 92 δὲ ὅλης τῆς ἡμέρας (*per totum diem*), xvii 77 ἐν μέσῃ τῇ ἡ.

ἡμερεναι, *diem solidum trans-igere*, ‘to spend the whole day’: iv 16

ἡμερινός, ἡ, ὁν, *diurnus*, ‘by day’: xx 40 φυλακὰς ἡμε-ρινάς, xxi 13 cr. π. ἡμερι-νὰς πλοῦς, *navigatio quae intra diei spatium absol-venda est*.

ἡμερος, α, or, *statis*, *domes-*
ticus, 'cultivated', 'not wild'
 Η ἡμέρα, *silvestris*: xvi 23
 τὰ ἡμέρα, *fruges sativae*
 τημόνος, ον, ο, *mulus*, 'a mule':
 xviii 28 βοῦς, ἡμιόνος,
 ἵππους

ἡμίσυς, εια, ν, *dimidius*, *semis*,
 'half'. τὸ ἡμίσυ is used
 substantively: xviii 56 μέ-
 χρι τοῦ ἡμίσεος τῆς ἀλω,
 xx 92

ἡμιφιεστένη, *amicita*: v. s. ἀμ-
 φιέννυμι
 ήν, i. q. έάν, στ, 'if so be that',
 always with conjunctive:
 i 79, xvi 17 ἢν δρα.
 ἢν τε—ήν τε, *sive—sive*,
 'whether—or': v 23, xi
 96

ἡνίκα, *quum*, *quando*, 'at the
 hour when': xi 88 ἡνίκ' ἀν-
 ξέδον καταλαμβάνομι
 ἥπερ, dat. of ὅσπερ, *quemad-*
modum, 'just as': iii 68,
 ix 7

*Ηρα, ας, ἡ, the Lat. *Iuno*:
 x 2 ἡ τὴν *Ηραν, xi
 112

ἡσυχος, αρ, *lentus*, 'slow,
 quiet': xvi 32 ἡσυχοι ('lei-
 surely') βαδίζοντες ubi v.l.
 ἡσυχῆ. Cf. Anab. iv 8, 11,
 Cug. v 3, 55

ἡττων, *minor*, *vilior*, 'worse',
 'inferior': xi 157 ἡττων
 λόγος, xiii 69 τὰ ἡττω ὑπο-
 δήματα. ἡττον, *minus*,
 'less': iv 76, v 101, vii 130
 ἡττον διωτόν, ix 47 ἡττον
 λαυθάρει, xiii 51 οὐχ ἡττον
 ἡ, iv 125 οὐδὲν ἡττον, xx
 166. οὐδὲν ἡττον ἡ,
nihil minus quam, 'not a
 whit less than', 'just as
 much as': ii 45, iv 96, 125,
 v 74, 96, vi 4, viii 91, xx
 150. c. gen. v 77 οὐδὲν

ἡττον οι δοῦλαι τῶν ἐλευ-
 θέρων

Θ

Θάλαμος, ον, ὁ, *cubiculum ubi*
torus genialis erat: ix 16

Θαλαττα, ης, ἡ, *mare*, 'the
 sea': viii 101 ἐν τῷ θ., v 84
 καὶ κατὰ γῆν καὶ κατὰ θ.

Θαλαττουργός³, οῦ, ὁ, *mare ex-*
ercens, qui *victum quaerit*
 in mari: xvi 31

Θάλπος, ους, τό, *aestus*, 'heat':
 θάλπη θέρους)(ψύχη χει-
 μῶνος v 17

Θαρινά⁷, *crebro*, 'often', 'fre-
 quently': iii 30 οἰκέτας θ.
 ἀποδιδράσκοντας

Θανατούσθαι, *morti addici*, 'to
 be condemned to death':
 xiv 21

Θαρρεῖν, *bono animo esse*: ii 8
 θαρρῶν συμβούλευε i.e. *sine*
metu, 'confidently'

Θάττον (comp. of *ταχύς*), *ce-*
lerius, 'with more despatch':
 ii 124, xix 46

Θαυμάζειν, *mirari*, 'to wonder':
 vii 209 θαυμάζοιμ' ἀν ει μή,
 mirum ni. *suspicere*, 'to
 regard with wonder': c. acc.
 iv 163, viii 96. followed
 by relat. adv. iv 146 ἐθαύ-
 μαζεύ αὐτὸν (τὸν παράδει-
 σον) ὡς καλὰ τὰ δένδρα εἴη.
 with obj. acc. and partcp.
 viii 39

Θαυμαστός, ἡ, δν, *mirus*, 'won-
 derful', 'marvellous': iii
 103 θαυμαστότερον (sc.
 ἐστι) εἰ τι ἐπίσταιτο, v 50
 θαυμαστὸν δοκεῖ εἴναι εἰ
 τις, ii 61 οὐθ θαυμαστὸν
 τοῦτο—στι

Θέα, ας, ἡ, *speciatio*, 'a view':
 iii 51 ἐπὶ θέαν, *ad spectan-*
dum, viii 70, xvi 32

Θέαμα, *atros, τό, spectaculum*, 'a sight', 'show': VIII 130 καλὸν θέαμα, v 11 ἡδίστων θεαμάτων

Θεᾶσθαι, *spectare*, 'to view', 'behold': III 48, 66, VIII 20, 73. *cum admiratione spectare*: VI 74, VIII 88 τίς οὐκ ἀνήδειος θεᾶσαιτο ὀπλίτας πορευομένους; abs. XX 99

Θεατής, *οὐ, δ, spectator*, 'a spectator': XII 21

Θεῖος, *α, ον, divinus, dei similis*, 'more than human': XXI 29 οἱ θ. ἄρχοντες, 73, 75) (ἀνθρώπων

Θέμις, *ἡ, fas*, 'law as established by custom': XI 43. i.q. δυνατόν, 'possible': XI 68. Hinc

Θεμιτός, *ἡ, δν, fas, licitum*: XI 39 οἱ θεοὶ οὐ θεμιτὸν ἐποίησαν εὐ πράττειν, 27 ἐστι θεμιτὸν ('it is possible') καὶ πενητι ἵττῳ ἀγαθῷ γενέσθαι, 28

Θεομαχεῖν³, *deo repugnare, in vita natura aliquid agere velle*, 'to resist divine necessity': XVI 14 οὐκέτι συμφέρει θεομαχεῖν, with reference to the laws of soil and climate which must be attended to in agriculture. Cf. Eur. Iph. A. 1409, Bacch. 45, 325, 1255, Act. Apost. XXIII 9

Θεός, *οὐ, δ, deus*, 'god', 'the deity': VII 124, 137, 157, 161, 163, 167, 170. οἱ θεοὶ (οἱ ἀνθρώποι: II 84, VII 168, XI 46, XI 3, XV 29. without the article: V 14, XI 52. of special gods: VII 72, VIII 100 ὅταν χειμάζῃ ὁ θεός (i.e. Zeus), 108, XVII 10, 15, 18, 25, XX 52. πρὸς τῶν θεῶν, *per deos*, 'in heaven's

name': VII 10, 57 πρὸς θεῶν, X 56. σὺν τοῖς θεοῖς, *ope deorum*, 'by the will, favour of the gods': VI 2, X 65, XI 120

Θεράπαινα, *ης, ἡ, ancilla*, 'handmaid': VII 40

Θεραπέλα, *as, ἡ, curatio, cultus*, 'attention', 'care': VIII 67 (de supellectile resarcienda), XX 58 (de terra colenda)

Θεραπεύειν (θεούς), *colere (deos)*, *venerari*, 'to do service to', 'worship' (the gods): V 105, XI 42. 2. *colere (terram)*, 'to till' (the ground): V 55. PASS. XVI 28. 3. *curare*, 'to take care of': IX 99 θ. τὰ δεσπόσινα χρήματα. *curare aegrotos*, 'to tend', 'wait upon' (the sick): VII 200, 201

Θεράπων, *οντος, δ, servus*, 'a servant': Ischomachus ad uxorem VII 229 ἔλευθερός οὐ σὸν θεράποντα ποιήσῃ, XII 104 ἐπιμελῆ θ.

Θερίζειν, *metere, messem facere*, 'to reap': XVIII 1, 11. *aestatem traducere*, 'to pass the summer': V 45 θερίσαι. Cf. Anab. III 5, 15

Θερισμός⁴, *οὐ, δ, messis*, 'reaping': XVIII 22

Θερμαίνεσθαι, *calefieri*, 'to be heated': XIX 72

Θερμός, *ἡ, δν, calidus*, 'hot': V 44 θ. λοντροῦ

Θέρος, *eos, τό, aestas*, 'summer': IX 21 τοῦ θέρους, XVI 55, 72 ἐν τῷ θέρει, V 17 θάλπη θέρους

Θητική, *ης, ἡ (τιθημι)*, *cella, conditorium*, 'a store-room': VIII 112

Θηλύνεσθαι⁵, *effeminari*, 'to be made womanish', 'enervated': IV 16

Θῆλυς, εια, υ, *muliebris*, 'female': VII 102 θῆλυ καὶ δέρρεν (*γεύγος*), 146 τὸ θήνος τὸ θ. ἢ τὸ δέρρεν

Θήρα, ας, ἡ, *venatio*, 'hunting': ν 26 θήραις ἐπιφιλοκονεῖσθαι

Θηρεύειν, *captare*, *auscupari*, 'to hunt after', 'to watch for': xx 100 αὖτας θηρεύων μαλακάς

Θηρόν, ου, τό, *fera*, 'a wild animal', such as are hunted: ν 28, 33

Θηριάδης, ες, *bellinus*, 'fit for wild beasts': XIII 46 θηριώδης παιδεία, *ratio qua bestiae coguntur obsequi*, sc. alliciendo cibis et puniendo

Θοινατικός², ἡ, ὁ, *ad solemnies epulas pertinens*: ix 44 τὰ θ., 'used on festive occasions'

Θράσος, εος, τό, *audacia*, 'courage': VII 142

Θρέμμα, ατος, τό, *omne animal quod alitur*, 'a nursling', 'creature': XX 126

Θύειν, *sacrificare*, 'to sacrifice': ν 14, xi 2, π 33 θύειν πολλὰ τε καὶ μεγάλα, 48 ἔθυσα

Θύρα, ας, ἡ, *ianua*, 'a door': IX 26 θύρα μέσαντος

Θυραυλεῖν³, *foris agere*, 'to live out of doors') (ἔνδον μένειν: VII 165

Θυσία, ας, ἡ, PL. 'offerings': ν 99 θυσίαις καὶ οἰωνοῖς

I

'Ιατρικός, ἡ, ὁν: I & ἡ ιατρική (sc. τέχνη), *ars medica*, 'surgery', 'medicine'

Ιατρός, οῦ, ὁ, *medicus*, 'a physician': XIII 8, XV 53

Ιδεῖν (*εἶδος*), *videre*, 'to see': πι 68 ιδῶν τι ἢ ἀκούσας, VI 80 δυτικά ιδούμε καλόν, τούτῳ προσήγειν, VII 1, x 12, XII 106, XXI 93. with double acc. xi 20, XII 91, XIII 68, XIX 16. *visere*, 'to visit', 'call on': XI 88, 89 εἰ τινα δεύμενος ιδεῖν τυγχάνουμε

Ιδιά, adv. (dat. fem. of *ἴδιος*), *privatim, per se*, 'privately' (δημοσίᾳ: XI 134)

Ιδιος, α, ον, *proprius*, *suis*, 'one's own': VII 220 ἀλλαὶ ιδιαις ἐπιμέλειαι, *ad te s. ad tuum officium pertinentes*, IX 116, XXI 54

Ιδιώτης, ον, ὁ, *homo privatus*, 'one in a private station') (τύραννος: I 111. miles gregarius, 'a private soldier') (στρατηγός: XX 33, XXI 85. c. gen. rei, *ruidis, imperitus*, 'unpractised, unskilled in': πι 71 ιδιώτης τούτου τοῦ ἑργου. Cf. Hier. I. 376 n., Plat. Protag. p. 345 Διατρικῆς ιδιώται

Ιδροῦν, *sudare*, 'to sweat': IV 166 πρὶν ιδρώσαι, XXI 18 ιδροῦντες

Ιδρώς, ωτος, ὁ, *sudor*, 'sweat': x 53

Ιέναι, *ire, venire*, 'to go', 'come': ν 67, XIII 10 ιών, XX 125 ἐπὶ τὸ βελτιων λόν, ν 62 λόντες εἰς τὰς—χώρας (hostiliter), VI 80, XX 43 σταυ διὰ στενοτόρων λωσι. Ιθι, *agedum*, a form of transition before an imperative: XII 94, XIX 12 ιθι δή, 20

Ικανός, ἡ, ὁν, of persons, *idoneus*, *qui potest*, 'competent', 'capable': c. inf. IV 43, ν 89, VII 26, 45, VIII 34, XII 22, 42, XIII 5, 17, XIV 2, XV 6. of things,

'enough': π 29. c. inf. π 26, v 24 *ἰκανωτάτη*. *idoneus*, 'sufficient for the purpose': vi 73, xi 119 l. *τεκμήρια*, xviii 14 ἵνα l. τὰ ἄχυρα μᾶλλον γίγρηται (where, however, Sturz takes *ἴκανὰ μᾶλλον* as = *ἴκανώτερα*, *plures paleae*)

ἴκανῶς, *satis*, *plane*, *ita ut par est*, 'enough', 'perfectly', 'adequately': ii 9, 13 l. *πλούτειν*, iv 88 *ἴκανῶς ἀρήγη*, vi 54 l. *πεπεῖσθαι*, xi 2 l. *ἀκτοκέναι*, xv 35 l. *καταμεμαθηκέναι*, xvi 28 l. *ἀποτεθαρηκέναι*, xix 25 l. *ἴκανῶς οἶσθα*

ἱλασκεσθαι, *placare*, *propitium sibi reddere*, 'to appease', 'make propitious': v 102 *τοὺς θεοὺς* l.

λύγ³, *ύος*, *ἡ*, *limus*, 'mud', 'slime': xvii 89

ἱμάτιον, *οὐ*, *τό*, 'de *pallio* raro legitur apud *Xenophonem*' (Sturz), vii 39 *ἔρια παραλαβοῦσα* l. *ἀποδεῖξαι*. τὰ *ἱμάτια*, *vestes*, 'clothes': iv 158 *τῶν ιματίων τὸ κάλλος*, vii 194, x 73, xiii 56, xvii 20 *παχέα ιμάτια*

ἴνα, final conjunction, *ut*, 'that', 'in order that': vi 12, xi 11, 30, xii 9, xv 54, xviii 14, 16, 61, xx 107

ἴππαζεσθαι, *equitare*, *equitando se exercere*, 'to take horse exercise': xi 101 *ἰππασάμην* *ἴππασιν*. ὁμοιοτάτην *ταῦς ἐν τῷ πολέμῳ ἀναγκαλεῖς* *ἴππασις*

ἴππασία, *as*, *ἡ*, *equitatio s. decursio equestris*, 'riding', 'horse exercise': xi 101 *ἴππεύς*, *ἐώς*, *ὅ*, *eques*, 'a rider': iv 88, viii 27, 30, 41, ix 91

ἴππικός, *ἡ*, *ὅν*, *equester*, 'of horsemen': vii 60 l. *ἄγωνα*.

II. *rei equestris peritus*, 'skilled in riding') (ἄφιπτος: xi 121 ἐν τοῖς *ἴππικωτάτοις λεγόμενον*. *ἴππικώτατα*, *adv.*, *ita ut decet rei equestris peritissimos*: xxi 44. *ἡ* *ἴππικη*, *res equestris*, 'riding', 'horsemanship': iii 59 *ἀφ' ιππικῆς εἰς ἀπολανέληλυθότας*, 61 διὰ τὴν l. *εὐπόρους δύτας*, 70 *ἰππικῆ χρῆσθαι*

ἴπποκόμος, *οὐ*, *ὅ*, *equorum curator*, *equiso*, 'a groom': xi 23

ἴππος, *οὐ*, *ὅ*, *equus*, 'a horse': i 49, ii 76, iii 78, v 24, 30, 104, ix 91, xi 20, 25, 27, 92, 106, xii 117, iii 73 *ἀγαθὸς* l., xii 114, 116, v 23 *σὺν ιππῷ ἀρήγεις τῇ πόλει*. *οἱ ιπποι*, *equorum genus*: v 29, x 46, xii 116, xviii 28, ii 76 *ἴπποις χρῆσθαι*, 77

ἴπποτροφία³, *as*, *ἡ*, *sumptus in equis alendis*, 'a keeping of horses' for the service of the state: ii 40

ἴσασι, *sciunt*: xx 76, v. s. *εἰδέναι*

ἴσος, *ἡ*, *οὐ*, *aequus*, 'equal': xiii 65 *τῶν ίσων τυγχάνειν*. *δι' ίσου*, *aequo intervallo*, 'at equal distance': iv 147

ἴσταναι, *sistere*, *statuere*, *erigere*, 'to set upright', 'support': xix 123 *ἀπτελος ἀναβαίνουσα...διδάσκει ίσταναι αὐτήν*. *PASS.* viii 30 δ *τρέχων τὸν ἐστηκότα*, xviii 7 *στὰς ἔνθα πνεῖ ἀνεμος*

ἴστρος, *οὐ*, *ὅ* (*ίσταναι*), 'the web-beam', hence *tela*, 'the web': x 66 *πρὸς τὸν ίστρὸν προσστᾶσαν*

ἴσχυρός, *ἅ*, *ὅν*, *robustus*, *vali-*

dus, 'strong') (ἀσθενής: xvii 60 ἀνθρώπῳ τῷ ἰσχυροτέρῳ πλεῖστος βάρος ἐπιτιθέναι. of a plant: xix 61 *ἰσχυρὸν τὸ φυτόν ἀντίγονομα βλαστάνειν.* of wine: xvii 59 τῷ οἴνῳ τῷ *ἰσχυροτέρῳ πλεῖστον ἐπικεῖν* ὕδωρ. of soil: xvii 56 ἄρα τὴν πάχυτέραν γῆν (*λέγεται*) ὅπερ *ἰσχυροτέραν*; i.e. cui plus sementis credi potest, 64

ἰσχυρῶς, *vehementer, valde, 'very much', 'mightily'*: c. verb. iv 81 *ἰσχυρῶς ἐπιμελεῖσθαι*, 39, xiii 2 *ἰσχυρῶς τινὶ παριστάναι*, xii 5 *φυλάττει. ἰσχυρῶς*, vii 110 *σαλεύειν* *ἰσχυρῶς*, ix 5 *ἡδομένη* *ἰσχυρῶς*. c. adj. xi 56 *δυνατοῦ* *ἰσχυρῶς. ἰσχυρότατά γε* in affirmative reply, *maxime vero, 'most certainly'*: i 109

ἰσχύς, *ύος, ἡ, robur, vis, 'bodily strength'*: v 19. of soil: xvii 72 *ἰσχὺς αὐτῷ* (sc. τῷ γῇ) *ἐγγίγνεται*

ἰσώς, *projecto, used to soften a positive assertion*: iii 69, 90, vii 167, 197, xi 124, 159, xv 22. *ἰσώς*, with ἀν and opt., *fortassis, 'probably'*: ii 95, iv 37. with verb not expressed: xix 113

K

Κάγω, i.q. *καὶ ἐγώ*: xi 6
κάειν, *accendere, 'to kindle'*: xvii 21 *πῦρ κ.*

καθά (*καθ' ἀ*), *quomodo, 'just as'*: xv 85

καθαίρειν, *purgare, 'to clean'*: xx 53 *καθαίρειν τὴν γῆν. purgare ventilando, 'to se-*

parate the chaff from the grain': xviii 41 *καθαροῦμεν τὸν σῖτον λικμῶντες, 55 ἐπειδὰν καθήργει τὸν σῖτον*

καθαρός, *ἀ, ὁ, de loco, purus, expeditus, vacuus a rebus prospectum aut progressum impedientibus, 'clear', 'open'*: viii 131. of corn: xviii 58 *τὸν καθαρὸν* (*σῖτον*), i.e. *ventilatione purgatum*. *ο. gen. 'clear from'*: xvi 65 *ὑλῆς καθαρὸν γῆν*, xx 107. *non fucatus, 'genuine'*: x 48 *σῶμα καθαρόν, 77 ὄψις καθαρωτέρα*

καθεύδειν μετά τῶν, *dormire cum aliquo, de coniugio, 'to cohabit'*: vii 67
καθῆσθαι, *sedere, 'to sit'*: vii 2, 4, viii 50. *'to lead a sedentary life'*: iv 15, vi 36; x 64, 81

καθιστάναι, *collocare, 'to set', 'station'*: ix 38 *φυλακᾶς κ. ἡμεριὰς καὶ νυκτερινᾶς. constitutere, creare, 'to appoint'*: vii 162. *PASS. iv 93. with two acc., predicate and obj. iv 62, 76, xii 47, 77, xiii 55. intransitively: xvi 31 καταστήσαντες ἐπὶ θέαν, inhibita navi [cf. Anab. i 8, 16 ἐπιστήσας sc. τὸν ἱππον]. PASS. aor. 2, 'to be brought into a certain state': ii 50 μὴ εἰς πολλὴν ἀπορίαν καταστῆς (redigaris)*

καὶ—*A. copulative, et, 'and', joining single words and sentences to others preceding: xii 30 ἔμοι καὶ τοῖς ἔμοις, i 4, iii 42 αὐτῷ καὶ τῷ οἴκῳ, 91 τὰ καλὰ κάγαδά, iv 42, i 155 μώρων καὶ δα-*

πανηρῶν, 170 τὰ σώματα καὶ τὰς ψυχὰς καὶ τοὺς οἰκους, II 28 τὸ σὸν σχῆμα καὶ τὴν σὴν δόξαν, I 149 ἐργάζεσθαι καὶ μηχανᾶσθαι, II 37, 50, 65, 67, III 53, IV 15, II 102 ἐπὶ πῦρ ἀλθόντος σου καὶ μὴ δύντος (sc. πυρὸς) παρ' ἔμοι, V 90, XX 48. ‘and’, in the sense of ‘and yet’: III 14, 64. to add epithets after πολύς: III 13 πολλὰ καὶ παντοῖα, IV 149 δυσμαὶ πολλαὶ καὶ ἡδεῖαι, XIV 82 πολλοὶ καὶ φιλοκερδεῖς δύντες. repetition of *καὶ* in same clause due to collocation of words: V 35. καὶ οὐτός, *hic idem*, *et hic quidem*, ‘and this too’; used to emphasize some quality or fact in reference to what precedes: II 36, III 29. καὶ ταῦτα, *idque*, *et quidem*, *imprimis*, *praesertim*, ‘and that too’, ‘withal’, ‘all the while’, with the participle when it stands in an adversative relation: VIII 144, XI 15, XVII 39, XX 156. II. καὶ—καὶ, *cum—tum*, *qua—qua*, ‘not only’, ‘but also’, ‘as well as’, where clauses of a different nature or parallel to each other are to be connected (*cum de duabus rebus unum aut duo de una praedicantur communiter*): II 42, IV 6, 11, 58, 107, 155, V 70, 84, 103, VI 27, 49, VII 48, 48, 89, 122, 233, VIII 92, 112, IX 17, XII 91, 108, XIII 39, XIV 42, XVIII 18, XX 2, 39, 118, 121, 123, XXI 47. τε καὶ, where two notions are in close connexion: I 141, II 33, IV 14, 29, 81, 102, 152,

VI 38 καλός τε κάγαθός, 65, XI 125, VI 44, 47, VII 70 οἶκου τε καὶ τέκνων, 91 ἐκ τοῦ καλοῦ τε καὶ δικαίου, 122 τά τε ἔνδον καὶ τὰ ἔξω, 133, IX 19 ἔργα τε καὶ σκεύη, XI 63 βαθεῖς τε καὶ ἐρρωμένους, XV 29 θεοῖς τε καὶ ἀνθρώποις, XX 63 ὑγροῖς τε καὶ ξηροῖς, 72 τοὺς κακούς τε κάγαθούς. τε—καὶ—καὶ: I 189, IV 158, V 45, VII 177. τε—καὶ—καὶ—καὶ: II 40. ἀλλας τε καὶ, *cum alias*, *tum praesertim*, ‘especially’: X 79, XV 77. ἀμα—καὶ: X 71. ἀμα τε—καὶ: V 4. ἀμα—καὶ—καὶ: VIII 22. κάν, *et si*, ‘and if’: I 49, IV 88, XI 90, XVII 62. κάπετα (καὶ ἔτετα): VIII 55. καὶ—γε, *et certe*, *et adeo*, ‘and what's more’, in replies ‘yes and’: I 16, 23, 34, 49, 74, 99, 102, 152, III 23, 34, IV 128 (interpositio septem vocabulisi), VII 195, VIII 4, 23, XII 63, 102, X 13, 56, XVI 62, XVII 57, 80, XVIII 28, 27, 42, XX 90. καὶ—δέ, *et vero*, *insuper etiam*, ‘and further’, ‘nay more’, ‘and indeed’ (according to Krüger *καὶ* is ‘also’ and *δέ* ‘and’, but with Hartung the reverse): I 85, 140, IV 7, 79, V 38, 74, 77, 91, VII 117, 147, 162, 179, VIII 128, IX 20, 22, 71, 74, 76, 88, 92, X 61, 63, 76, XIII 39, XVI 21, XVII 76, 90, XVIII 12, XX 48, 58, 136, 162, XXI 69. καὶ—δέ τοι: VIII 47. III. καὶ, prefixed to interrogatives like the English ‘and’, which we use when stopping a speaker with an abrupt urgent question:

καὶ τις i 134, iii 46, vii 83, 92, 96, ix 1; *καὶ ποῖος* vii 171; *καὶ πόσον* ii 16; *καὶ πῶς* i 130, ix 8, xi 155, xii 82, xiii 20. in affirmative replies: *καὶ πάνυ γε* iii 11, xi 50; *καὶ μάλα γε* vii 53; *καὶ σφόδρα γε* iii 34. *καὶ—δῆ*, where a thing, on which special emphasis is laid, is subjoined, ‘and in particular’: ii 93, xi 16, xix 91. *καὶ—γε δῆ*: v 104. *καὶ δῆτα*, *ac profecto*, ‘and let me tell you’: xi 22 (cf. Arist. Av. 511, 1670, Ran. 52, Eccl. 378, 885). *καὶ—μέντοι*, *et vero*: iv 12, 168, viii 7, x 61, 63, xi 17, xx 142 [cf. Arist. Ach. 1025, Ran. 165, Vesp. 746]. *καὶ τούνων*, ‘and withal’: v 8, x 5, 43, xvi 36, xvii 38.

B. as an adverb, influencing and emphasizing single words or clauses which it precedes, *etiam*, *vel*, *adeo*, ‘also’, ‘even’, ‘in fact’, ‘especially’: i 12, 21, 28, 33, 38, 58, 91, 144, 147, 152, ii 52, 84, 88, iii 17, 26, 28, 31, 47, 116, iv 16, 125, v 10, 78, vi 7, 45, 67, 69, vii 51, 185, x 29, xi 27, 69, xii 27, 62, xiii 45, xvi 23, xvii 45, xviii 70, xix 76, 83, xx 126. *ἄλλα καὶ*: xx 6, 46, xxi 71, etc.; *ἄλλα καὶ δέ* xi 126; *οὕτω καὶ* xv 70, xx 36. *καὶ πάλαι*, *iampridem*: xix 117. viii 90 *καὶ ἀπών*, ‘even in his absence’. *εἰ καὶ*: xi 136. *καὶ εἰ*: i 20, ii 82. *καὶ εἰ—καὶ εἰ*, *sive—sive*: ii 102. *καὶ εἰ μή*: i 20, 30, ii 82.

οἷον καὶ: xxi 12. *κανεὶς* = *καὶ ἐδύ*, *etiam si*, ‘even if’: i 49, viii 44, 120. xiv 34 *δῆμας καὶ εὐ πάσχοντες* ἔτι ἀδικεῖν πειρωμένους. xv 30 *ἔτι πρὸς τούτοις καὶ*. *καὶ νῦν*, *nunc quoque*, ‘even now’, ‘as it is’: vi 7. *καὶ* for *οὕτω καὶ*: xviii 70 [cf. Matth. vi 10, Acts vii 51, v.s. *οὕτω*]. *δὲ καὶ*, ‘and also’: iv 118, v 35 (?), 66, 78, vi 47, vii 108, 120, viii 32, 123, ix 26, 44, x 68, 69, xi 147, xv 48, xx 133. *οὕτω δὲ καὶ*: xv 48, xx 100, xxi 53. *ώσαντως δὲ καὶ*: vii 121. *καὶ*, ‘at all’, expletive after interrogatives: xii 21 *τί αὐτὸν καὶ δεῖ ἀλλο ἐπίστασθαι*; usually after interrogatives it has the force of *praeterea*, Porson ad Eur. Phoen. 1573. *καὶ*, cumulative in each of double-membered or correlative clauses: *οἱ μὲν καὶ οἱ δὲ καὶ* i 126, xiv 15, xviii 73, xix 57; *ωστέρ καὶ οὕτω καὶ* vi 15, ix 114 [cf. Mem. i 6, 8, iii 5, 13, Anab. ii 1, 22, and other examples quoted by Stallbaum on Plato Apol. p. 22 d]. in antecedent and relative clause: i 14. *καὶ*, to emphasize adverbs of intensity: *καὶ πάλαι σοι ἔλεγον* xix 116; *καὶ πάνυ* i 124, 137, 148, 152, ii 15 *καὶ πάνυ οἰκτείρω*, 101, iii 53 (?), 61, viii 105, xi 9, xii 83, xiii 2. in replies: xiv 12, xvi 36. *κανεὶς* = *καὶ ἐν*: xii 23 *κανεὶς δυνατηρ*, xviii 64 *κανεὶς ἄλλοι δύναντο διδάσκειν*. *καὶ γάρ*, *etenim*, ‘for in fact’, where

the *καὶ* relates to the whole sentence: iv 10, 90, v 12, 88, 218, viii 18, xi 32, 55, 118, xii 20, xv 36, xvii 46, xix 85, xx 151. where *καὶ* belongs to the word following *γάρ*: v 21, vii 88. [Cf. Soph. Trach. 92, Eur. Heracl. 886, 998, Ion 1277, 1535, El. 77, Hec. 1241, Or. 763, Iph. Taur. 1087.] *καὶ γάρ δή*, ‘for of a surety’: i 110, vii 25, xv 64, xvi 30. *καίπερ, quamvis*, ‘although’, ‘albeit’: c. partic. xix 114 *καίπερ εἰδότα.* *καίτοι, quamquam, atqui*, ‘and yet’, ‘however’: xx 51

καιρός, οὐ, δ, *opportunitas*, ‘the proper season’: xix 126
ὅταν κ. ὦ
κακίζειν, vituperare tamquam improbum, ‘to lay the blame on’, ‘find fault with’: iii 88

κακοποιεῖν, peccare, male rem administrare, ‘to manage one’s affairs badly’: iii 90
κακός, ἡ, ὁν, viles, inutilis, ‘bad of its kind’, ‘good for nothing’: of soil xvi 35; of labourers xxi 60 τὸν κακὸν τῶν ἐργατῶν, xiii 66 τῶν Ἰων τοὺς ἀμείνους τοὺς κακίοσι τυγχάνειν, xx 78
ψυχῆς κατήγορος κακῆς. c. inf. vii 138 πρὸς τὸ φυλάττειν οὐ κάκιόν ἔστι φοβερὸν εἶναι τὴν ψυχήν [cf. δε το εξ. viii 8 οὐ κακὸν χαίτης ἐπιλαμβάνεσθαι]. *κακὰ λαμβάνειν, to sustain harm*: i 51

κακουργεῖν, malefacere, malitiose agere, ‘to do mischief’: of slaves ix 32; of horses iii 88, cf. Hipparch. i 15 διὰ τὴν τοῦ ἵππου κακουρ-

γίαν ἄχρηστος καὶ ὁ ἵππος καθίσταται

κακῶς, misere, ‘wretchedly’: i 161 *κακῶς γηράσκειν*. *κακῶς ἔχειν, male affectum esse*, ‘to be in ill condition’: iii 85, i 88 *εἰ κάκιον μὲν τὸ σῶμα ἔχοι, κάκιον δὲ τὴν ψυχήν*, v 92 *κάκιστα ἀπώλεσεν*

κάλαμος, ον, δ, i.q. καλάμη, culmus, calamus, stipula, ‘the stalk of wheat’: xviii 13 ὁ κάλαμος τοῦ στρου

καλεῖν, ad se venire iubere, ‘to invite’, ‘call’: PASS. iv 119 *τοῦς ἐπὶ τὰ δῶρα κεκλημένοις*. de inanimatis ix 15 τὰ οἰκήματα αὐτὰ ἐκάλει τὰ πρέποντα ἐνὶ ἑάστῳ. *nominare*, ‘to call by name’, ‘to call’: xv 31, xxi 48 *τούτους ἀν τις καλοὶη μεγαλογνώμονας*. PASS. iv 102, xi 17 πέντης καλοῦματι, vii 13, 17 καλὸς κάγαθὸς κέκλησαι, xi 125, xii 6 τὸ...κεκλῆσθαι, iv 51 καλεῖται for ὁ καλούμενὸς ἔστι, *esse qui vocatur*. vii 19 καλεῖν δυομά τινα, vi 64 τοῦτο καλεῖσθαι (τὸ δυομα), 77. MED. ‘to challenge’: vii 20 ὅταν με εἰς ἀντίδοσιν καλῶνται τριπαρχίας

κάλλος, ους, τό, pulchritudo, ‘beauty’: iv 158 τῶν ἴματίων τὸ κ., 160 τῶν ψελίων τὸ κ.

καλλωπίζειν, exquisite ornare, ‘to embellish’: ix 20 διαιτηγήρια τοῦς ἀνθρώπους (*in usum hominum*) κεκαλλωπισμένα

καλός, ἡ, δν, pulcher, ‘fair’, ‘beautiful’, of objects perceived by the senses: x 62 ὡς ἀν τῷ ὄντι καλὴ φαίνοιτο,

10 καλὴν γυναικα, VIII 130
 καλὸν θέαμα, 181, VI 80,
 86 τῆς καλῆς δύσεως, 84 τῶν
 καλῶν τὰς μορφάς, XV 82
 τῶν ἔφων ὄπόστα καλά, VI 74
 καλὰ ἔργα, IV 109 δένδρεσι
 καὶ τοῖς ἀλλοῖς ἀπασι καλοῖς
 ὅσα ἡ γῆ φένει, 102, XVI 28
 γῆ ἡ τὰ δύρια καλὰ φύουσα,
 VIII 36 τεταγμένη στρατιὰ
 καλλιστον ἰδεῖν, 69 καλ-
 λιστην σκευῶν τάξιν, 129
 καλὸν θέαμα, VII 60 ἀγώνα
 τὸν καλλιστον. τὸ κα-
 λόν, *corporis pulchritudo*,
 ‘physical beauty’: VI 82
 εἰ που ἴδοιμι προσηργημένον
 τῷ καλῷ τὸ ἀγαθόν, VI 43
 τὰ σώματα καλλιστα πα-
 ἔχεσθαι. 2. in reference
 to use, ‘serviceable’, ‘fair’,
 ‘good’: VIII 114 καλὴν καὶ
 εὐεύρετον χώραν. in re-
 mala: XX 109 ὑλῆς πλείω
 καὶ καλλιώ, ‘more rank’,
 ‘luxuriant’. II. of a
 perfected inner nature,
 manifesting itself outwardly,
pulcher, honestus, decorus,
 ‘beautiful’, ‘excellent’:
 —a. of physical char-
 acteristics: V 92 πρόβατα
 καλλιστα τεθραμμένα, XIX
 109 καλὸν (‘genuine’) ἀρ-
 γύριον (κίβδηλον). b. in
 an ethical sense, *honestus*,
decorus, ‘excellent’, ‘noble’,
 ‘beautiful’, as an aesthetic
 designation of what is mor-
 rally good, but in this sense
 applied to things only: IV
 29 ἐν τοῖς καλλιστοῖς ἐπι-
 μελήμασιν, 5 καλλιστας
 τῶν ἐπιστημῶν, XV 29 καλ-
 λιστην τέχνην, XI 46 ἐν πο-
 λέμῳ καλῆς σωτηρίας, 55
 καλὰ ἔστιν ἢ σὺ λέγεις, VII
 162, XXI 39 καλὸν τι ποιοῦν-

ται, XV 72 καλὸν προοίμιον.
 καλὸν ἔστι ο. inf. = πρέπει:
 VII 164 τῇ γυναικὶ κάλλισ-
 τοβῃ τε καὶ δριστον καὶ
 ἥδιστον ἀπὸ γεωργίας τὸν
 βίον ποιεῖσθαι. of persons
 only in the phrase *καλὸς*
κάγαθός, ‘a man as he ought
 to be’, ‘apt and competent
 in outward matters’, ‘up-
 right and to be relied on
 in sentiment’, ‘a man of
 honour’. The *καλοὶ καὶ*
ἀγαθοὶ originally were the
optimates, the men of good
 family, education and man-
 ners, ‘the cultured’ (the
 mass of the people: VI 38
 ἀνδρὶ καλῷ τε κάγαθῷ, 64
 τοῦτο τὸ δυομα δ καλεῖται
 καλός τε κάγαθός ἀνήρ,
 XII 6, VI 76 τὸ σεμνὸν δυομα
 τοῦτο τὸ καλός τε κάγαθός,
 86, 89 τὸν καλόν τε κάγα-
 θόν, VIII 13 τὶ ποτε πράττων κ.
 κ. κέκλησαι, 17, 22, XI 14 ἀνδρα
 ἀπειργασμένον καλόν τε κ.,
 6 τὰ τοῦ καλοῦ κ. ἀνδρὸς ἔρ-
 γα, 125, I 166 πολέμοι καλοὶ
 κ. applied to qualities
 and actions, etc.: III 91 δι-
 δάσκων τὰ καλὰ κάγαθά.
 VII 235 τὰ καλά τε κ. (*ho-
 nores et commoda*) διὰ τὰς
 ἀρετὰς ἐπαύξεται, XII 119
 δεσπότον διθαλμὸς τὰ καλά
 τε κ. μάλιστα ἐργάζεται, IV
 102 παράδεισοι πάντων κα-
 λῶν τε κάγαθῶν μεστοί
 καλῶς, *pulchre, praecclare*, ‘fine-
 ly’, ‘beautifully’: IV 108
 παράδεισοι καλλιστα κατε-
 σκευασμένοι, 148. *bene*,
recte, ‘well’, ‘rightly’: IV 10
 κ. λέγειν, V 86, VI 1, XIX 40,
 78 κ. εἶπεν, V 90 τὰ κ. ἐγρω-
 σμένα καὶ πεποιημένα, XX 60,

vii 181 κ. ὑφαίνηται, 195 κ. ἐδώδιμος, 201 κ. θεραπευθέντες, xi 12 μὴ κ. ποιεῖν, xii 102)(τονηρῶς, xi 75 ἡ ρώμη δοκεῖ κάλλιστον σώζεσθαι, xv 66 ὁ κάλλιστα φυτεύων—σπείρων, xvii 26, xix 120, xii 122 καλῶς δοκεῖ ἔχειν ἡ ἀπόκρισις. *praeclare*, ‘finely’: iii 38 πάντα ἔχοντας ἀφθόνως καὶ καλῶς, ‘in abundance and excellency’. *honeste*, ‘honourably’: vii 46 τλούτου καλῶς αὐξομένου, xi 68 ἐκ πολέμου κ. σώζεσθαι
 κάμνειν, *aegrotare*, ‘to be sick’: vii 198, xiii 9, xv 53 καῖπεται, i. q. καὶ ἔπειτα: viii 55
 καρπός, οὐ, ὁ, *fructus satorum et fruges*, ‘fruit’, ‘corn’: xx 66 καρπὸν μηδὲ φυτόν, iv 70 γῆν πλήρη δένδρων τε καὶ καρπῶν, v 33, 37, xiv 7 ὁ τοὺς κ. μεταχειρίζομενος, xvi 13 τοὺς κ. καὶ τὰ δένδρα, 33, xvii 76 καρπὸν ἐκφέρειν, vii 120 al ἐκ τοῦ καρποῦ σιτοκούαι, xi 98 κ. προσκομίζοντες. *semen*, ‘seed corn’: xvii 65 ἦν τις πλείονα καρπὸν αὐτῷ (sc. τῇ γῇ) ἐμβάλῃ. ‘seed’ generally: xvi 64 καρπὸν οὕπω καταβαλεῖν (‘to shed’) ὥστε φύεσθαι. ‘produce of trees and fields’: v 103 καρποὶ ὑγροὶ καὶ ξηροὶ
 καρτερεῖν, *tolerare*, *perferre*, ‘to bear’, ‘endure’: v 17 ψύχη καὶ θάλπη καρτερεῖν, vii 129

κατά:—A. 1. with the Accusative, of motion over and of place indefinitely: v 84 κατὰ γῆν καὶ κατὰ θάλατταν, 46 κατ’ ἄγρον

(γῆς), xii 84, xi 90 κατὰ πόλιν, 92. 2. distributively, of a whole divided into parts: viii 40 κατὰ τάξεις, ix 83 κατὰ φυλὰς διεκρίνομεν τὰ ἔπικλα, 48. of numbers, by so many at a time: xix 14 καθ’ ἐν ἕκαστον, *singulatim*. of parts of time: iv 48 κατ’ ἐνιαυτόν, *quotannis*, 50 καθ’ ἡμέραν, *cotidie*, ‘daily’, ix 44 κατὰ μῆνα (unless it means here *menstruo spatio*, *intramensem*, ‘in a month’). 3. of fitness or conformity to a thing: i 82, 102 κατὰ τὸν σὸν λόγον, xii 38 κ. γνῶμην. *quod attinet ad*, ‘in relation to’, ‘as far as concerns’: xi 53 κατ’ ἐμὲ (usually τὸ κατ’ ἐμέ), ‘as far as depends upon me’. 4. with abst. Substantive as a periphrasis for Adverb: viii 45 καθ’ ἡσυχίαν = ἡσυχῶς, 127 κατὰ κόσμον. B. with Gen. to indicate position, *deorsum*, *sub*, ‘down into’, ‘down below’: xix 57 κατὰ τῆς γῆς, 58, 60. special meaning of in composition: iv 60 note
κάτα (καὶ εἰτα), in an eager appeal: ii 24

καταβάλλειν, *confuse proicere*, ‘to throw, pitch down’: iii 21 ὅποι ἔτυχεν καταβέβληται (ἐν χώρᾳ τεταγμένα κεῖται, xvi 81 τὴν ψλην καταβάλλειν (*erutum proicere*). ‘to let fall’, ‘shed’, ‘drop’: xvi 64 καρπὸν καταβαλεῖν
καταγελᾶν, *ridere cum contemptus notione*, ‘to laugh scornfully’: viii 123 ὁ καταγελάσσειν ἀν δ κομψός,

- χιπ 23 ἵστις ἀν καὶ κατα-
γελάσαις ἀκούων
κατάγελως⁷, ὥτος, ὁ, *irrisio,*
ludibrium, ‘mockery’: XIII
24 ἄξιον καταγέλωτος
καταγιγνώσκειν, *cognoscere,*
animadvertere, ‘to remark’,
‘discover’: c. partic. ‘to
judge something of a per-
son’: II 124 θάττον κατέγ-
νων πράττοντας. c. gen.
et inf. II 9 κατέγνωκας
ἡμῶν ἱκανῶς πλούτειν
καταγύνειν, *debilitare*, ‘to
weaken’, ‘enervate’: VI 28
τὰς ψυχὰς καταγύνουσι
καταδουλοῦσθαι, *in servitutem*
suam redigere, ‘to make
a slave to oneself’: I 165,
166
κατακάειν, *comburere*, ‘to burn
up’: PASS. XVIII 19 τὸ ἐν γῇ
λειφθὲν κατακανθέν
[κατακεῖσθαι, *reponi*, ‘to lie
stored up’: κατακείμενα,
vulgata lectio VIII 84 pro
qua κείμενα cum Kerstio
et Sauppio recepi]
κατακερδάνειν⁴, *malis artibus*
rem suam augere, ‘to make
gain of a thing wrongly’:
IV 61
κατακλύσειν, *diluere, copia et*
ubertate implere, ‘to cause
to overflow’, ‘deluge’: II
54 κατακλύσειαν ἀν ἀφ-
θονίᾳ τὴν ἐμήν διαιταν
κατακρύπτειν, *obtegere*, ‘to
cover over’, ‘bury’: PASS.
XVII 88 θῶμεν τοῦ σίτου κα-
τακρυφθῆναι τινα ὑπ’ αὐ-
τῶν (sc. τῶν ὑδάτων)
κατακωλύειν, *detinere, morari,*
‘to detain’, ‘keep back’:
XII 1
καταλαμβάνειν, *offendere*, ‘to
come upon’, ‘find’: XI 89
[καταλέγειν, ‘to reckon in the

- list of’: PASS. καταλεγό-
μενον *coni*. Cobeti et Meh-
leri XI 122, pro v. λεγόμε-
νον]
καταλυμαίνεσθαι⁴, *perdere,*
corrumpere, deteriorem red-
dere, ‘to spoil’, ‘ruin’: II
95 καταλυμηναίμην ἀν
τὸν σου ὀλκον, IV 18 αἱ βανα-
σικαὶ τέχναι καταλυμαί-
νονται τὰ σώματα, VI 27.
[Cf. Polyb. V 9, 3 πυρὶ κα-
τελυμήναντο τὰς ὄροφάς,
tecta flammis absunt�erunt]
καταμαλακίζεσθαι⁸, *remissum*
ignavumque fieri, ‘to become
lax, effeminate’: XI 77
καταμαθάνειν, *discere*, ‘to
learn thoroughly’: V 54, VI
54, XI 7, 30 ὅ τι ἀν δύνωμαι
ἀκούων καταμαθεῖν, XII 14,
16 καταμανθάνονται ὑπ-
ακούειν, ‘how to obey’: V. I.
for μανθάνονται, XV 35 κα-
ταμεμαθηκέναι ὡς εἴπας,
XIX 102 ἀρτὶ καταμανθά-
νω ὡς με ἐπηρώτησας ἔκα-
στα. *intelligere, anim-
advertisere*, ‘to examine’,
‘observe well’: III 48 θεώ-
μενος καταμαθήσῃ (*an tales sint*), X 9. with *εἰ*
(‘whether’) IV 37, XII 14
καταμαθῶν ἦν που ὡς ἐπι-
τροπευτικὸς ἀνήρ. with
ὅτι or ὡς XI 37. c. acc. ‘to
have learnt, to be aware of’:
XII 106 πονηροῦ δεσπότου οἰ-
κέτας οὐ δοκῶ χρηστοὺς κα-
ταμεμαθηκέναι. c. acc.
et partic. II 117, VI 83, XI
134, XIV 36
καταμελεῖν, *neglegere, indili-
gentem esse*, ‘to pay no heed
to’: c. gen. IV 60 καταμε-
λοῦντας τῶν φρουρούντων
καταμετρέν³, *dimetiri*, ‘to
measure’ geometrically: IV

152 τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἔκστα τούτων, ubi sol est dativus ethicus. [Cf. Polyb. xi 41, 4 τὰ μέρη τῆς σκηνῆς κατεμετρήσαντο γραμμαῖς]
 κατανοεῖν, *reputare*, ‘to consider’: VII 64 ἄρα ηδη κατενδησας;
 κατάντης, *es, declivis*, ‘steep’: XI 104 οὐτε πλαγίου οὐτε κατάντους ἀπεχθέμενος
 καταπατεῖν, *conculcare, proterere*, ‘to trample under foot’: καταπατῆσαι VIII 34
 καταπίπτειν, *decidere*, ‘to fall down’: I 50 κ. ἀφ’ Ἰππου
 καταπλουτίζειν, *locupletare*, ‘to enrich’: IV 59
 καταπράττειν, *perficere*, ‘to execute’: XIII 60 τὰ ἔργα δι’ αὐτῶν καταπραττόμενα
 κατασκευάζειν, *exornare, instruere*, ‘to equip, furnish fully’: IV 115 τοὺς κατασκευάζοντας τὰς χώρας ἄριστα καὶ ἐνεργοὺς ποιοῦντας, 121 κατασκευάζειν χώραν καὶ ἀρήγειν τοῖς κατεσκευασμένοις, 126. Cf. Anab. I 9, 19 κατασκευάζοντα ἡς ἄρχοι χώρας.
 PASS. IV 57 Ἰπποις καὶ ὅπλοις κατεσκευασμένοις, X 84 ἡ γυνή μου οὕτω κατεσκευασμένη (*sic comparata, vestita*), IV 108 παράδεισοι ὡς κάλλιστα κατεσκευασμένοι. *reddere, efficere*, ‘to make so and so’: o. inf. VII 128 τὸ σῶμα κατεσκεύασεν καρτερεῖν. o. acc. III 77 γεωργοὺς ἐκ παιδῶν κατασκευάζειν
 κατασκευῆ, ἡς, ἡ, *apparatus, instrumentum, supellex*, ‘equipment’, ‘outfit’: in navi,

VIII 107 κατιδῶν ταῦτην τὴν ἀκρίβειαν τῆς κατασκευῆς, 117 κατασκευὴν σκευῶν.
 2. *status, vitae conditio*, ‘position and means’: II 56 ἀρκοῦντα ἔχοντες τῇ ἑαυτῶν κατασκευῆς
 καταστρέψειν, *inarrare*, ‘to plough in’, not, as Liddell-Scott render it, *aratro vertere*, ‘to turn the soil’: XVII 71 ἡς καταστρέψῃς αὐτὸν (sc. τὸ σπέρμα) πάλιν
 κατατάττειν, *ordinare*, ‘to appoint’: IX 78 note
 κατατιθέναι, ‘to put or lay down’: XIX 93 πῶς ἀν τὸ δοτρακον ἐπὶ τοῦ πηλοῦ ἄνω καταθεῖης; *reponere*, ‘to replace’: VIII 64 κατατιθέναι πάλιν εἰς ταύτην (sc. τὴν χώραν), IX 60, 46 διχα κατέθεμεν [acc. to Liddell-Scott, ‘we put down as paid’ in our accounts]. *tradere in usum*, ‘to put down for common use’: VII 79 εἰς τὸ κοινόν κατέθηκας.
 MED. *reponere*, ‘to lay up in store’: XVII 106 ἀν ἔκειναι (ἀρες) ἔργασμάμεναι τροφὴν καταθῶντας
 κατατρίβειν, *conterere*, ‘to waste’: I 150 κατατρίβουσι τοὺς οἴκους. PASS. c. participio: XV 57 κατατριβῆναι μανθάνοντας i.e. *conteri discendo*. See n. adl.
 καταφαίνεσθαι, *apparere*, ‘to appear plainly’: VII 14 τοιάντη σου ἡ ἔξις καταφαίνεται (sc. εἶναι)
 καταφανῆς, ἔς, *perspicuous, manifestus*, ‘evident’, ‘manifest’, ‘clear’: I 144 καταφανεῖς γίγνονται ὅτι, VII 68 ὅτι οὐκ ἀπορίᾳ ἦν—σοι καταφανὲς τοῦτ’ ἔστι, XIX 29

ἀνήγκη τοῦτο δρᾶσθαι οὕτω
κ. ὡς
καταχωρίζειν, *ordine disponere*,
'to place in position': VIII
137 κ. ἔκαστα, *suo quaque
rem loco disponere*
κατηγορεῖν, *accusare*, 'to ac-
cuse': c. gen. IV 85, 89, XI
133, 139 κατηγοροῦντος
τινος τῶν οἰκετῶν, 146 κατ-
ηγοροῦμεν πρὸς ἄλλήλους,
*inter nos accusationes insti-
tuimus*, 'we bring charges
before one another, amongst
ourselves' (not 'against one
another')

κατήγορος, *ou*, ὁ, *index*, *pro-
ditor*, 'betrayer': XX 78.
[Cf. Aesch. S. o. Th. 489 τῶν
τοι ματαλῶν ἀνδράσιν φρονη-
μάτων ἡ γλώσσ' ἀληθῆς γλ-
γνεται κατήγορος]

κατιδεῖν, *videre*, *observare*, 'to
observe', 'to see', 'behold':
VIII 106 κατιδὼν τὴν ἀκρί-
βειαν

κατιλένειν⁴, *limo obducere*, 'to
cover with mud': PASS. XVII
97 τῷ κατιλυθέντι (στρῳ)
κατοικεῖν, *habitare*, 'to in-
habit': IV 77, 81 οἱ κατοι-
κοῦντες, 'the inhabitants'
κατοπτρέειν, *conspicere*, 'to
spy out': PASS. *oculis prodi*,
'to be observed': X 55 ὑπὸ⁵
λουτροῦ ἀληθινῶς κατωπ-
τεύθησαν, qui cerussa et
minio faciem ornarunt

κάτωθεν, *ab imo*, 'from be-
low', 'beneath', for κάτω:
XVIII 14

καῦμα, *atros*, *τό*, *solis aestus*,
'scorching heat' of the sun:
XVI 76

κεῖσθαι, *iacere*, 'to lie': VII
105 τοῦτο τὸ σεῦγος κεῖται
μετ' ἄλλήλων. used for
p. pass. of *τίθημι*, 'to be

laid up', 'to be in store':
III 22, VI 79, VII 192, VIII
15, 83, 99, 127, 143, IX 10,
55. ἐπειδὰν—κέπται: VIII
120

κελεύειν, *iubere*, 'to bid': PASS.
XVII 15 πρὶν κελευσθῆντας
ὑπὸ τοῦ θεοῦ. *suadere*, 'to
advise': II 67, III 75 πωλο-
δαμεῖν με κελεύεις; VI 2,
IX 87, XV 20. ὁ κελεύων
i. q. ὁ κελευστής: XXI 19

κελευστής, οὐ, ὁ, *qui remigibus
celestante canit vel assa voce
vel portisculo s. malleo*, 'the
man who by his voice or by
signs gives the time to the
rowers': XXI 14

κενός, ἡ, ὀν, of things, *vacuus*,
'empty', 'void': XVIII 50
εἰς τὸ κενὸν τῆς ἀλω, 61.
of persons, where the gen.
is to be mentally supplied:
XI 111 ἀριστῶ δσα μῆτε κε-
νὸς (i.e. of food) μῆτε ἀγα-
πλήρως διημερεύειν

κενοῦσθαι⁶, *vacuum relinqui*,
'to be left empty': VIII 46
εἰς τὸ κενούμενον ἀεί ἐπέ-
χονται

κέρας, *atros*, *τό*, *cornu*, 'the
wing' of an army: IV 140
ἐπὶ τῷ εὐωνύμῳ κ. τεταγμέ-
νος

κερδαλνεῖν, *lucrari*, *quaestum
facere*, 'to make money':
III 64 οἱ κερδαλνοῦτες, XII
79 ἐρωτικῶς ἔχονται τοῦ κερ-
δαλνεῖν

κερδαλέος, ἕα, ἕος, *lucrosus*,
'gainful': XII 85, III 78 τῶν
κερδαλέων εἰς πώλησιν.
κερδαλεότερον, adv., *maiore
cum lucro*, 'more profitably':
II 124

κέρδος, *eos*, *τό*, *lucrum*, 'gain':
III 62 ἀγαλλομένους ἐπὶ τῷ
κ., VIII 81 κέρδους ἔνεκα,

χιν 44 αἰσχρῶν κερδῶν ἀπέχεσθαι
κεφαλή, ἡ, ἥ, *carpus, pars supra-*
ta, ‘the head’, ‘top’: xix 87
ἀράς τῶν φυτῶν πηλὸν ταῖς
κεφαλαῖς πάσαις ἐπικείμε-
νον

κεχυμένου: ν.β. χεῖν.

κηδεσθαι = φροντίζειν, *euer-*
gam gerere, ‘to be con-
cerned’, ‘care for’: v 31
δικηδόμενος

κῆπος³, οὐ, δί, *hortus*, ‘a
garden’, ‘plantation’: iv
101 κῆποι...οἱ παράδεισοι
καλούμενοι

κηρόν, οὐ, τό, *favus*, ‘a honey-
comb’: vii 180 ἐπὶ τοῖς ἔνδον
ἔξυφαινομένοις κηρόις ἐφέ-
στηκε

κηφήν, ἥνος, δί, *fucus*, ‘a drone
bee’: xvii 104, 108 τοὺς κ.
ἐκ τῶν σμηνῶν ἀφαιρεῖν, 115
κίβδηλος, οὐ, *adulterinus*, of
coin, ‘base’, ‘spurious’)
(καλός: i 23, xix 110

κιθαρίζειν, *cithara* s. *lyra*
canere, ‘to play on the
cithara οἙς λυγε’: ii 93 οἱ τὸ
πρώτον μανθάνοντες κιθαρί-
ζειν καὶ τὰς λύρας λυμα-
νοῦνται

κιθαριστής, οὐ, δί, *qui lyram ita*
pulsat ut non simul canat
voce, ‘one who plays on the
lyre’: xvii 50 τοῖς κιθαρι-
σταῖς ἡ χειρ δεῖται μελέτης
κινδυνεύειν, *periculum subire*,
‘to face danger’: vi 36 μή-
τε πονοῦντας μήτε κ., xiii 64
μήτε πονεῖν μήτε κινδυ-
νεύειν ἔθελοντας, xiv 44,
xxi 23. κινδυνεῖν,

impars., as an affirmative
answer to modify an assertion
where no real doubt is
implied, *videtur*, ‘it is pro-
bably the case that’: xvi

58, but κινδυνεύειν is also
used personally: xviii 23
δρᾶς ὡς ἀλίσκη—εἰδὼς ἀπερ
ἔγω; κινδυνεύω, ἔφη ἔγω,
i.e. *nori propemodum*, ‘it
seems like it’, ‘I probably
do know’

κινεῖν, *movere, subigere aratro*,
‘to stir’, ‘to break up with
the plough’: xvi 56, 77
κ. τῷ ζεύγει. PASS. XVI
56 τὴν γῆν κινουμένην.
κινεσθαι, *incitari*, ‘to be
excited’: xxi 63 δν ἀν ιδόν-
τες κινηθώσι. κεκινη-
μένος πρὸς τι, *incitatus ad*
aliquid faciendum: viii 2
κινητικός, ἡ, δν, *movendi vim*
habens, ‘apt to incite’: x
78

κλέμμα, *atros, τό, furtum*,
‘a theft’: xv 20 ἡμιούσθαι
ἐπὶ τοῖς κ.

κλέπτειν, *furari*, ‘to steal’:
xix 6, xx 82. de peculatu
ii 46

κλήμα, *atros, τό (κλάω, frango)*,
palmes, surculus vitis, ‘a
slip’, ‘cutting of a vine’:
xix 46, 52

κοῖλος, η, οὐ, *cavus, depre-
sus*, ‘hollow’, ‘lying low’:
xx 52 τὰ καῖλα πάντα τέλ-
ματα γίγνεται

κοινός, ἡ, δν, *communis*,
‘common’, ‘shared in
common’: vii 75 κ. ἀγαθόν,
77 κ. οἶκος, 78 ἐς τὸ κοινόν
ἀποφαίνω ἄπαντα, 79 ἐς τὸ
κ. κατέθηκας, xxi 8 τὸ πάσαις
κ. ταῖς πράξεσι. τὸ κοι-
νόν, *commune, res publica*,
‘the state’: vi 50

κοινωνεῖν, *participem esse*, ‘to
have a share in’, ‘to take
part in’: vi 15 χρημάτων
κοινωνήσαντας, 16 λόγων
κοινωνοῦντας i.e. *dispu-*

tantes. ο. gen. *rei et dat. pers.* x 29 *τῶν σωμάτων κοινωνήσοντες ἀλλήλοις κοινωνός*, οὐ, δ, *particeps, cōsors*, ‘a partner’, ‘helpmate’, ‘associate’: ο. gen. III 110 *κοινωνὸν οἴκου*, VII 70, 161, 160 *κοινωνούς τέκνων*, x 18 *χρημάτων κ.*, 81 *τοῦ σώματος κ.* ο. gen. *rei et dat. pers.* VII 233. *absol.* VII 82

κολάζειν, re aliqua admixta temperare et emendare, ‘to temper’, ‘correct’: x 62 *ἡ ἄλιη κολάζεται μγνυμένη πᾶσι τοῖς ἀνάλμοις. castigare, punire emendandi gratia, ‘to check’, ‘correct’, ‘punish’:* IV 61, v 73, IX 94, VIII 103 *ὁ θεὸς κολάζεις τοὺς βλάκας, sc. tempestate.*

PASS. XIII 33, 43

κολάκευρα⁸, atos, τό, blandimentum, ‘a piece of flattery’: XIII 68 *κολακέύμασι προτιμώμενον*

κομίζειν, vehere, ‘to carry’: de equo v 31, de nave VIII 80

κομπάζειν, gloriari, ‘to boast’: x 19 *εἰ μὴ κομπάζοιμι ως τλεώ ἐστι μοι*

κομφός⁹, ή, δν, scitus, facetus, ‘clever’, ‘witty’ (not as Fr. Portus takes it, qui, etsi non est gravis, tamen gravitatem sibi arrogat, i.e. ‘affected’): VIII 124

κόπτρος, ον, ή, fimus, ‘dung’, ‘manure’: XVI 62 *ἡ τόσα ἀναστρεφομένη κόπτρος τῇ γῇ παρέχει, XVII 78 ώστερ ὅπδ κόπτρον λοχὺς τῇ γῇ δηγίγνεται, XVIII 19 stipulam ait in agro relictam εἰς κόπτρον ἐμβληθὲν τῷ κόπτρον συμπληθύνειν, XX 18 τῇ γῇ*

κόπτρον μιγνύται, 21 ως κόπτρος γίγνεται (sc. τῷ ἀγρῷ), 47 κόπτρος δριστον εἰς γεωργίαν ἐστί, 57 γῇ ἐν ὕδατι στασὶ με κόπτρος γίγνεται

κόπτειν, comminuere, contere, ‘to thresh’, ‘pound’: XVIII 32 *ὄπως τὸ δεύμενον κέψουσι (de iumentis triturantibus)*

κοσμᾶν, ornare, ‘to deck’, ‘adorn’, ‘dress out’: XI 62 *τὴν πόλιν κοσμεῖν, v 9 (de aris et simulacris deorum).* PASS. V 10 *οἱς αὐτοὶ κοσμοῦνται, x 81 τὰς κεκοσμημένας (‘decked out for show’), IX 12 οὐ ποικίλμασι κεκόσμηται η οἰκλα. ‘to honour’:* IV 71 *δώροις κοσμεῖ*

κόσμος, ον, δ, ordo, ‘order’: VIII 127 *κατὰ κόσμον, ‘in order’.* mundus muliebris, Fr. parure, ‘dress’ esp. of women, ‘finery’, ‘ornament’:

IV 161, IX 36 *κόσμον γυναικὸν τὸν εἰσόπτας*

κρατεῖν, continere aliquem in officio, ‘to rule’, ‘control’: IV 44 *κρατεῖν τῷ ύπ’ αὐτοῦ ἀρχομένῳ. dominari, ‘to master’, ‘get the upper hand’:* I 146 (de voluptatum imperio). δ κρατῶν, victor, ‘the conqueror’: v 87

κρατιστεῖν, ceteris omnibus praestare, ‘to be best’ (κρατιστος), ‘to excel’: XXI 65 *φιλοτιμία κρατιστεῖσας κρατιστος, η, ον, optimus, ‘best’:* XVII 24 κ. σπόρος, VI 89 κ. ἐπιστήμη, XIII 68 τὰ κ. κράτιστον ἐστι, optimum est, o. inf. XVII 34 *κρείττων, ον, gen. οντος, melior,*

praestantior, 'better': xi 158 τὸν ἥπτω λόγον κρείττω τοιεῖν, xiii 59 τὸν κρείττω (έργαστῆρα) χειρω. κρείττον ἔστι, c. inf. *prae-stat*, 'it is better': xvii 28, 35, xx 45. V. s. v. βέλτιον κρεμαστός², ἡ, ὁν, *suspensus*, *pensilis*, 'hung up', 'hanging': viii 75 κρεμαστὰ σκεύη, 'the rigging of a ship' (ξύλινα σκεύη) κριθή, ἥι, ἡ, *hordeum*, 'barley', mostly in pl.: viii 54 κριθᾶς καὶ πυρούς, xvi 47 πλευστας κ. καὶ πυρούς

[From root *Ghers*, 'to stick up', 'to be stiff', seen in *χέρσος*, *horr-ero* (*hors-ere*), *hirs-utus*, Germ. *Gerste*]

κρίνειν, c. inf. *iudicare*, *statiuere*, 'to decide', 'to judge that a thing is so and so': x 17. PASS. with *τρόπον*, *comparari*, 'to be judged by comparison with', 'by the standard of': x 82 *τρόπος τὰς ἔξαπατώσας κρίνεσθαι παρέχουσιν ἑαυτάς*. κρίνεσθαι, *de iis quorum causa a iudicibus cognoscitur*, 'to be brought to trial': xi 151 ἐκριθῆν ὅ τι χρή παθεῖν ή ἀποτίσαι

κτᾶσθαι, *parare sibi, acquirere*, 'to get', 'procure': ii 86, iii 18, iv 2, xii 17. c. dat. *comparare alicui aliquid*, 'to procure for another': xv 4 dub. κεκτήσθαι, *possidere, habere*, 'to have acquired', 'to possess as property': i 28, 32, 33, 43, 72, vii 106, ii 89 ἐκεκτήμην, iii 18, v 52, xx 144. c. dat. vii 106 γηροβοσκοὺς κεκτήσθαι εἴαντοις. ὁ κεκτημένος, *dominus*, 'the

owner', 'proprietor': i 81, xx 121

κτῆμα, *ατος, τό, possessio*, 'a commodity', some material or sensible object, external to man and capable of serving some useful purpose: i 43 δ τι τις ἀγαθὸν κέκτηται, τοῦτο κτῆμα καλῶ, v 51, ix 115 τῶν κ. δσα ἴδια δντα εὑφραίνει, xx 126 πᾶν κτῆμα καὶ θρέμμα. κτήματα = τὰ ἐκάστῳ ὠφέλιμα: i 35, 45, 121. 'property, real or personal': ii 18, iii 112, v 105, ix 97

κτήνη, *εων, τά (κτᾶσθαι)*, *pecus*, 'cattle' κτήνεστιν (ἀνθρώποις: vii 109 διαιτα τοῖς κτήνεστιν ἔστιν ἐν ὑπαιθρῷ

κτῆσις, *εως, ἡ, id quod quis possidet*, 'property', 'possessions': i 40 κτῆσις ἡ σύμπασα i. q. *ολκος*, vi 21, 23 κ. = τὸ ἐκάστῳ ὠφέλιμον εἰς τὸν βίον

κυβεῖα, *as, ἡ, aleae s. tessera-rum lusus*, 'dice-playing': i 141 ubi κυβεῖαι referuntur inter ἀπατηλὰς δεσποινας κυβερνήτης, *ον, ὁ, gubernator*, 'a helmsman', 'pilot': viii 88

κυβιστᾶν, *se rotare, rotari*, 'to turn heels over head': xiii 41 τὰ κυνίδια περιτρέχειν καὶ κυβιστᾶν μανθάνει, where see n.

κύκλιος³, *α, ον, orbicularis*, 'circular': viii 129 κύκλιος χορὸς (*orbis saltatorius* Cic.) καλὸν θέαμά ἔστι

κυνίδιον³, *ον, τό, catulus*, 'a little dog': xiii 39

κύριος, *ον, ὁ, qui auctoritatem habet, dominus, possessor*, 'he who has the natu-

gal authority over or right to', 'the owner': ix 100 χρῆσθαι δὲ οὐδεὶν αὐτῶν (sc. τῶν κτημάτων) ἔξεστι, ὅτῳ μὲν μὴ δῷ ὁ κύριος (sc. τῶν κτημάτων), v 96 οἱ θεοὶ κύριοι εἰσι τῶν ἐν τῇ γεωργίᾳ ἔργων, νι 3 τῶν θεῶν κυρίων ὄντων τῶν πολεμικῶν ἔργων
 κύων, κυνός, ὁ, η, *canis*, 'a dog' or 'bitch': v 27 κυσίν εὐτέτειαν τροφῆς παρέχουσα, 29 al κύνες, 32. [Spanhemius ad Callim. hymn. in Dian. 102 recte statuisse videtur et Atticos et Iones genus femininum adhibere, ubi de animalibus in universum loquuntur. (Sturz)]
 κωλύειν, *prohibere, impedit*, 'to hinder', 'let': ii 85, 84 τι κωλύει σὲ ἐπίστασθαι; quid obstat quo minus scias? quidni scias? 'what reason is there why you should not know?' PASS. κωλύεσθαι από των, *arceri ab aliqua re*, 'to be debarred from anything': xii 75 απὸ τῶν ἔρωμένων κωλύεσθαι, o. inf. i 132, 148
 κωμῳδός, οῦ, ὁ, *comicus*, 'an actor of comedy': iii 52 ἐπὶ κωμῳδῶν θέαν

Α

Δαιγνέα, as, η, *salacitas, libido immodica*, 'lewdness': i 154 δοῦλαι λαγνεῖων

λαμβάνειν, corresponds to our word 'to take', in all its various senses, primarily, *prehendere manu*, 'to seize', hence figuratively *capere, secum auferre*, v 62, viii 16 δπον δεῖ τιθέναι καὶ ὀπόθεν λαμβάνειν, ix 61, viii 60,

63 λαμβάνειν ἐπτεῦθεν, 141 δποι χρὴ ἐλθόντα λαβεῖν ἔκαστα, xiv 16, xx 155 λαβόντες ὀπόσον δύνανται πλεῖστον (σῖτον), viii 56 λαβόντα διευκρινημένοις χρῆσθαι ('to take and use'), where λαβών is used pleonastically, see Ellendt Lex. Soph. s.v. *nancisci, incidere in aliquem*, 'to get', 'come upon': vii 221. *deprehendere, invenire*, 'to find': viii 12 ἡγητοῦντά τι λαβεῖν, 141. *in facinore deprehendere*, 'to catch', 'detect': ii 46 εἰ λάβοιεν σε κλέπτοντα. *accipere, assequi quod cupimus*, 'to receive', 'get possession of a thing desired': iv 40 ἐξ ὀπόσων περ ἐθνῶν δασμοὺς λαμβάνει, 120, xiii 43 λαμβάνει (τὰ κυνίδα) τι ὃν δεῖται, vii 143 διδόναι καὶ λ. *percipere*, 'receive as produce': v 16 η γῆ τάγαθὰ οὐκ ἔφ μετὰ μαλακίας λαμβάνειν, 38, xvi 48 ὅπως δι πλείστας κριθὰς καὶ πλείστους πυροὺς λαμβάνοιμι, xvii 36 ἀρκοῦντα σῖτον λαμβάνειν, xi 128 λόγον διδόναι καὶ λ., xx 19 [cf. Arist. Nub. 1123 λαμβάνω οὗτ' οἶνον οὗτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου, Δν. 111, Ran. 1240]. 'to receive as a thing in any way communicated': i 51 κακὸν λαμβάνειν, 'to take harm', ix 66 [cf. Arist. Nub. 1310]. *in matrimonium accipere*, 'to take to wife': vii 31 τὴν γυναῖκα ἔλαβες παρὰ τοῦ πατρός, 65. λαμβάνειν τεῖρδν τίνος, *periculum, experimentum facere*, 'to make trial of': viii 133 ἔξεστι

τείραν λαμβάνειν αὐτῶν,
xvii 6 τὴν ὥραν ἡς πάντες οἱ
πρόσθεν πείραν λαβόντες,
xx 68 γῆς τείραν λ. φῶν ἡ
ἴππου

λαυθάνειν, c. acc. pers., *latere aliquem*, ‘to escape a person’s observation’: xi 152 ἐμὲ τοῦτο ἐλάνθανεν. with personal for impersonal construction, followed by a relative clause: i 137 ὅτι πονηρότατοί εἰσι οὐδέ σε λαυθάνουσιν. with reflexive pronoun and participle, *ignoro, non animadverto*, ‘to do or suffer unconsciously’: xv 63 εἰσομαι λεληθέναι σὲ (εχ. em. mea) σεαυτὸν ἐπιστάμενον, xviii 66, 76 ταῦτα ἐλελήθειν ἔμαυτὸν ἐπιστάμενος, 67 λεληθα ἐπιστάμενος

λέγειν, *dicere*, ‘to say’, ‘speak’, ‘utter’: abs. x 8 λέγει. with obj. acc. iii 26, 103, xii 11 ἀ σὺ λέγεις, x 11 λέγει, iv 161 τί λέγεις; (*admirantis*), 10 καλῶς λέγεις (*recte dicens*), v 86, vi 2, xii 92 λέγειν τε καὶ ποιεῖν, xxi 14, xvi 18 δρός λέγοντες, xviii 42 λέξον μου. λέγει followed by ἔφη pleonastically: x 8. λέγειν (*disserrerē*) περὶ τίνος: vi 6. with ὡς, ὅτι: ii 75, 116, xv 16 ἐλεξας ὅτι, xi 66 λέξον πῶς, xviii 73. c. acc. prolept. xx 47. c. acc. et inf. iii 105. *dicere*, ‘to have in mind when speaking’, ‘to mean’: i 83, iii 44, xii 36, xvii 54, 57, 78. PASS. iv 118 λέγεται, 182, 141, xxi 79. καλῶς λέγεσθαι (*recte disputatione ponit*): i 113.

perhiberi: viii 216 οἱ οἰς τὸν τετρημένον πίθον ἀντλεῖν λεχόμενοι, xii 113 ἡ τοῦ βαρβάρου λεγομένη ἀπόκρισις, xix 100 ὁ δεινὸς λεγόμενος γεωργός. recenseri, ‘to be reckoned’: xi 122 ἐν τοῖς ἴππικωτάτοις λεγόμενον, ubi potius cum Cobeto scribendum censeo καταλεγόμενον

λείπειν, *reliquum facere*, ‘to leave remaining’: xiv 8 μὴ λείπειν καρπούς λιπιτελοῦντας τοὺς ἔργους. PASS. xviii 18 τὸ ἐν τῷ γῇ λειφθέν, sc. *residuae stipulae*. λείπεσθαι, *inferiorē esse*, cedere, ‘to be inferior to’, ‘come short of’: c. gen. et partep. xix 38 οὐδὲν ἀμοῦ λείπεις γυρνώσκων ταῦτα, *non minus scis quam ego*

λεπτός, ἡ, ὄν, *tenuis*, ‘thin’, ‘poor’: xvii 53 λεπτοτέρα γῆς) (παχντέρα

λευκός, ἡ, ὄν, *albus*, ‘white’, ‘pale’: x 13 ὅπως λευκοτέρα ἔτι δοκοὶ εἰναι ή ἦν λήγειν, c. particip., *desinere, desistere*, ‘to leave off doing’: i 171 αἰκιζόμενας οὐποτε λήγουσιν

λιθίαν[?], *latere*, i. q. λαυθάνειν, c. particip. vii 168 τοὺς θεοὺς οὐ λήθει ἀτακτῶν λιθηή, ης, ἡ, *oblivio*, ‘forgetfulness’: xii 59 λήθην ἐμποιεῖν

λιαν, *nīmis*, ‘too much’: xix 24 λ. ἐπιπολῆς. c. art. *nīmīus*, ‘excessive’: xx 111 αἱ λιαν ἀνεπιστημοσύναι

λικράν, *ventilare*, ‘to winnow’: xviii 41 τὸν σῖτον λικμῶντες, 51, 57 λικμήσεις τὰ δύχυρα, 62, 17 οἱ λικμῶντες ‘the winnowers’

λιπαρεῖν, *studiose cupere*, ‘to be eager’, ‘importunate’: c. inf. II 114 δσα λιπαρεῖς ταρ’ ἐμοῦ μανθάνειν
 λιχνέα, ας, η (λιχνός, λείχω), *aviditas cibi et potionis*, ‘greediness in meat and drink’: I 153 δοῦλοι λιχνεῖων λογίζεσθαι, *reputare, perpendere*, ‘to take into account’, ‘consider’: c. acc. rei VII 80
 λόγος, ου, δ, *oratio*, ‘statement’, ‘exposition’, ‘dis-course’: II 74, XI 21 πολὺν λόγου ἔχοτας περὶ αὐτοῦ, XII 95 παρατραπέμενος τοῦ λ., XIII 44 ἀνθρώπους τιθανωτέρους ποιεῖν λόγῳ, XXI 3 τῷ ὑποθέσει τὸν λ. βοηθοῦντα παρέσχησαι, I 82 κατὰ γε τὸν σὸν λόγον, 102. *id de quo disputatur*: XI 157 τὸν ἄγτω λόγον κρείττω ποιεῖν. *ratio*, ‘an account’, ‘a report of what one has done’: XI 128 λόγον διδόναι καὶ λαμβάνειν, i.e. *rationem reddere et ab aliis reddi sibi iubere*. *mox est* ἀπολογεῖσθαι et κατηγορεῖν. [Cf. Plat. Prot. p. 336 c, Demosth. de Cherson. § 47 τὸν τῶν χρημάτων λόγον παρὰ τούτων λαβεῖν]

λοιδορεῖν, *obiurgare, reprehendere*, ‘to rebuke’, ‘abuse’: IX 94 λοιδορεῖν καὶ κολάζειν τὸν τούτων δεδμενον

λοιπός, ή, ον, *relicius*, ‘remaining’: VI 13 τὰ λ. διεξιέναι, XVIII 57 τὰ ἄχυρα τὰ λ. c. inf. XIII 6 ἔτι λοιπὸν αὐτῷ ἔστι γνῶναι, ‘it remains for him to know’. τοῦ λοιποῦ (sc. χρόνου), *postero tempore, postea*, ‘for the future’, ‘thenceforward’, ‘thereafter’: X 58, a partitive

gen. denoting the time within the limits of which a thing occurs. I 168 τὸν λοιπὸν χρόνον. [Accusativus τὸ λοιπόν significat perpetuitatem: contra genitivus τοῦ λοιποῦ, *postero tempore*, dicitur de re quae variis temporis posteri vestigiis fit. KUEHNER ad Anab. II 2, 5]

λουτρόν, οῦ, τό, *lavatio*, ‘a washing’, ‘bathing’: IX 42 τὰ ἀμφὶ λουτρόν, X 55 ὑπὸ λουτροῦ ἀληθινῶς κατωτεύθησαν, V 44 θερμοῖς λουτροῖς

λύειν, *solvere, ut catenis vinctos, to loose*, ‘release’ as from bonds: PASS. III 30 λελυμένους) (δεδεμένους. *dissolve, to dissolve, to break up*) (καθίζειν: PASS. XII 4 πρὶν η ἀγορὰ λυθῆ

Λυκαβηττός, οῦ, δ, *Lycabettus*, mons Atticae: XIX 33

λυμαίνεσθαι (λύμη), *corrum-perere*, ‘to spoil’, ‘damage’: with acc. as usual in Xen. who does not use the dative: II 93 μανθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμαίνονται, III 83 τοὺς οἰκους λυμαίνεσθαις) (συναύξειν. [Cf. Dem. κατὰ Στεφ. α' § 27 δούλου λελυμασμένου τὰ τῶν δεσποτῶν]

λύμη⁵⁷, η, η, *detrimentum, damage*, ‘mischief’: V 33 αἱ κόνεις τὰ θηρία ἀπερύκουσαι ἀπὸ λύμης καρκῶν καὶ πρόβατων

λύπη, η, η, *dolor, pain*) (ήδονή: I 144 λύπας ηδοναῖς περιπεπεμμέναι

λυπηρός, ά, ον, *molestus, painful*: IX 70 εἰ τι λυπηρὸν εἴη εἰς ταῦτα παρακαλοῦντες

λύρα, *as, ἡ, lyra, 'a lyre':* π 93
τὰς λύρας λυμαίνονται
Δύστανδρος: *iv 141, 143, 146,*
168

λυσιτελεῖν (*λύειν, τέλος*), *pro-*
desse, conducere, 'to in-
demnify for expenses in-
*curred': c. dat. vi 57 ὡς μὴ
λυσιτελεῖν αὐτοῖς τὴν γεωρ-
γίαν, *xx 84* μέγα διαφέρει εἰς
τὸ λ. γεωργίαν καὶ μὴ λ.,
*xix 8 τοὺς καρποὺς μὴ λε-
πειν λυσιτελοῦντας τοὺς*
*ἔργους**

λυσιτελόντως, *utiliter, 'pro-*
*fitably': xx 114 τὸ τὰ ἔργα
μὴ τελεῖσθαι λ. πρὸς τὴν δα-
πάνην, ita ut fructum capias.*
Cf. ἀλυσιτελής

M

Μδ Δία, per Iovem, 'by Zeus':
negative because of context
xii 3. ναὶ μὲν Δία, affirmantis vehementius: xii
63, xiv 5. οὐ μὲν Δία, negantis in responsione:
i 124, xii 29, 82, 99, xxi 69
μᾶλα, ης, ἡ (*μάττειν 'to*
knead', *panis hordeaceus,*
'barley bread') (*ἄρτος,*
'wheaten bread': viii 55 ἡ
μάζης ἡ ἄρτου

μακάριος, ἴα, ιον, beatus: *v 2*
οἱ μακάριοι admodum opu-
lenti, 'the rich and better
educated'

μακρός, ἀ, δν, longus, 'long',
'far': iii 53 μακρὰν ὁδὸν
βαδίζοντα

μακτρα³, as, ἡ (*μάττειν*), *vas*
in quo farina subigi solet,
'a kneading-trough': ix 42
μάλα, valde, 'very': *εὖ μάλα*
egregie, 'right well': xiv 12.
ο. καὶ in responsione, v.s.

καὶ, vii 4 οὐδ μάλα. αὐ-
τίκα μάλα=Fr. *tout à*
l'heure: xv 52. μᾶλλον,
magis, 'rather': xix 53,
πολὺ μ. i 99, iv 152, v 78,
xv 75, xx 19, 27, ii 55 σοῦ
μᾶλλον, xi 143 μᾶλλον ἡ,
vi 8, xii 99 οὐδὲν μᾶλλον,
nihilo magis, iii 64 οὐδέν τι
μᾶλλον, 76, xv 47, 50, xiii
8 τι μᾶλλον ἡ; διτι μά-
λιστα xvi 67; iii 100 παῖδα
νέαν μάλιστα ('extremely
young'), xviii 36, xix 11
ὅπως μ. ἀν βλαστῶν τὸ φυ-
τόν, 83, xx 127, viii 123 μ.
πάντων, plerumque, 'for the
most part': xix 16. in
respondendo simpliciter af-
firmat, maxime, recte, 'cer-
tainly', 'assuredly': iii 102,
xix 43

μαλακία, as, ἡ (*μαλακός*),
mollities, ignavia, 'softness',
'weakness') (*καρπερία: i 139*
μαλακία ψυχῆς, v 16 μετὰ
μαλακίας

μαλακός, ἡ, δν, mollis, 'soft
to the touch': xix 47 διὰ τῆς
μαλακῆς (sc. γῆς). *mitis,*
'gentle': xx 100 αὔρας θη-
ρεύων μαλακός

μανθάνειν, discere, 'to learn':
xiii 32 μανθάνειν τι ἐκ
τινος, ii 88 μανθάνειν (παρ-
έχειν ἀλλω) ἐν τοῖς αὐτοῦ
ἀὐλοῖς, xix 12 μάνθανε διτι
μὴ ἐπίστασαι, xv 57 κατατρι-
βήναι μανθάνοντας, xvi 45,
xx 137 οὐτε ἐμαθε παρ' ἀλ-
λου τοῦτο, ii 94 ἐν τῷ σῷ
οἰκῷ μ., 107 (didicisse i.e.
scire) μονισικὴν μαθεῖν παρ'
ἐμοῦ, 126, vi 25 πάσας τὰς ἐπι-
στήμας μαθεῖν, vii 49, xv 15
μαθεῖν διπώς δεῖ, vi 41, xv
30, xviii 74 ἥστη μαθεῖν, xx
2, xv 60 δύσκολος μ., 74 εὐπε-

τὲς μ., VIII 136 τὸν μαθησό-
μενον, XVI 45, XII 12 ἐὰν τὰ
ἔργα μάθῃ ὡς έστιν ἔργαστα.
c. inf. 15 ἀρχειν οἷμα δεῖν αὐ-
τὸν μαθεῖν τῶν ἔργαστον, ν
XII 102, XII 85, 41, XV 37
μαστεύειν⁵, quæstere, 'to look
for', 'search after': VIII 101
μαστεύειν ὅτου ἀν δέη, ν 64
τὴν τροφὴν μαστεύειν
μαστευτής⁴, οὐ, ὁ, inquisitor,
'one who searches for': VIII
85 μαστευτοῦ δεῖται
μάτην, frustra, 'in vain': VII
217 μ. πονεῖν
μάττεν, pinsere, farinam subi-
gere, 'to knead dough': X
73 τὸ δεῦσαι καὶ μάξας
μάχεσθαι, pugnare, praelium
committere, 'to fight' of
armies: VIII 82, 83 πῶς ἀν
οὐτῶς ἔχοντες μαχέσαιντο;
XX 36 ὡς ἀν δριστα μαχοιν-
το. c. dat. pers. 'to fight
against': IV 182 τῷ ἀδελφῷ
μαχούμενος (cum fratre
pugnaturus)
μεγαλεῖν, magnifice, 'splen-
didly': XI 52 θεοὺς μ. τιμᾶν,
i.e. splendidis et largis sac-
rificiis
μεγαλογνώμων, ον, magnani-
tus, 'with lofty sentiments',
'high-minded': XXI 48
μεγαλοπρεπῶς, magnifice, 'as
befits a great man': II 86
μεγαλόφρων, ον, ὁ, ἡ, magn-
animus, 'noble-spirited',
'high-minded': X 5
μεγαλύνεσθαι, gloriari in ali-
qua re, 'to boast of a thing':
XXI 25 μεγαλυνομένους
ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρ-
χοντι
μεγάλως, magnopere, 'greatly'.
μέγιστα, maxime, 'very
much': XXI 60 μέγιστα βλά-
ψαι καὶ μέγιστα τιμῆσαι, 61

Μέγαρα, τὰ, 'Megara', a city
on the Saronic Gulf: IV 144
μέγις, μεγάλη, μέγα, magnus,
'great': XXI 52 μέγιας ἀνήρ,
XXI 49 μεγάλη χειρί, II 33
πολλὰ τε καὶ μ. θύειν, 39 με-
γάλα τελεῖν, IV 59 δώροις
μεγάλοις. VIII 82 μειζονι
χώρα. procerus, 'tall': X
16 μειζων δοκοὶ εἴναι η
ἐπεφύκει. gravis, magni
momenti, 'important': VII
42, XV 15, XXI 52 μεγάλα
διαιράξασθαι, 67, 73 τὸ μέ-
γιστον δή
μεθύειν, ebrium v. temulentum
esse, 'to be drunk with
wine': XII 59 τὸ μ. ληθη
έμποιει
μειοῦσθαι, deteriorem reddi,
'to become smaller or
worse') (αὐξεσθαι: IV 116
μειων, ον, minor, 'smaller':
XVII 79 μ. τὸ στέρμα ἐμβαλεῖν.
μειονα, pauciora, 'fewer',
'less': III 17 οὐδὲν πλέον
ἄλλα μειονα τούτων κεκτη-
μένους, XX 86 ἔργαστήρων καὶ
πλεόνων καὶ μειόνων dub.
μέλει, curae est, 'it is an object
of care': c. dat. pers. et
gen. rei, XI 50 μέλει μοι τού-
των. c. ὅπως: 47 μέλει
σοι ὅπως πλουτῆς; με-
μεληκέναι impersonaliter
cum dativo dicitur; person-
aliter, ut praesens, non
item, II 115 μεμεληκέναι
μοι πον me neglexisse
μελετᾶν, meditari, commentari,
'to profess', 'practise': c.
acc. rei, IV 165 τῶν πολεμι-
κῶν τι η τῶν γεωργικῶν ἔργων
μελετᾶν. c. infin. 'to
practise doing a thing': XI
39 λέγειν μελετῶν, 136,
139, 151 αὐτὰ ταῦτα διατε-
λεῖν μελετῶν, ἀκολογεῖσθαι

κτλ., 183 καίπηγορεῖν μελετᾶν

μελέτη, ης, ḡ, *meditatio*, ‘practice’: XVII 49 τοῦτο μελέτης δεῖται

μέλιττα, ης, ḡ, *apis*, ‘a bee’: VII 98 ἡ ἐν τῷ συμήνει ἥγεμῶν μέλιττα, 170, 172, τὰς μ. 175, 206, 207, XVII 105 οἱ κηφῆνες διαρκάσουσι τῶν μελιττῶν τροφήν

μέλλειν, *meditari*, *cogitare*, ‘to be on the point of’, ‘to be about to’: XI 126 ἔμελλον τοῦτο ἐρήσθαι, IX 14. *velle*, *spectare*, *propositum habere*, ‘to intend’, ‘mean’: XII 26 εἰ μέλλει ἀρκέσειν (sequente in apodosi necessitatibus significacione), εἰ μέλλει ἔσειθαι XIII 4, VII 201, XVI 65, VII 110 τοῦς μέλλουσιν ἔξειν, XV 43 τὸν μέλλοντα δυνήσεσθαι, XXI 72, V 69 τὸν μέλλοντα εὖ γεωργήσειν, XVI 5 τὸν μέλλοντα δρθῶς γεωργήσειν.

c. inf. *praesent*. τὸν μέλλοντα — ἐπιμελέσθαι XV 39, 49, XX 54 τὸν μέλλοντα σκείρειν. It often stands without its infinitive, when the verb immediately precedes or follows: XVIII 6 τι δ' οὐ μέλλω (sc. εἰδέναι); *quidni norim?* XIX 51 τι δ' οὐ μέλλει ὑποβάλλεσθαι; (‘of course it must be put underneath’)

μέμνημα, v. s. μιμησκειν
μέμφεσθαι, *reprehendere*, *vituperare*, ‘to upbraid’, ‘find fault with’: c. acc. XI 141 ἡ μέμφομαι τίνα πρὸς τοὺς φίλους ἡ ἐπαινῶ, 149. c. dat. pers. et acc. rei, ‘to impute as blameworthy’, *vitio vertere*, *obicere aliquid alicui*: II 104, 106,

111 οὐκ ἀν τοῦτο ἔμέμφου μοι

μέν, a weak form of μήν (not, as is sometimes supposed, connected with εἰς as its neuter, for εἰς comes from ξεν for σεμένεις and therefore ξεν is for σεμέν (not μέν), and μέν for σεμένα: cf. Lat. *sem-el*, *sim-plex*, *sin-gulus* = *sem-gulus*, but) from the pronominal stem *ām-*, seen in Lat. *ego-met*, and in the superlative forms, as πρόμο-s, *pri-mu-s*, *sum-mu-s* = *sup-mu-s*, *opti-mu-s* etc.

A. I. used absolutely or determinatively without correlative δέ, ‘certainly’, ‘surely’, ‘indeed’: XIII 24 οὐ μὲν δή (in answer to a question), πάντα μὲν οὖν XVII 52, 96

II. followed by δέ in the correlative clause:—1. to mark opposition, as XIX 32 ξηρά μέν — ύγρά δέ, I 65, 94, II 63, 122, III 114 etc.

2. where the clauses contain different matter without being opposed, as II 32 πρώτον μέν — ἐπειτα δέ, III 29 ἔνθα μέν — ἔνθα δέ, XVII 86 ποτὲ μέν — ποτὲ δέ, IV 22. most frequently with the article used pronominally: XI 109 τὰ μὲν βάθη, τὰ δὲ ἀποδραμῶν, I 152, III 6, 87, 59, XVI 35, XIX 129, XX 50.

3. with the principal word repeated (*anaphora*): I 88 κάκιον μέν — κάκιον δέ, III 16 πολλὰ μέν — πολλὰ δέ, VII 86 ἐλάχιστα μέν — ἐλάχιστα δέ, X 13, XI 57, XX 68. Sometimes μέν is omitted as in XV 1. 4. where one of the correlative clauses is inde-

pendent, the other takes the participle or some other dependent form: vii 54. 5. where one of the two opposed clauses is really subordinate to the other (*parataxis*): ii 63, viii 108, xix 4, xx 50. 6. where equivalent particles take the place of δέ, as ἀλλά xx 61; μέντοι ii 22, x 49, xii 105, xv 50, xvii 4, 68, 73. 7. with δυώς added to δέ, to give emphasis to the opposition: xi 34. sometimes answered in anacoluthon by a copulative particle: vii 54. 8. where the antithetical clause is implied mentally but not expressed: xviii 3 δέ τι μὲν οὖν τέμνειν τὸν σῖτον δεῖ οἰσθα, xii 57 πρῶτον μὲν. This μέν solitarium is used to emphasize assertions made by a person concerning himself, as opposed to others: v 50 ἐμοὶ μὲν θαυμαστὸν δοκεῖ, vii 38, xviii 68, xxi 62. with the demonstrative pron. τούτους μέν iii 63, xvi 27, 49, xvii 16, 49, xviii 25, 29, 38. with interrogatives: xii 55 πολὺς μέν δή; with proper names, as Κῦπος μέν iv 124. 9. double μέν followed by double δέ: iv 74, ix 56; the second δέ is dropped iv 61.

B. μέν before other particles:—1. where each particle retains its own separate force; μὲν γάρ, with omission of δέ clause xvii 44, xix 66. ἀλλά—μὲν δή xi 13, σὺ μὲν δή xviii 63. to express positive certainty on the part of the speaker

or writer, οὐδὲν δῆγε, nequaquam, minime vero: xiii 24. μὲν δή, continuative, 'to wind up a series of facts, closing a statement': i 94, iv 63, viii 116, 148, xi 1, xvi 24, xviii 75. See Kuehner on Xen. Mem. i 2, 62. μὲν οὖν vi 5, xviii 4

III. where the combination of particles causes a corresponding change of sense: μέν—γε: v.s. γε. μὲν οὖν in replies, as a strong affirmation (*imo, imo vero*), 'yes indeed': xi 137, xvii 52. or in conceding more than was asked, so as to correct a statement, 'nay rather': vii 201, xvi 74. 1. μέντοι, with the force of a conjunction, *tamen, vero*, 'but however', 'yet': xi 105, xvi 14. οὐ μέντοι—γε xii 107, xiv 12, xvii 68, xxi 69. εὖ γε μέντοι xx 116. 2. as an adverb in strong protestations: γελοῖον μεντάν (μέντοι ἄν) εἴη i 37, ii 13. or in eager or positive assent: i 56, xiii 6, vii 185 δῆ—δεήσει ταῦτα ποιεῖν; Δεήσει μέντοι. καλ—μέντοι, atque adeo: v.s. καλ

μένειν, *manere*, 'to stay': vii 186 ἔνδον μ., 174 ἐν τῷ συμήνει μένοντα. non au fugere, 'to stay where one is', 'not to run away': v 78 ἐλπίδων ἀγαθῶν οἱ δῶλοι δέονται, ὅπως μένειν ἔθελωσι μένος⁵, eos, τό, ardor animi et impetus, 'spirit', 'determination': xxi 64 μένος

ἐκάστῳ ἐμπέσῃ τῶν ἔργα-
τῶν

μεντᾶν = μέντοι ἄν: ι 37,
xi 17

μεριμνᾶν, *summa diligentia perpendere*, 'to give one's mind to a question as of philosophy', 'to study a thing deeply': xx 137 οὔτε μεριμνῶν ηὗρεν

μέρος, *eos, τό, pars*, 'share', 'part' (the whole: vii 139 πλείου μέρος τοῦ φόβου, 142, xviii 43 ἐκ τοῦ προσηνέμου μ. τῆς ἀλλα

μεσημβρία, *as, ἡ, meridies*, 'the south': ix 24 πρὸς μεσημβρίαν ἀναπέπταται (ἡ οἰκία)

μέσος, *η, or, medius*, 'in the middle', 'intermediate': of time, xvii 24 σπόρος ὁ πρώιμος ἡ ὁ μέσος ἡ ὁ δψιμώτατος, xvi 77 ἐν μέσῳ τῷ θέρει ('in midsummer'), *ib.* ἐν μέσῃ τῷ ἡμέρᾳ (late Greek for μεσημβρίᾳ, Rutherford, *New Phrynicus* p. 126). τὸ μέσον, *medium*, 'the space between': viii 128 τὸ μ. τούτων καλὸν φαίνεται, 131. ἐν τῷ μέσῳ, *in medio, publice*, 'in public', 'open to all': v 36 ἐν τῷ μέσῳ τοὺς καρποὺς τρέφουσα i.e. *aggressuro patentes*, vii 144 τὴν ἐπιμέλειαν εἰς τὸ μέσον (*in commune, aequaliter*) ἀμφοτέροις κατέθηκεν, 147 τὸ ἐγκρατεῖς εἶναι εἰς τὸ μέσον κατέθηκε

μεσοτομεῖν³, *strumentum medium subsecare* (Varro): xviii 16 νομίω δρῶσιν ἀνταεῖν μεσοτομῶν, i.e. ita metens, ut partem culni medium in agro relinquam

μεστός, *ἡ, ὅν, refertus*, 'filled': c. gen. iv 103

μετά: — A. o. gen. *cum*, 'with', implying a closer connexion than σύν: vii 67 μεθ' ὅτου ἐκαθεύδομεν ἄν, 105 κεῖται μετ' ἀλλήλων, v 10 μετὰ ηδίστων οὐσιῶν. as a periphrasis for adverb: vii 80 μετ' ἀσφαλείας for ἀσφαλῶς, v 16 μετὰ μαλακίας for μαλακῶς. B. c. acc., of Sequence in order of Time, 'after', 'next to': iii 12 μετὰ τοῦτο, xi 69 μετὰ ταῦτα, 100 μετὰ δὲ ταῦτα

μεταβάλλειν, *invertere arando, novare*, 'to turn over the soil': xvi 73 εἰ ἐν τῷ θέρει διπλεῖ πλειστάκις μεταβάλλει τις τὴν γῆν. Cf. Verg. Georg. iii 161 *campum fractis invertente glebis*

μεταδιδόναι, *communicare, impertire*, 'to give part of', 'give a share in': c. gen. rei ix 69 τῶν εὐφροσυνῶν μεταδιδόντες. c. gen. rei et dat. pers. ix 73 τῆς εὐπραγίας αὐτῇ μεταδιδόντες

μεταρρυθμίζειν, *aliter formare, hinc corrigerre, meliora docere*, 'to remodel', hence 'to reform', 'amend': xi 99 μεταρρυθμίζω ἐὰν ἔχω τι βέλτιον τοῦ παρόντος, 11 ἵνα μεταρρυθμίσης με, 13 πῶς ἀν δικαίως μεταρρυθμίσαι μι άνδρα ἀπειρασμένον καλόν τε κάγαθόν;

μεταχειρίζεσθαι, *in manibus habere, administrare*, 'to have in hand', 'to have the management of', Fr. *mainer*: xiv 7 ὁ τοὺς καρποὺς μεταχειρίζομενος

μέτεστι *μοι τιος, particeps sum alicuius rei*, 'I have a share in a thing': c. gen. *rei* ix 98 *τοῖς οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων*

μετέχειν, partem habere, uti, 'to take part in', 'use': xvii 34 *παντὸς μετέχειν τοῦ σπόρου*

μετοπωρινός³, ἡ, ὁν, *autumnalis*, 'autumnal': xvii 8 ὁ *μετοπωρινὸς χρόνος*

μετρώσ, modice, 'moderately', 'in due measure': xii 88 *πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι*, 'are moderate'

μέχρι et μέχρις, usque ad, tenuis, 'even to', 'as far as':—1. of place: xviii 55 *μέχρι τοῦ ἡμίσεος τῆς ἀλων*, xix 69 μ. βυθοῦ, 'to the very bottom'. 2. of measure or degree: xi 79 *μέχρι τούτου (hactenus, 'so far') ἔπομα, δτι.* 3. of time: xvii 31 *ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μέχρι τοῦ διψιμωτάτου σπειρειν*

μή, 'not', the negative of will and thought, as *οὐ* is the neg. of fact and statement; **μή** rejects, *οὐ* denies; **μή** is relative, *οὐ* absolute; **μή** subjective, *οὐ* objective. L. s.

A. in independent sentences, in expressions of will or wish, command, entreaty, warning. 1. with imperat. pres. implying a continued prohibition. 2. with subj. implying a specific prohibition and warning, with 2 pers. of the aor.: viii 8 *μηδὲν τι ἀθυμήσῃς.* 3. with optative to express

a wish that a thing may not happen: x 26 *μὴ γένωσι σὺ τοιοῦτος*

B. in dependent clauses.

1. with the final conjunctions *ἴνα, ώς, δπως*: ii 50 *δπως μὴ οἰκτρὸς γένωμαι*, vi 60 *δπως—μὴ ποιῶμεν*, vii 192, ix 28 *ἴνα μὴ ἐκφέρηται ἐνδοθεν δ τι μὴ δεῖ*, xviii 16, 62 *ἴνα μὴ δις ταῦτα ἀχυρα δέη λικμᾶ*. after *δπως* and *ώς* with future indicative or optative: ii 68 *ἐπιμελεῖσθαι δπως ἀν—μὴ—πένης γένοιο*, iii 71 *εἰ μὴ σποκεῖς δπως μὴ ἰδιώτης ἔσῃ τούτου*, x 62 *ώς ἀν τῷ δυτὶ καλὴ φαινούστοις ἀλλὰ μὴ μόνον δοκοῖη.* 2. in the protasis of conditional sentences, after *εἰ, ἐάν, ἢν, ἀν* and temporal conjunctions used conditionally as *ἐπειδάν*. *δταν*: i 20 *καὶ εἰ μὴ αὐτὸς τύχαι χρήματα ἔχων*, i 30, i 49 *κάν—μὴ ἐπίστηται*, i 70 *εἰ μὴ ἀποδιδότο*, i 84, 94, ii 82, 86, 105, 126, iii 71, 91, iv 114, v 61, vii 8, 210, 212, 230, viii 58, 103, 114, ix 4, 108, xiii 8, xvi 18, xviii 3, xix 66, iv 104 *δταν μὴ ἡ ὥρα τοῦ ἔτους ἔξειργη*, i 118 *ὑπέταν αἰσθανόμεθα μὴ θελοντας ποιεῖν.* 3.

in relative clauses when they imply a condition or generality: i 81 *εἰ τωλοὶν αὐτὸς τοῦτο φ μὴ ἐπίσταιτο χρῆσθαι*, ii 78 *οὐδὲ ἄλλο οὐδὲν δτφ μὴ τις ἐπίσταιτο χρῆσθαι*, iv 66 *δτόσην μὴ αὐτὸς ἔφορδ*, v 100 *δ τι τε χρὴ ποιεῖν καὶ δ τι μὴ*, ix 101 *δτφ ἀν μὴ δῷ δ κύριος*, xi 111 *ὅσᾳ μὴ διημερεύειν*, 148 *ἀν μὴ βουλώμεθα πράττειν*, xiii

11, **xxi** 25, **xvi** 12 ὅ τι δύναται
ἢ γῆ φέρειν καὶ ὅ τι μή, **xix**
7 πῶς (ἐπίσταμαι), δοτις μὴ
οἶδα; 12 μάνθανε ὅ τι μὴ ἐπί-
στασαι. 4. a. with the
Infin. always, except after
verbs of saying and
thinking (*oratio obliqua*):
(**x** 43 ἐμὲ νόμιζε μὴ ηὔδεσθαι
because of the imperative,
cf. **xix** 12) **vii** 55 ψηφίζεσθαι
μὴ ἀρήγειν, **x** 64 συνεβούλευον
αὐτῷ μὴ καθῆσθαι, **xii** 53, 60,
105, **xii** 111 δεῖ εἶναι—μὴ
ἔκνοῦντα. after ὥστε or ὡς
(except when the Inf. repre-
sents Indic. or Opt. as in
oratio obliqua): **i** 96 τὸ ἀρ-
γύριον οὐτω πόρρω ἀπωθεῖσθω
ὥστε μηδὲ χρήματα εἶναι,
viii 68 ἐγχειρεῖ ἔκαστον ὥστε
μὴ ἀπορεῖν χρῆσθαι, **xiv** 8
ἀφανίζειν ὥστε μὴ λείπειν.
Always with the articular
infinitive: **i** 59 διὰ τὸ
μὴ ἐπίστασθαι, **viii** 147
τὸ μὴ εἶναι τεταγμένον.
b. after verbs of negative
result signifying to refuse,
forbid, deny, oppose,
hinder, deprive: **ii** 97
ἀποφεύγειν μοι πειρᾶ μη-
δέν με συνωφελῆσαι, **xii** 77
ὑψίειμαι μηδ' ἐπιχειρεῖν.
c. after verbs of saying
and thinking (*oratio obli-
qua*) οὐ is the regular nega-
tive; but in verbs meaning
'to swear', 'pledge', 'be-
lieve' etc. the neg. is μή:
iv 165 δύνυμι μηπώποτε δει-
πνῆσαι. 5. with the par-
ticiples when it can be
resolved into a conditional
clause: **i** 72 μὴ ἀποδιδομένοις,
76 μὴ πωλούμενοι οὐ χρή-
ματα εἰσι, **xii** 77. when the
participle is used in a ge-

neric or characteristic sense
with the article: **viii** 65 τά-
τε σᾶ δύτα καὶ τὰ μή, 66
τὸ μὴ δν, **xvi** 8 ὁ μὴ εἰδώς,
xx 75 τοῖς μὴ ἐργαζομένοις,
81, 102, 124, **i** 66 τῷ μὴ
ἐπισταμένῳ, 69, 73, **ii** 75,
xv 24 τοῖς μὴ ἐπισταμένοις.
and similarly with adjectives
when the members of
a class are indefinite: **xvi**
24 οἱ μὴ πάνυ ἔμπειροι γεωρ-
γιας, 'all who are inexperi-
enced in agriculture'. 6.
after verbs expressing fear,
apprehension, anxiety,
mostly with aor. subj.: **xxi**
80 φοβούμενος μὴ δἰς ἀποθά-
νη, **xvi** 29 φοβούμενον μὴ
οὐ γνῶ, **vii** 232 φοβεῖσθαι
μὴ γένη, **ix** 66 τὸ προνοεῖν
μὴ τι κακὸν λάβῃ, **xii** 6
φυλάττει μὴ ἀποβάλῃς τὴν
ἐπωνυμίαν, **ii** 50 οἰκτείρω σε
μὴ πάθῃς

C. in QUESTIONS: in di-
rect questions with subj.
where the answer antici-
pated or expected is not
clearly negative as with the
Indic.: **xii** 1 μή σε κατακ-
λώ; 'am I detaining you?'
'I hope I am not detaining
you':—with ἀρα when a
plainly negative answer is
expected: **iv** 27 ἀρα μὴ αλ-
χυθῶμεν;

μηδέ, as a conjunction, *nec*,
'nor': **xx** 66 εἰ μήτε ἰδεῖν
ἔχοι καρπὸν μηδὲ φυτὸν αὐ-
τῆς, 80. as an adverb,
ne—quidem, 'not even', 'also
not': **i** 96, **ii** 66 μηδὲ ἐκα-
τοστὸν μέρος, **i** 31 εἰ μηδ'
ἐν τῇ αὐτῷ πόλει εἴη, **viii** 12
μὴ δύνασθαι λαβεῖν ή τὴν
ἀρχὴν μηδὲ ζητεῖν, **xii** 77,
xvii 36

μηδεῖς, μηδεμία, μηδέν, *nullus*, ‘none’: χι 52 ἦν μηδὲν ἀναγκαῖον ὃ κατὰ πόλιν. μηδέν, as an adverb, *nihil*, i.e. *non*, ‘not at all’: ιι 97 μηδέν με συνωφελῆσαι, υιii 8 μηδέν τι ἀδυμήσῃς, χι 53 τὴν πόλιν μηδὲν κατ’ ἐμὲ χρήμασιν ἀκβούμητον εἶναι. [So in Engl. ‘nothing’ is used adverbially: Shakesp. All’s Well ιι 7, 41 *it nothing steads us*, Hen. IV. A. v 1, 38 *you were nothing so strong and fortunate as I*]

μῆκος, *eos*, *tό*, *longitudo*, ‘length’ (*kratium, tractus, Zeune*): χιχ 9 ὁπόσον μῆκος τὸ φυτὸν ἐμβάλλειν

μήν, *vero, sane*, ‘verily’, ‘in sooth’, used to strengthen asseverations. ἀλλὰ μήν, *verum enim vero*, ‘yet truly’: υιii 134 ἀλλὰ μήν οὐδὲ τοῦτο δεῖ ἀθυμῆσαι, χιv 56. οὐδὲ μήν, *neque vero*, ‘nor indeed’: χιi 73. See note on Hier. l. 178

μήν, *μηνός, δ, mensis*, ‘a month’: υιi 192 ὅπως μὴ ἡ εἰς τὸν ἔνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται, χι 45 τὰ κατὰ μῆνα δαπανώμενα μηπώποτε, ‘never yet’: ιιv 165

μήτε—μήτε, *neque—neque*, ‘neither—nor’: ιι 86 μήτε αὐτές—μήτε ἄλλος, υι 37 μήτε πονοῦντας μήτε κινδυνεύοντας, χ 20 εἰ μήτε κομπάξιομ—μήτε ἀποκρυπτομην τι τῶν διτῶν μηδέν, χι 111 μήτε κενὸς μήτε ἀγαν πλήρης, υιii 16 μήτε οἱ ἀλοῶτες—μήτε οἱ λικιώντες, χιχ 7 μήτε—μήτε—μήτε—μήτε—μήτε, χι 66 εἰ τις—μήτε ἰδεῖν ἔχοι καρ-

πὸν μηδὲ φυτὸν αὐτῆς μῆτε ὅτου ἀκοῦσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχοι μήτηρ, *έρος, (ρός)*, ἡ, *mater*, ‘mother’: υιii 36, 86 ἡ μήτηρ, ‘my mother’: met. υ 79 ὃς ἔφη τὴν γεωργίαν τῶν ἀλλων τεχνῶν μητέρα (*causam et originem*) καὶ τροφὸν εἶναι

μηχανᾶσθαι, *moliri, excogitare*, ‘to contrive’, ‘devise’: ι 149 μηχανᾶσθαι προσθόδους, υi 48 μ. χρήματα (*rationes pecuniae parandas*), v 72

μηχάνημα, *τό=τὸ μεμηχανημένον, machina bellica*, ‘an engine of war’: υιii 76 πολλοῖς μηχανήμασιν (*ναῦς*) ἀνθώπισται πρὸς τὰ πολέμα πλοῖα

μιγνύναι, *miscere*, ‘to mingle’: υιi 18 μιγνύναι κόπρον τῇ γῇ, ‘to manure the land’. PASS. υi 62 ἡ ἀλμη μιγνυμένη τοῖς ἀνάλμοις

Μίθρης, *οὐ, ὁ*, the Persian Sun-god: ιi 165 δμνυμί σοι τὸν Μίθρην

μικρός, *ἀ, ὁν* (ορ *σμικρός*), *parvus*, ‘small’, ‘little’ in point of size: υiii 72 ἐν σμικροτάτῳ ἀγγείῳ, 109 πλοίοις μ. 2. ‘little’ in quantity, *paucus*, υi 53 πάνυ μικρὰ πορίσαντες

μίλτος, *οὐ, ἡ*, *minium*, ‘red lead’: χ 35 μίλτῳ ἀλειφόμενος, χ 39 ἀπτεσθαι μίλτου, 40 μιμεῖσθαι, *imitari*, ‘to take after’, ‘imitate’: χi 32 ὥα πειρῶμα σε μιμεῖσθαι, ιi 28 τὸν Περσῶν βασιλέα μιμήσασθαι (in agricultura) [*μιμηήσκομαι*] μεμνήσθαι, *recordari, meminisse*, ‘to remember’, ‘bear in mind’: υi 59 μεμνήσθαι δ τι ἀν τῷ

διδῷ. *c. inf. praeſ. viii 136*
τὸν μεμνησόμενον καταχω-
ρῆσεν ἀπαντα. *c. particip.*
vii 238 τοιαῦτα δοκῶ μεμ-
νῆσθαι διαλεχθέται, *viii 149*
τοιαῦτα διαλεχθέται δοκῶ μεμ-
νῆσθαι. followed by a
 relative particle: *ii 74 οὐκ-*
ουν μέμνησαι δὲ;
μισεῖν, *aversari*, ‘to hate’: *xxi 20.* *PASS. invisum*
esse, ‘to be hated’: *xxi 21*
μισθοφορεῖν, *pro mercede ope-*
ratam suam locare, ‘to re-
ceive wages’, ‘serve for
*hire’: *i 22 τὸν ἄλλου ὀλκον*
οἰκονομοῦντα μισθοφορεῖν
μισθοφόρος, *ον*, *mercede con-*
ductus, ‘serving for hire’.
οἱ μισθοφόροι, *milites*
mercenarii, ‘mercenaries’: *iv 48*
ἔξετασι ποιεῖται τῶν
μισθοφόρων
μνήμη, *ης*, *ἡ*, *memoria*, *vis*
reminiscendi, ‘memory’, as
 a power of the mind: *vii*
143 τὴν μνήμην εἰς τὸ μέσον
ἀμφοτέρους (sc. man and wo-
 man) *κατέθηκεν* (*ὁ θεός*)
μνημονικός, *ἡ*, *ὄν*, *memoria*
valens, ‘for memory’: *τὸ*
μνημονικόν = μνήμη, *ix 65*
ἡ τὸ μν. μάλιστα ἐδόκει ἔχειν
μόνος, *η*, *ον*, *solus*, ‘alone’: *xii 61.*
 adv. *μόνον*, *tan-*
tum, non nisi, nil nisi, ‘only’,
 ‘nothing but’, ‘merely’: *vii 39 εἰ μόνον ηλθεν ἐπιστα-*
μένη λιμανού ἀποδεῖξαι, *viii 103*
ἔν μόνον μη ἀπολέσῃ
τοὺς μὴ ἀμαρτάνοντας, *ἄγα-*
πητόν, *x 62*, *x 60 μὴ μ. ἀλ-*
λα καὶ, *xiv 28, 36*
μορφή, *ης*, *ἡ*, *forma*, *species*
otris, ‘the outward form’: *vi 84*
ἐνίοις τῶν καλῶν τὰς μορ-
φὰς πάνυ μοχθηροὺς δύτας
*τὰς ψυχάς**

μουσικός, *ἡ*, *ὄν*, *artium liber-*
alium studio excultus, ‘a
 scholar’: *xii 100 διμουσον*
δύτα αὐτὸν ἄλλους μουσι-
κούς ποιεῖν. **μουσική** (sc.
 τέχνη), *ἡ*, *musica*, ‘music’: *ii 107 μουσικὴν μαθεῖν*, *108*
δεινοτέρους ἐμοῦ περὶ μ.

μοχθεῖν, *labores et aerumnas*
perpetui, laborare, ‘to be dis-
 tressed with labour’, ‘to la-
 bour’ (principally confined
 to the poets, though Thu-
 cydides uses it twice *i 70, 5*,
ii 39, 3, and Xenophon several
 times *Mem. ii 1, 17, Anab.*
vi 6, 31, Ven. xii 15): *xviii*
16 ἡνα μὴ μοχθώσι περιττὸν
πόνον

μοχθηρός, *ά*, *ὄν*:—1. *aerumno-*
sus, ‘wretched’. 2. *pravus*,
turpis, ‘morally bad’: *vi 84*
μοχθηροὺς δύτας τὰς ψυχάς
) (καλούς

μυριάς, *άδος*, *ἡ*, *decem milia*,
 ‘a number of 10,000’: *iv*
134 πολλαὶ μ., viii 44

μυριοπλάστιος⁸, *ον*: *viii 137*
μυριοπλάσια (*millies plura*,
infinito plura) *ἡμῶν ἔχει ἡ*
πᾶσα πόλις. Cf. *ii 23* *ἔκα-*
τον πλασίονα τούτου

N

Nal, *nae*, ‘yea’, ‘verily’: *ναὶ*
μὲν, in oaths, ‘yea by’; *ναὶ*
μὲν Δια, *ii 14, xii 47.* in
 affirmative replies: *iii 23*,
xii 63, xiii 6, xiv 5, xvii 80,
v. s. μά

ναύκληρος, *ον*, *ὁ*, *dominus*
navigis qui naviculariam facit.
 ‘a ship-owner’, ‘ship-mas-
 ter’, who generally acted
 himself as skipper: *viii 80*
φορτίων δσα ναύκληρος κέρ-
δους ἔνεκα ἀγεταὶ

ναῦς, ἥ, *navis*, 'a ship': VIII
75 ὄρμίζεται ναῦς καὶ ἀνάγε-
ται, 88 πρῷρεὺς τῆς νεώς,
98 πῶς κεῖται τὰ ἐν τῇ νεῷ
νεατός⁴, οὐ, δ., *arvorum renovatio*,
novalis aratio, 'the ploughing
up of fallow land': VII
113 νεατὸς καὶ σπόρος καὶ
φυτεία
νεισποτεῖν⁴, *vervactum facere*:
xi 97, where see note
νεκρός, οὐ, ὁ, *cadaver*, 'a
corpse': IV 139 περὶ τὸν ν.
μαχόμενον
νεογνός, ὁν (*nebutoros*), *recens
natus*, 'newly born': VII
119 ἡ τῶν νεογνῶν τέκνων
παιδοτροφία, 134
νεός, οὐ, ἥ, i.q. νειός, *novale*,
'land ploughed up anew
after being left fallow': XVI 66
εἰ μέλλει ἀγαθὴ ἡ ν. ἔσεσθαι,
49 τῷ σπόρῳ νεὸν ὑπεργά-
γεσθαι, XX 17 τῷ σπόρῳ νεὸν
προεργάγεσθαι, XVI 79 εἰ
σκάπτοντες τὴν ν. ποιοῦειν,
XVII 1 περὶ τῆς νεοῦ
νέος, νέα, νέον, *iunvenis*, 'young':
XX 96 νέοις δυτεῖς καὶ ὑγια-
νούντες, III 100 πᾶδα νέαν
μάλιστα
νεοττός³, οὐ, δ., *pullus*, 'the
young of any animal': VII
183 οἱ νεοττοί, 'young bees'
νή, *per*, a particle of strong
affirmation, usually in the
phrase νὴ Δἴα or νὴ τὸν
Δἴα, *profecto*, *haud dubie*:
XIX 37, 55, 66, XX 146, 169.
scilicet: XII 5, 19, 34, XVII
107 in answering questions.
recte, ita est ut dicas: III 49,
XX 169. νὴ τὴν "Ηραν x 2,
XI 112 (generally a woman's
oath)

Νικλᾶς, οὐ, ὁ: XI 20

νομεὺς, ἔως, δ., a generic term
for 'one who tends cattle'

(Philo Iud. de agricult. § 11
χρὴ δὲ ὡσπερ αἰπόλον ἢ
βουκόλον ἢ ποιμένα ἢ κοινῶς
νομέα τὸν ἡμέτερον ἄρχειν
νοῦν): III 86 πρόβατον ἢ
κακῶς ἔχη, τὸν νομέα αἰτιώ-
μεθα
νομῆ, ἥς, ἥ, *pastio*, 'res pecua-
ria', 'a grazing of cattle':
VII 114 σπόρος καὶ φυτεία καὶ
νομαὶ ὑπαίθρια ἔργα ἔστιν
νομίζειν, with predicate acc.
'to regard', 'consider as':
XX 165 φιλοικοδόμους νομίζω
οἵτινες ἀνάποδῶνται τὰς οἰ-
κίας, XI 64 τούτους βαθεῖς δυ-
δρας χρὴ νομίσαι, IX 87
νομίσαι ἐκέλευν τὴν γυ-
ναικα νομοφύλακα τῶν ἐν τῇ
οἰκίᾳ εἶναι. c. inf. existi-
mare, *putare*, 'to consider',
'think': IX 116, X 43 νο-
μίζει ἐμὲ ἥδεσθαι, XVIII 15
νομίζω δρῶς ἀν ποιεῖν, XIX
104, XX 171 φιλεῖν ταῦτα δφ'
ῶν ἀν ὠφελεῖσθαι νομίζω-
σιν. fas, aequum, *rectum
putare*, 'to think pro-
per' (?): XVII 59 (where see
note), 81
νόμιμος, ἥ, ον (*νέμω*, νόμος),
iustus, *legibus consentaneus*,
usu receptus, 'right', 'con-
formable to law or usage':
IX 85 τὸν ποιοῦντα τὰ νόμι-
μα (*leges*) (τὸν παρὰ τοὺς
νόμους ποιοῦντα
νόμος, οὐ, δ., *mos et instituta
civitatis*, 'usage and all that
becomes law thereby': IX
86 ἢ τις παρὰ τοὺς νόμους
ποιῆ, VI 95 οἱ θεοὶ ἔφυσαν
σε δύνασθαι καὶ ὁ νόμος συνε-
πανεῖ, 159 συνεπανεῖ καὶ ὁ
νόμος αὐτά (sc. οἱ προστέτακ-
ται ὑπὸ τοῦ θεοῦ), XIV 14 τὰ
μὲν καὶ ἔκ τῶν Δράκοντος νό-
μων, τὰ δὲ καὶ ἔκ τῶν Σόλω-

νὸς λαμβάνων, 18 θεῖναι πολλοὺς τῶν νόμων ἐπὶ δικαιοσύνης διδασκαλίᾳ δοκοῦσι, ΙΧ 83 οὐκ ἀρκεῖν δοκεῖ..., ἣν νόμους καλοὺς γράψωνται, ΧΙΝ 25 ἀλλα τῶν βασιλικῶν νόμων, 27 ἔκεινος οἱ νόμοι δῆμας εἰσὶ τοῖς ἀμαρτάνουσι— 29 οἱ βασιλικοὶ νόμοι ὡφελοῦσι τοὺς δικαιους

νομοφύλαξ, *akos*, ὁ, *legum custos*, ‘a guardian of the laws’: ΙΧ 84 where see note, ib. 88 γυναικα—**νομοφύλακα τῶν ἐν τῇ οἰκίᾳ νόσος**, οὐ, ἡ, *morbis*, ‘disease’: ν 92 πρόβατα νόσος ἀπώλεσεν

νυκτερινός, ἡ, ὁν, *nocturnus*, ‘nightly’: ΙΧ 40 φυλακὰς νυκτερινάς νῦν, *nunc*, ‘now’, ‘at the present time’: νῦν δέ (nunc autem) (τότε ΙΙΙ 51, ΗΠ 77,) (πρόσθεν ΙΙ 8. οἱ νῦν (sc. ἀνθρωποι), *homines huius aetatis*, ‘men of the present day’: ΧVII 7. καὶ νῦν, *nunc quoque*, ‘in this case also’. νῦν δικούσας ἀπει ΙΧ 134

Ξενοδοκία⁸, *as*, ἡ, *hospitum exceptio*, ‘the entertainment of strangers’: ΙΧ 55, ubi contra praecepta veterum grammaticorum vulgo ξενοδοχία scribitur

ξένος, ον, ὁ, *peregrinus*, ‘a stranger’ (ἀστός : VI 89, ΗΠ 8

ξηρός, ἀ, ὁν, *siccus*, *aridus*, ‘dry’: ΧVII 13 μὴ σπείρειν ἐν ξηρᾷ (sc. γῆ i.e. in terra pluvia destituta), ΙΧ 32 ξηρὰ ἡ περὶ τὸν Δυκαβηττόν, 35, 37 ἐν τῇ ξηρᾷ (ἐν τῇ

νήρᾳ, 30 ξηρότεραν καὶ νήροτέραν γῆν, 69 γῆ ξηρὰ μέχρι βυθοῦ, ΗΠ 195 ὁ ξηρὸς σῖτος ὅπως καλὸς ἐδώδιμος γίγνηται ἐπιμελητέον, ΙΧ 63 νηροῖς τε καὶ ξηροῖς, ν 103 ψήρει νηρῶν καὶ ξηρῶν καρπῶν

ξηρότης³, ητος, ἡ, *siccitas*, ‘dryness’: ΙΧ 71 ανάνεσθαι διὰ ξηρότητα, ‘for want of moisture’

ξύλον, ον, τό, *lignum*, ‘wood’: ΧVII 21 ἦν ξύλα ξχωσιν sc. igni faciendo

ξυστός³, οῦ, ὁ (ξένει), *xystum*, ‘a covered gallery or colonnade, where athletes exercised in winter’: XI 95. Cf. Vitruv. v 11, 4 *haec autem porticus ξυστὸς apud Graecos vocatur, quod athletae per hiberna tempora in tectis stadiis exercentur*; VI 10, 5 *ξυστὸς est graeca appellatione porticus ampla latitudine, in qua athletae per hiberna tempora exercentur*

O

Ο, ἡ, τό, originally an anaphoric pronoun (Monro’s *Homeric Grammar* § 248)

I. The Substantival Article:

Survivals of its old usage in Attic Greek (Xen.), as a demonstrative: ΙΧ 117 τὸν δ’ εἰπεῖν λέγεται, Ι 114 τὰ μέν, i.q. ταῦτα μέν, followed by ἔκεινο δέ. with μέν and δέ in all its cases, ὁ μέν, ‘the one’—ο δέ, ‘the other’: ΙΧ 97, in relation to a subject previously men-

tioned (partitive apposition): xvii 52 η μέν (*γῆ*) —η δέ, 54 τὴν μέν—τὴν δέ, xvi 86 τὴν μὲν (*γῆν*) ψέγουσι τὴν δ' ἐπαινῶσι, xviii 26 τὸ μέν—τὸ δέ. οἱ μέν—οἱ 84, 'some'—'others': i 153, iv 80, xvii 47, xx 4, 30, 38, 37, 45, 50, 64, xxi 13 οἱ μὲν τῶν κελευστῶν —οἱ δέ, 18, 22, i 126 τοὺς μὲν πολεμικάς, τοὺς δέ καὶ εἰρηνικὰς ἐπιστήμας ἔχοντας, iii 6, 21, 81, τοὺς μέν —τοὺς δέ iii 12, 36, i 126, xix 129, xx 10, iii 21 τοῖς μέν—τοῖς δέ, xi 109 τὰ μὲν βάθητα τὰ δὲ ἀποδραμάντα, v 12 τὰ μὲν φύει τὰ δὲ τρέφει, xiii 58 τὰ μὲν χείρω τὰ δὲ βελτίω, xiv 14 τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων τὰ δὲ καὶ ἐκ τῶν Σόλωνος, xi 109, xv 60 τὰ μὲν ἰδών, τὰ δὲ ἀκούσας. the partitive τὰ μέν without corresponding τὰ δέ: ii 39

II. The Attributive Article:

denoting individual objects conceived as definite either from their nature or from the context or by reference to a circle of ideas assumed to be familiar: i 53 η γῆ, 57, v 7, i 83 τὸ ἄργυριον, 143 προϊόντος τοῦ χρόνου, iii 111 ἐρχεται εἰς τὴν οἰκίαν, vi 30 εἰς τὴν χώραν λόντων, vii 6 ἐν τῇ ἀγορᾷ, xx 12 ὁ οἰκος, vii 284 ἐν τῷ οἴκῳ, viii 68 τὴν διάκονον, x 66 τὸν ἴστον, τοῦ θέρους—τοῦ χειμῶνος ix 21, xvi 55 (but χειμῶνος—τοῦ

θέρους ix 25, xvi 52, ἔαρος 58), 72 ἐν τῷ θέρει, xvii 19 ἐν τῷ χειμῶνι, 85, xvi 67 διπτῆν πρὸς τὸν ἥλιον; [nearly always omitted with βασιλεύς when the Persian king is meant: iv 34, 96, 112, 133;] vii 192 ὁ ἐνιαυτός, xviii 25 τὸ ἔτος, vii 192 ὁ μῆν, xvii 44 η χείρ, 50, v 22 ἐν τῷ χώρῳ—ἐν τῷ ἄστει, but ἀπὸ τοῦ χώρου εἰς ἀστυ xi 108, vii 112 ἐν τῷ ὑπαίθρῳ, but ἐν ὑπαίθρῳ vii 109, iv 58 ταῖς τιμαῖς, honoribus consuetis, vii 216 εἰς τὸν τετρημένον πλέον ἀντλεῖν. In local designations the article is occasionally omitted, when they are governed by prepositions: xi 93 εἰς ἀγρόν, 94, 96, v 46 κατ' ἀγρόν, xi 108 εἰς ἀστυ, 90 κατὰ πόλιν, 92, v 45 ἐν χώρῳ To denote the whole of a class—

- In plural: i 58 τὰ πρόβατα, 100 τοὺς βοῦς, 102 οἱ ἔχθροι, iii 66 τοὺς τραγῳδούς τε καὶ κωμῳδούς, v 73 τοὺς ἀγαθούς, 'the brave', 77 οὐδὲν ἡττον οἱ δοῦλοι τῶν ἐλευθέρων, 102 οἱ σώφρονες, vi 31 τοὺς γεωργούς—τοὺς τεχνίτας, vii 121 τῆς ἐσθῆτος, viii 25 τοῖς πολεμίοις—τοῖς φίλοις, 103 τοὺς βλάκας, ix 75 τοὺς δικαίους, x 49 οἱ ἀνθρώποι, xx 151 οἱ ἐμπόροι, xviii 104 οἱ κηφῆνες, 83 τοὺς σκαλέας, 111, 65 τὰ ὑποξύγια
- In singular: viii 124 ὁ σεμνός—οἱ κομψός, 'the grave man'—'the face-

tious man', πὶ 84 τὸν ἄνδρα—τὴν γυναικα, VII 128, 140, VI 75 τὸν γεωργόν—τὸν στρατηγόν, VIII 30 ἡ ἄμαξα—τὸν ἵππον, 31 ὁ σκευοφόρος—τὸν ὄπλιτην, XX 18 ὁ σπορεύς, XVII 25 τὸ ζέτος, XX 55 τὸ ὕδωρ, 56 ὁ χρόνος

With abstract and other words, where however the use is fluctuating: VIII 52 ἡ ἀταξία, but τάξις, 'orderliness' 18, XII 85 ἡ ἐπιστέλεια, XIV 23 τὴν αἰσχροκέρδειαν, XIX 101 ἡ ἐρώτησις
With names of arts and sciences, trades and industries: I 3 ἡ οἰκονομία, III 32, I 4 ἡ ἱατρική καὶ χαλκευτική καὶ ἡ τεκτονική, III 89 τῆς γεωργίας, V 2 (but γεωργίαν IV 30, VI 39)

With cardinal Numerals where a division is made: XX 89 ἥδης εἰς τὰρ τοὺς δέκα διαφέρει, 94 παρὰ στάδια διακόσια—τοῖς ἑκατὸν σταδίοις

The Article makes a noun of any word or set of words to which it is prefixed:—

1. Adjectives: I 45 τὰ ἑκάστῳ ὀφέλιμα, III 27 τῶν οἰκονομικῶν, 111 τὸ ἀγαθόν, 114 τὰ πλεῖστα, IV 186 ἐν τοῖς δεινοῖς, VII 49 τὰ βέλτιστα, 72 ἐκ τῶν δυνατῶν, 78 τὸ κοινόν, 79, 144 τὸ μέσον, 83 τὰ πλείονος δέξια, 179 τὸ δίκαιον, 91 ἐκ τοῦ καλοῦ τε καὶ δίκαιου, 116 τὸ στεγνόν, 117 τῶν στεγνῶν, VIII 128 τὸ μέσον, IX 44, 65 τὸ μημονικόν, XI 121 ἐν τοῖς ἴππικωτάτοις, XII 57 τοὺς οἴνου ἀκρατεῖς, 120 τὰ καλά τε κάγαθά, XIII 65 τῶν ἰσων,

67 τοῖς πλείστου ἀξίοις, XIV 30, XV 76 τὰ ἥδη, XVI 16 τὰ ἐπιτήδαια, XX 79, 44 τὰ ἐπίκαιρα, 52 τὰ κοῖλα, 63 πᾶσι τοῖς ἀνδαλμοῖς

2. Participles: I 31 τῷ κεκτημένῳ ('the possessor'), XX 121, I 47 τὰ βλάπτοντα, 63, 65 τῷ ἐπισταμένῳ, II 75, I 75 τὰ ὀφελοῦντα, 164 τοὺς σὺν δπλοῖς πειρωμένους καταδουλοῦσθαι, II 8 τὰ λεγόμενα ὑπὸ σοῦ, 21 τὰ ἐνόντα, 27 τὰ ἔμοι ἀρκοῦντα, 71 τὸν ἀπ' ὅλιγων περιπαοῦντα, III 64 τῶν κερδαινούντων, 117 τοὺς ἀξιώτα λόγου ἑκάστην τῶν ἀλλῶν ἐπιστημῶν ἐργαζομένους, IV 23 ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι, 48 τῶν ὑπ' αὐτοῦ ἀρχομένων, 52 τοὺς πρόσωπα ἀποικοῦντας, 77 ὑπὸ τῶν κατοικούντων, 84 τῶν ἐνοικούντων, 90, 113, 114 οἱ ἀρήξοντες, 117, 119, 122, 152, V 37 τῷ κρατοῦντι, 55, 58, 78, 90, VI 7 τὰ τούτων ἔχομενα, 34 τοὺς ἀμφὶ γῆν ἔχοντας, 74 τὰ δεδοκιμασμένα καλά ἔργα αὐτοῖς εἶναι, VII 32 τὰ προσήκοντα αὐτῷ, 56, 158, 110 τοῖς μέλλουσιν ἀνθρώποις ἔξειν, 127 τοῦ ἐργασομένουν, 127 τοῦ σώσοντος, 189 τὰ εἰσφερόμενα, 215 τὰ εἰσενεχθέντα, VIII 5, 29 ὁ βαδίζων—τὸν τρέχοντα, 46 τὸ κενούμενον, 59 τὰ δυντα ('possessions'), 91 ὁ γράμματα ἐπισταμένος, 111 τὸ δεδην λαμβάνειν, IX 14, 15, 44, 46, XII 64 ὁ καθεύδων, 70, 74 τὸ πρακτέων, 75, XIII 63, XIV 6, 31, XV 59 τὸν διδασκόμενον, XVII 15 οἱ πρὶν κελευσθῆναι ὑπὸ θεοῦ σπείραντες, 39 ὁ μανθάνων τῷ διδάσκοντι, XIX 125 τὰ ἡλιούμενα, 181 τὸ δργῶν, XX 116,

xxi 19 δ τε κελεύων καὶ οἱ πειθόμενοι, 40 οἱ ἐπόμενοι, 54 ὁ ἔφεστηκώς, 56, 71, 76, xvi 8 ὁ μὴ εἰδώς

3. Adverbs and Adjectives used adverbially: vii 123 τὰ ἔνδον καὶ τὰ ἔξω, 166 τῶν ἔξω, 238 τὰ πρώτα, iii 113 ως ἐπὶ τὸ πολύ, ix 30, xvi 37 τὰ πλεῖστα, xvii 7 οἱ πρόσθεν—οἱ νῦν, xix 89 τὸ ἀνω, xx 111 αἱ λίαν ἀνεπιστημοσύναι, xxii 79 τὸν ἀεὶ χρόνον

4. a Preposition with its case: ii 117 ἐπιστημονέστατοι τῶν ἐν τῷ πόλει, iv 50 τοὺς ἐν ταῖς ἀκροπόλεσι, 52 τοὺς ἀμφὶ τὴν ἑαυτοῦ οἰκησιν, 145 τὸν ἐν Σάρδεσι παράδεισον, v 97 τοὺς ἐν τῷ πολέμῳ, vii 25 τὰ ἐν τῷ οἴκᾳ, ix 88, vii 41 τὰ ἀμφὶ γαστέρᾳ, xviii 75 τὰ ἀμφὶ σπόρου, xix 4, 5 τὰ ἀμφὶ τὴν φυτείαν, xx 3 τὰ περὶ τὴν γεωργίαν, vii 120 αἱ ἐκ τοῦ καρποῦ σιτοποιαὶ, 205 τῆς ἐν τῷ σμήνει ἡγεμόνος, viii 122 τὰ ἀμφὶ τραπέζας, 98 τὰ ἐν τῇ νηὶ, ix 56 τὰς διὰ χρόνου πράξεις, xi 1 τὰ περὶ τῶν τῆς γυναικὸς ἥργων, xii 81 τῶν κατ' ἀγρὸν ἔργων

5. with the Infinitive.
a. as Subject in the Nominate: ix 67 τὸ προνοεῖν—καὶ—σκοπεῖν, iii 107 οὐδὲν οἷον τὸ ἐπισκοπεῖσθαι, vii 105 τὸ γηροβοσκούς κεκτήσθαι, viii 10 ἔστι τενία αὗτη—τὸ δεδμενόν τινας μὴ ἔχειν χρῆσθαι, 11, 67 τὸ εἰδέναι δικούς ἔκαστόν ἔστι ταχὺ ἔγχειρεῖν, ix 114 ḥρον τὸ ἐπιμελεῖσθαι ἢ ἀμελεῖν, 116, x 80 ὅπόταν τὸ ἐκούσαν χαρίζεσθαι προσῆ ἀντὶ τοῦ ἀναγκαζομένην ὑπηρε-

τεῖν, xi 118, xii 59 τὸ μεθύειν λήθην ἐμποιεῖ, xiv 9 τὸ ἄν σφελος εἰη τὸ—γεωργεῖν; xv 26, xx 91 τὸ ἔᾶν ῥαδιουργεῖν—τὸ ἡμισυ διαφέρει τοῦ ἔργου παντός, 104 τὸ καλῶς ἐργάζεσθαι—τοῦτο διαφέρει, 112, xxii 38 ἐγγίγνεται τὸ φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι

b. in the Accusative, as Subject of the Inf.: x 78 ἀγαθὸν ἔφη εἶναι τὸ δεῦσαι. as Object: vii 136 τὸ ἐγκρατεῖς εἶναι εἰς τὸ μέσον κατέθηκε, 108 τὸ φυλάττειν—προσέταξε, 147, ix 65 ἡ τὸ μυημονικὸν καὶ τὸ προνοεῖν ἐδόκει ἔχειν, 71 τὸ προθυμεῖσθαι ἐπαιδεύομεν, xii 80 τὸ εύνοεῖν ...πειρῶμαι ταιδεύειν, xiii 21, xii 51 τοῦτο οὐ διδακτὸν φυμην εἶναι τὸ ἐπιμελῆ τοιῆσαι, xiii 82 τὸ πείθεσθαι μανθάνουσιν, xv 1 ἐπειδὰν ἐμποιήσῃς τινι τὸ βούλεσθαι, xvii 13 ἐγνώκασι τὸ μὴ ἐν ἔηρῃ σπείρειν, xxii 77 τὸ ἀκόντων τυραννεῖν διδβασιν. with the Prepositions διά, ἐπὶ and πρός (of ‘goal’ and ‘object’), εἰς (‘in reference to’): i 59 διὰ τὸ μὴ ἐπίστασθαι, vii 15, xx 152 διὰ τὸ σφόδρα φιλεῖν τὸν σῖτον, i 149 πρὸς τὸ ἐργάζεσθαι, ii 48 πρὸς τὸ μηχανᾶσθαι, 137 πρὸς τὸ φυλάττειν, ix 31 εὐτορώτεροι πρὸς τὸ κακουργεῖν, xii 87 μετρίως ἔχουσι πρὸς τὸ φιλοκερδεῖς εἶναι, xiii 47 ἐπαγωγὸς πρὸς τὸ πείθεσθαι, xxii 15 ἀκονάν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ ἐθελοντάς πονεῖν, v 85 εἰς τὸ ἀρήγειν, 86 εἰς τὸ ἐπαρκεῖν, xx 84 μέγα διαφέρει εἰς τὸ λυστελεῖν γεωργίαν καὶ μὴ λυστελεῖν, 101 διαφέρουσιν εἰς τὸ ἀνύτειν

c. with the objective Genitive after substantives, verbs, adjectives and adverbs, and with the prepositions ἀπί, ἐκ, ἀνε; and to denote the aim or purpose: xi 84 δπως ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν, xx 103 προφάσεις τοῦ μὴ ἐργάζεσθαι, xiv 5 τοῦ ἀπέχεσθαι τῶν δεσποτούνων (δεῖται), 38 τοῦ ἐπανεῖσθαι ἐπιθυμοῦντας, vii 134 τοῦ στέργειν—πλεῖον, xii 79 ἑρωτικῶς ἔχουσι τοῦ κερδαλείνειν, i 57 ἀντὶ τοῦ τρέφειν, viii 56 ἀντὶ τοῦ λαβύντα χρήσθαι, xi 38 ἀνευ τοῦ γιγνώσκειν, 58 οὐ δύνανται οἵην ἀνευ τοῦ ἄλλων δεῖσθαι, xiii 33 ἐκ τοῦ ὅταν ἀπειθεῖν ἐπιχειρώσι κολάζεσθαι καὶ ἐκ τοῦ ὅταν προθύμως ὑπῆρετῶσιν εὖ πάσχειν, xii 75 τιμωρίαν χαλεπωτέραν τοῦ ἀπὸ τῶν ἑρωμένων κωλύεσθαι, vii 104 τοῦ μὴ ἐκλιπεῖν ἥψων γένη

d. with the Dative after verbs, adjectives, and with the prepositions ἐν and ἐπί, and as expressing the means or cause: iv 125 ἐπηγάλλετο ἐπὶ τῷ χώρας ἐνεργούς ποιεῖν, xxii 26 μεγαλυνομένους ἐπὶ τῷ ἐναντιοῦσθαι, xiv 32 ἐπιμένουσι τῷ μὴ ἀδικεῖν, xvii 41 ἐν τῷ βίττειν τὸ σκέρμα ποικίλη τέχνη ἔνεστι, xxi 33 ἀγαλλομένους τῷ πειθεῖσθαι, xiii 35 οἱ πώλοι μαυθάνουσιν ὑπακούειν τῷ ὅταν μὲν πειθωνται τῶν ἡδέων τι αὐτοῖς γίγνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν, xiv 37 τῷ πλέον ἔχειν ἐπαιρομένους, xiv 43 τούτῳ διαφέρει —τῷ ἐθέλειν, xx 73 ἡ γῆ τοὺς κακούς τε κάγαθούς τῷ

εὔγνωστα πάντα παρέχειν ἔξετάζει, 89 διαφέρει τῷ ἐν ὥρᾳ ἐργάζεσθαι

The Article where in English the Possessive Pronoun is used: i 88 κάκιον ἔχοι τὸ σῶμα—τὴν ψυχὴν—τὸν οἰκον, 120 τούτοις οὐτε αἱ ἐπιστῆμαι χρήματα εἰσω οὐτε τὰ κτήματα, ix 97, iii 42 αὐτῷ καὶ τῷ οἴκῳ, iv 21 ταῖς πατρίσιν, 131 τῷ ἀδελφῷ, v 60, vi 84 τῶν καλῶν τὰς μορφὰς, xvii 100 ἐψιλωμένω τὰς ρίζας, xix 123 ἡ ἀμπελός περιπετανύουσα τὰ οἰναρά, v 57, xx 119 ἐμὲ ἐδίδαξεν ὁ πατέρ, 144, vii 3, 51 ἐπαλδευσας τὴν γυναῖκα (but iv 162 ταῖς σαῖς χερσί, 'with your own hands', x 32 τὸ σῶμα τὸ ἐμαυτοῦ, because of the emphasis)

The Article is in the neuter gender, before any word or expression which is itself made the object of thought: vi 75 τοὺς ἔχοντας τὸ σεμεῖον διομα τοῦτο τὸ 'καλός τε κάγαθός', vi 80 τὸ 'καλός' προσέκειτο τῷ 'ἀγαθῷ'. Similarly before whole clauses, especially when interrogative (Madv. § 15 b, Rem. 1): vii 16 γελάσας ἐπὶ τῷ τι ποιῶν—κέκλησαι;

The Article put once only when two or more terms are so closely joined as to form but one notion (Madv. § 16 b): iv 115 τοὺς κατασκευάζοντας τὰς χώρας καὶ ἐνεργούς ποιοῦντας, x 73 τὸ δεῦσαι καὶ μάζαι καὶ ἀνασέσαι, i 149 πρὸς τὸ ἐργάζεσθαι καὶ μηχανᾶσθαι. and after ἡ: ix 114 ράον τὸ ἐπιμελεῖσθαι ἡ ἀμελεῖν

The Article sometimes omitted in rapid enumeration of a series of even definite substantives: v 103 ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν καὶ ἵππων καὶ πρόβατων, vii 118 γεατὸς καὶ σπέρματος καὶ φυτελά καὶ νομαί, 127 μῆνης καὶ θάλαττης καὶ οδοιπορίας καὶ στρατελας, viii 27 δύος δμοῦ, δηλίτης, σκενοφόρος, ψιλός, ἴσπεύς, ἀμαξα, 41, 54 κριθᾶς καὶ πυρούς καὶ δεσμαρίας, iv 19 καὶ φλών καὶ πόλεως, vi 44 (but iv 21 καὶ φλοῖς καὶ ταῖς πατρίσιαι, iii 42 αὐτῷ καὶ τῷ οἰκῳ, xviii 10 καὶ τοῖς δμασι καὶ ταῖς χεροῖ). and frequently with names of relationship, as in English, 'house and home', 'kith and kin', 'man and wife': vii 43 καὶ ἀνδρὶ καὶ γυναικὶ, 89, 160 (but iii 84 τὸν ἀνδρα—τὴν γυναῖκα, vii 140 τῇ γυναικὶ —τῷ ἀνδρὶ), vii 70 οἴκου τε καὶ τέκνων (but 81 τὸν πατρὸς καὶ τῆς μητρὸς)

A Superlative (or other adjective), with a Predicative noun never takes the article: vi 89 ἀνδρὶ καλῷ τε καγαθῷ ἔργασιαν εἶναι καὶ ἐπιστήμην κρατιστην γεωργίαν ἐδοκιμάσαμεν

The Article distinguishes the Subject from the Predicate: i 120 τούτοις οὐτε αἱ ἐπιστήμαι χρήματά εἰσιν οὐτε τὰ κτήματα

Position of the Article. The Article in the predicative position, i.e. with substantives, to which an adjective is added as an apposition (outside of the article) and belonging to

the predicate, when the substantive is assumed as given and some property of it is described: iv 88 ἡ διεγάνθρωπον παρέχησε τὴν χώραν, v 15 παρέχουσα ἀφθονώτατα τάγαθά, 26 σφόδρῳ τὸ σῶμα παρέχει, 69 τοὺς ἔργαστῆρας προθύμους παρασκευάζει, ix 3 ἀνδρεκήν ἐπιδεικνύεις τὴν διδόνομα τῆς γυναικός, xi 27 εἰ τὴν ψυχὴν φύσει ἀγαθὴν ἔχοι, xvi 22, 23, xvii 79 μείον τὸ σπέρμα ἐμβαλεῖ, xix 7 ἐν ὅποιᾳ τῇ γῇ δεῖ φυτεύειν, 61 ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν, xv 7 τὰ ὠραῖα ἀποδεικνύων ὅτι πλεῖστα, xx 113, xxi 58 πολλὴν τὴν περιουσίαν ποιοῦντες. The above are what are called Oblique Predicates, and may be sometimes conveniently rendered in English by 'a' or 'an'

The Article in the attributive position, 1. when adjectives and adjectival phrases are placed between it and the noun: i 45 τὰ ἐκάστω ὠφέλιμα κτήματα, iii 117 τῶν ἀλλων ἐπιστημῶν, iv 29 ἐν τοῖς καλλίστοις ἐπιμελήμασιν, v 22 αἱ ἐπικαιρώταται πράξεις, vii 192 ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη. 2. more rarely after the definite noun, when it is repeated with the attributive, in which case the latter sometimes serves as a nearer specification: iv 55 τὸν ἀριθμὸν τὸν τεταγμένον, vii 146 τὸ ἔθρος τὸ θῆλυν ἢ τὸ ἄρρεν, viii 71 τὸ μέγα πλοῖον τὸ Φοινικικόν, ix 49 τὰς χώρας τὰς προσ-

ηκούσας, xvii 59 τῷ οἴνῳ τῷ ισχυροτέρῳ, xix 45 τῆς γῆς τῆς εἰργασμένης. 8. where the object is first placed as an undefined notion and the attributive follows as an explanation: iii 80 γυναιξὶ ταῖς γαμεταῖς, vi 21 κτῆσις ἡ σύμπασα, vii 60 ἀγῶνα τὸν κάλλιστον, viii 62 χώραν τὴν προσήκουσαν ἐκάστοις, 47 τρίηρης ἡ σεσαγμένη, ix 36 κόσμον τὸν εἰς ἔστρας, xvii 60 ἀνθρώπῳ τῷ ισχυροτέρῳ

The Predicate may occur inside an attributive phrase: iv 28 ἐν ταῖς εὐπολέμοις δοκούσας εἶναι, i 91 τὸν ὑσκύαμον καλούμενον, iv 11 αἱ βανανικαὶ καλούμεναι (τέχναι), 102 οἱ παράδεισοι καλούμενοι, vi 26, viii 75 τῶν κρεμαστῶν καλουμένων, xix 100 ὁ δεινὸς λεγόμενος γεωργός, xii 113 ἡ τοῦ βαρβάρου λεγομένη ἀπόκρισις, 115 τῶν δεινῶν δοκούντων εἶναι

With nouns in regimen:—(1) genitive in the middle (most common): iv 84 ὁ τῶν ἐνοικούντων ὄρχων, vii 121 ἡ τῆς ἐσθῆτος ἐκ τῶν ἔρων ἐργασία, iii 112 διὸ τῶν τοῦ ἀνδρὸς πράξεων, vii 172 ἡ τῶν μελιττῶν ἥγεμών, 210 τὰ τοῦ ἥγεμόνος ἔργα. (2) genitives followed by the substantive (less common): iv 158 τῶν ἴματων τὸ κάλλος, vii 128 τοῦ ἀνδρὸς τὸ σῶμα, ix 10 τῆς οἰκλας τὴν δύναμαν

The Article with Pronouns:—The Predicative position is used by demonstratives ὅδε, οὗτος, ἐκεῖνος, when they are joined attributively to nouns: iv 58 τούτους τοὺς ὄρχοντας,

vii 107 ἐκ τούτου τοῦ ἱεύγοντος, ix 77 ἐν ταύτῃ τῇ χώρᾳ, x 49 αἱ ἀπάγα ταῦτα, xii 45 ταῦτα τὰ ἀγαθά, 119 τᾶλλα τὰ καλά τε κάγαθά· by αὐτός, ἵψε, ‘self’: xv 55 αὐτὰ τὰ ἔργα τῆς γεωργίας, xvii 115 ὅτε περὶ αὐτῆς τῆς ὑλῆς ἐλεγεις, xvii 58 ἐκατέρᾳ τῇ γῇ, xx 56 ὁ χρόνος αὐτὸς ἀν ποιοη, 92 δὶς ὅλης τῆς ἡμέρας, xxi 3 δλον τὸν λόγον, 36 δλω τῷ στρατεύματι, xix 52 δλον τὸ κλῆμα, xx 93 τοῦ ἔργου παντός, xvii 17 πάντες οἱ ἀνθρώποι, iv 8 πασῶν τῶν τεχνῶν, 109 τοῖς ἄλλοις ἄπασι, ix 23 σύμπασαν τὴν οἰκλαν

The Attributive position is used by (a) τοιοῦτος: xiii 3, xv 9, iv 20 οἱ τοιοῦτοι, ii 2 περὶ τῶν τοιούτων, xi 64, vi 72 τᾶλλα τὰ τοιοῦτα, xix 112 τῶν ἀλλων τῶν τοιούτων. (b) possessive adjective pronouns when used definitely, as in Italian: xx 141 ὁ ἐμὸς πατήρ, 162 ὁ σὸς πατήρ, i 82 κατὰ τὸν σὸν λόγον, ii 17 τὰ σὰ κτήματα, x 42 τοὺς ὄφθαλμοὺς τοὺς σούς, vii 71 οἱ σοὶ γονεῖς, x 41, 45. (c) reflexives: i 11, xi 60 τὸν ἑαυτοῦ οἰκον, iv 52 τὴν ἑαυτοῦ οἰκησιν, ii 55 τῇ ἑαυτῶν κατασκευῇ, x 32 τὸ σῶμα τὸ ἑμαυτοῦ, 39 τοῦ ἑμαυτοῦ χρῶτος, xvi 21 τῇ αὐτῆς φύσι, ix 117 ἀμελεῖν τῶν ἑαυτῆς. (d) Sometimes with the interrogative adjective pronouns when the question regards something which has been already mentioned, cf. French *lequel*: x 8 τὰ τοῖα; xv 14 τὸ τοῖον; (e) with αὐτός, to signify *idem*:

ι 65 ταῦτὰ ὅντα, χικ 74
τὰ αὐτὰ ἐμοὶ γιγνώσκων, 59
τὸ αὐτὸ τοῦτο, χικ 17 τὸν
αὐτὸν ἀνύτουσι πλοῦν, χικ
22, χικ 27 οἱ αὐτὸι οὐτοι.

(f) with τὰς: vi 21. κτῆσις
ἡ σύμπασα, χικ 138 ἡ πᾶσα
πόλις, ‘the entire com-
munity’

ὅδε, ἥδε, τόδε, hic, haec, hoc,
‘this’: χικ 34 τόδε γιγνώ-
σκουσα πάντες ὅτι κτλ., χικ
7 τόδε τὸ πάσαις κοινὸν τὰς
πράξεις τὸ ἀρχικὸν εἶναι,
τοῦτο δὴ συνομολογῶ σοι

δροιπόρα, as, ἥ, iter, ‘a jour-
ney’: χικ 127 ὁδοιπόρας
καὶ στρατελας, χικ 94
δρός, οὐ, ἥ, via, ‘a road’,
‘highway’: χικ 86 παρὰ τὰς
δρούς. iter, ‘a journey’: χικ
94 τῇ εἰς ἀγρὸν ὁ δῶρο

δθενπερ, ex quo ipso loco, ‘from
which very place’: χικ 61
κατατιθέναι πάλιν δθενπερ
ἀν ἔκαστα λαμβάνη

οἴδα: v. s. εἰδέναι

οἴεσθαι, putare, opinari, ‘to
think’, ‘suppose’: χικ 34,
χικ 62, χικ 65 οἴμαι καὶ
τοῦτο σε γιγνώσκειν, χικ 17 πό-
σον ἀν οἴει εὑρεῖν; 80, χικ
46, χικ 71 οὐ μῶρος οἴει εἰ-
ναι; χικ 207 οὐδεμία οἴεται
ἀπολειπτέον εἶναι, χικ 48, χικ
95 φμην σε εἰδέναι, χικ 51
τοῦτο οὐ διδακτὸν φμην εἶναι,
χικ 124 σὺ δ' ἵστως φῶν με
ἔρειν, χικ 127 τοῦτο εὑφρα-
νειν μάλιστα φετο, χικ 47
δρῶ σε ολόμενον πλούτειν,
χικ 109 εἰ ολοιμην, χικ 32.
οἴμαι, opinor, ut puto, ‘I
should think’, ‘I take it’,
used parenthetically to ex-
press full persuasion mo-
destly and to avoid bluntness
of assertion: χικ 98, χικ 97

οἴμαι μὲν ἔγωγε, 212 γε-
λοῖα τις ἀν οἴμαι φαίνοτο,
χικ 47, χικ 9, χικ 77. So
οἴμαι is used χικ 67, χικ
10

οἰκαδε, adv. domum, ‘home’,
‘homewards’: χικ 107 ὁ τὰς
τὸν ἵππον οἰκαδε ἀπάγει
οἰκεῖν, trans. administrare,
‘to manage’, ‘direct’: χικ
11 εἰν οἰκεῖν τὸν ἑαυτοῦ
οἰκον, 14

οἰκέος, a, or, proprius, non
alienus, ‘one’s own’, ‘pri-
vate’: χικ 113 ἐπιμελεῖσθαι
τῶν οἰκείων ἀγαθῶν
οἰκέως, naturae convenienter,
‘naturally’: χικ 121 εὐρον
πάντα οἰκείως ταῦτα γιγνό-
μενα

οἰκέτης, ου, ὁ, servus, ‘a house-
slave’: χικ 20 οἰκέτας—δε-
δεμένους, χικ 187 οἰς ἀν ἔξω
τὸ ἔργον ἢ τῶν οἰ., 198 ὁς
ἀν κάμηη τῶν οἰκετῶν, χικ
139 ὅποῖον ἀν τῶν οἰ. κελεύ-
σης ἐνεγκείν, χικ 105 πονηροῦ
δεσπότου οἰκέτας, χικ 27
δικαίους ἀπεργάζεσθαι τοὺς
οἰκέτας, χικ 16 πολλὰ ἀνιών-
τας τοὺς οἰκέτας, where the
word may be extended to
mean ‘family, women and
children’

οἰκημα, atos, τό, conclave, ‘a
chamber’: χικ 12 τὰ οἰκή-
ματα φιοδόμηται πρὸς αὐτὸ^ν
τοῦτο ἐσκεμμένα

οἰκητης, εως, ἥ, habitaculum,
domicilium, ‘a house’,
‘dwelling’: χικ 52 τοὺς ἀμφὶ^ν
τὴν ἑαυτοῦ οἰκησιν

οἰκλα, las, ἥ, domus, ‘a house’,
‘dwelling-place’: χικ 28 οἰκλα
καὶ σᾶς τις ἔξω τῆς οἰκλας
κέκτηται, χικ 118 βεβηκυλας
τῆς οἰ. ἐν δακέδῳ, χικ 10 τῆς
οἰκλας τὴν δύναμιν, χικ 20

τὴν οἰκίαν καὶ τὰ δυτά πάντα, III 111 ἔρχεται εἰς τὴν οἰκίαν τὰ κτήματα, IX 23 σύμπασαν τὴν οἰκίαν ἐπέδειξα ὅτι πρὸς μεσημβρίαν ἀναπέπταται, III 7 οἰκίας ἀχρήστους οἰκοδομοῦντας οἰκοδομεῖν, *aedificare, exstruere*, ‘to build a house’: I 21 οἰκοδομοῦντα μισθοφορεῖν, III 7 οἰκίας ἀχρήστους οἰκοδομοῦντας, XX 167. PASS. IX 12 τὰ οἰκήματα ψόδομηται οἰκονομεῖν, *administrare*, ‘to manage’: I 21 τὸν ἄλλου οἴκου οἰκονομοῦντα μισθοφορεῖν οἰκονομία, *las, ḡ, rerum domesticarum administratio*, ‘the management of a household’: I 3 ἀρό γε ἡ οἰκονομία ἐπιστήμης τυνος δυναμά ἔστιν; I 8, III 82 τῆς οἰκονομίας ἔργον, I 19 ἡ οἰκονομία nominatur τέχνη, VI 18 ἐπιστήμης τυνος δυναμά ἡ οἰκονομία ὡς οἴκους δύνανται αὐξεῖν ἀνθρώποι, II 83 οἰκονομικός, ἡ, ὁν, *rei familiaris* *administrandae peritus*, ‘practised in the management of a household’: I 16 ὁ οἰκονομικός in suo genere idem est, qui suo in genere ὁ τεκτονική ἐπιστάμενος. 2. in re pos. *ad rei familiaris administratio* *administrationem pertinentis*, ‘concerning the duties of domestic life’: III 9 ἐπὶ τῷ οἰκονομικῷ ἔργων, 27 λέγειν τῇ μοι δοκεῖς καὶ τοῦτο τῷ οἰκονομικῷ. fem. *rei familiaris administratio*, ‘domestic economy’: XXI 9 πάσαις ταῖς πρᾶξοις καὶ πολιτικῇ καὶ οἰκονομικῇ οἰκονόμος, ου, ὁ, *rei familiaris*

administrator, ‘one who manages a household’: I 10 δοκεῖ οἰκονόμου ἀγαθοῦ εἶναι εὖ οἰκεῖν τὸν ἑαυτοῦ οἴκον, 106 οἰκονόμου ἐστὶν ἀγαθοῦ τοῖς ἔχθροῖς ἐπίστασθαι χρῆσθαι οἶκος, ου, ὁ, *res familiaris*, ‘estate’, ‘property’, ‘house and goods’: I 11 εὖ οἰκεῖν τὸν οἴκον, 21 τὸν ἄλλου οἴκου οἰκονομοῦντα, 24 οἰκονομοῦντα, 28 οἶκος explicatur verbis οἰκία καὶ δοσα τις ἔξω τῆς οἰκίας κέκτηται, et 31 dicuntur πάντα τοῦ οἴκου εἶναι δοσα τις κέκτηται, et 40, vi 20 οἶκος idem dicitur quod κτῆσις ἡ σύμπασα, III 42 ἀ βλαβὴν φέρει αὐτῷ καὶ τῷ οἴκῳ, VII 77 οἶκος ἡμῖν δοει κοινός ἐστιν, XX 12 διέφθαρται δο οἴκος, II 94 ἐν τῷ σῷ οἴκῳ μανθάνειν οἰκονομεῖν, I 150 τοὺς οἴκους κατατρίβουσι, XX 110 τὰ συντρίβοντα τοὺς οἴκους, 112 τὰς δαπάνας χωρεῖν ἐντελεῖς ἐκ τῶν οἴκων οἰκτείρειν, *commiserari*, ‘to pity’: II 50 οἰκτείρω σε μή τι ἀνήκεστον κακὸν πάθης, 15 καὶ πάνυ οἰκτείρω σε, 25 ἐμὲ οἰκτείρεις ἐπὶ τῷ πενίᾳ. PASS. VII 217 οἰκτείρονται δοτὶ μάτηρ πονεῖν δοκοῦσι οἰκτρός, ἡ, ὁν, *miserandus*, ‘an object of pity’: II 60 δόπως μὴ οἰκτρὸς γένυματι ad paupertatem redactus οἶμαι: ν. β. οἴεσθαι οἶναρον³, ου, τὸ, *folium vitis, ramicinus*, ‘a vine leaf or tendril’: XIX 124 ἀμπελος περιπεταννόνυσσα τὰ οἶναρα οἶνος, ου, ὁ, *vinum*, ‘wine’: I 18 τὰ ψυχεινά (τῶν στεγῶν παρεκάλει) τὸν οἶνον, 63 ἐγκρατεστάτη οἶνου, XII 57

τοὺς οἶνου ἀκρατεῖς, **xx** 21
οὐδὲ οἶνον ἔχει ἀνήρ, **xvii** 59
τῷ οἴνῳ τῷ ἰσχυροτέρῳ
οἰνοφλυγίᾳ⁸, *tas*, *η*, *vinolentia*,
'drunkenness': **i** 154 δοῦλοι
οἶνοφλυγιῶν
οἶνον, *velut, verbi gratia*, 'as',
'as for example': **i** 87, **ix**
51, **xvii** 19, **xx** 34, 107, **xxi**
12
οἶος, οἴα, οἶον, *qualis*, 'such
as': **vii** 80 ὡστ' εἶναι (*τοι-
αύτη*) οἶαν δεῖ (*εἶναι*), **53**
ὑποσχομένη γενέσθαι οἶαν
δεῖ. **III** 107 οὐδὲν οἶον.
(*nihil melius est quam*) τὸ
ἐπισκοπεύοντα. **xv** 73 τὸ
προοίμιον οὐκ (*ἔστιν*) οἶον
ἀκούσαντα ἀτορέτεον τοῦ
ἔρωτῆματος for οὐ τοιοῦτον
ὡστε, see *Madv.* § 166 c) and
cf. *Soph.* *Oed.* *T.* 1296
θέαμα τοιοῦτον οἶον καὶ
στυγοῦντ' ἐποικίσαι. in
indirect questions: **xvii**
112 ἐνθυμοῦμαι οἶον ἔστι
τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι,
xix 13 βοθύνονται οἶοις δρύ-
τουσι, ἑώρακας
οἶδε τε, c. inf. *eiusmodi qui*,
quā potest: **xii** 53 οὐδὲ γάρ
ἔστιν οἶον τε πάντας διδάξαι
ἐπιμελεῖς εἶναι, **iv** 4 οὗτε ἐμ-
πειρον γενέσθαι αὐτῶν οἶον
τε
οἶόσπερ, οἴαπερ, οἴόνπερ: **viii**
53 ὁμοῖον τι οἶόν περ
οἰωνός, οὖ, ὁ, *augurium*, 'an
omen': **v** 100 τοὺς θεοὺς
ἐπερωτῶντας θυσίας καὶ οι-
ωνοῖς
δκνεῖν, *dubitare*, *non audere*,
'to scruple', 'hesitate':
xvi 84 οὐκ δκνοῦσιν ἀπο-
φανεσθαι περὶ τῆς γῆς.
recusare, nolle, 'to object',
'to be reluctant': **xii** 111
δίκηρ μὴ δκνοῦντα τῇν

ἀξίαν ἐπιθεῖναι τῷ ἀμε-
λοῦντι
δλιγάνθρωπος, ον, a *paucis*
habitus, 'thinly peopled':
iv 73 ἀργὸν τὴν χώραν καὶ
δλιγάνθρωπον ὄρῳ, **88**
δλιγάνθρωπόν τε παρέχη-
ται καὶ ἀργὸν τὴν χώραν
δλιγός, η, ον, *paucus*, *exiguis*,
'few', 'little': **ii** 72 ἀπ'
δλιγαντι περιποιοῦστα, **xvii**
30 δ. σπέρμα, **vi** 73 δλιγός
χρόνος, **ii** 68 δλιγω (*paulo*)
πρόσθεν ubi vulgo δλιγον
δλος, η, ον, *totus*, 'whole': **xix**
52 δλοις τὸ κλῆμα, **xx** 92 δι'
δ. τῆς ἡμέρας, **xviii** 44 δι' δ.
τῆς ἀλω, **xxi** 3 δλοις τὸν
λόγον, 36 δλ φ τῷ στρατεύμα-
τι, 75 δλοις τοιτὶ τὸ ἀγαθόν
ὅλως, *prorsus, omnino*, 'wholly',
'altogether': **xx** 106
ὅλως ἐργάζεσθαι η δλως
ἀργὸν εἶναι
δμαλίζειν⁹, *aequabiliter tan-
dere et terere*, 'to keep even
and level': **xviii** 36 ομαλί-
ζοιεν ἀν τὸν δίκον. **pass.**
xviii 32 δκωις ομαλεῖται
(fut. mid. as pass.) ὁ ἀλο-
τός, ut *tritura aequabiliter
fiat*
δμαλῶς, *aequabiliter*, 'evenly':
xvii 47 ομαλῶς βίπτειν τὸ
σπέρμα, **xx** 13 οὐχ ομαλῶς
ο σπορεὺς ἔστειρε
δμβρος, ον, δ, *imber*, 'ashower',
'storm': **v** 89 δμβροις ἔξαι-
σιοι
δμιλία, as, η, *consuetudo*,
'intercourse', 'companionship': **i** 142 ἀνωφελεῖς ἀν-
θρώπων ὁμιλίαι
δμμα, *atros*, τβ, *oculus*, 'the
eye' (not common in prose):
xviii 10 χαλεκὸν τοῖς δμ-
μασι γίγνεται δυτίον ἀθέρων
θερίζειν

ομνύναι, *iurare*, ‘to swear by’: IV 164 δμνυμι σοι τὸν Μίθρην

δμογγωμονεῖν, *consentire*, ‘to be of one mind’: XVII 16 ταῦτα δμογγωμονοῦμεν πάντες i.e. in his consentimus. c. dat. pers. XVII 39 τοῦτο δμογγωμονεῖς ἐμοὶ

δμοιος, a, or, *similis*, *par*, ‘like’, ‘resembling’: XV 52 δμοιος τῷ περιβότι λατρῷ, VIII 53 δμοιόν τι οόνκερ, XIX 33 ἡ ταῦτη δμοία γῆ, 104 δμοια τούτοις ἐπιδεικνύς, XIII 63 τῶν δμοιων τυγχάνοντας ἑαυτοῖς, eadem quae ipsi *praemia consequenter*, XI 103 ιπταστας δμοιοτάτην τὰς ἐν τῷ πολέμῳ ιπταστας

δμοιως, *similiter*, *aequo*, ‘in like manner’, ‘equally’: I 15 δμοιως ὅτιπερ, VIII 44 δμοιως ώσπερ, XVIII 28 πάντα δμοιως, XX 3, 4 πράτουσιν· c. dat. XX 134 ἐμοὶ δμοιως (*aequo ac ego*) ἐπιστάμενος

δμολογεῖν, *concedere*, ‘to agree to’, ‘grant’: II 66 ὁ. με ἐποίησας, VI 11 δσα δμολογοῦντες διεληλύθαμεν

δμολογουμένως, *consentanea ratione*, ‘consistently’: I 74 ὁ. ὁ λόγος ἡμῖν χωρεῖ

δμονοεῖν, *consentire*, ‘to be of one mind’: XVII 19 ἀ ὁ θεὸς διδάσκει οὕτω γίγνεται ομονοεῖν

δμοῦ, *una*, *confuse*, ‘together’, ‘promiscuously’: VIII 26 δνος δμοῦ, δπλίτης, σκευοφόρος, 54 ει γεωργὸς ὁ. ἐμβάλοι κριθᾶς καὶ πυρούς

δμει, *tamen*, ‘nevertheless’, ‘still’, ‘yet’: II 88 καὶ εἰ

μή—δμως, XX 48; in the apodosis with finite verb, where the protasis is contained in the participle, which it follows: II 57, VIII 110 σαλεύοντες δμως σώζουσι τὴν τάξιν, XIII 40, XVI 21 χερσένοντα δμως ἐπιδείκνυσι τὴν αὐτῆς φύσιν;—with ὧν omitted XVI 25 οἱ μη πάντας ἔμπειροι (δντες) γεωργίας δμως δύνανται διαγιγνώσκειν (cf. Soph. Oed. T. 1326), 34. Sometimes it precedes the participle as XIV 33 οὐς ἀν αισθάνωμαι δμως καὶ εῦ πάσχοντας ἔτι ἀδικεῖν πειρωμένους, XX 49

δνησις, εως, ἡ (όντημι), *utilitas*, *fructus*, ‘profit’ (βλάβη: IX 103 σωζομένων μεγίστη δνησις δνομα, ατος, τῷ, *pomen*, ‘name’: I 1 ἄρα γε η οίκονομα ἐπιστήμης τινος δνομά ἔστιν; VI 4, VII 64 ἐφ’ οἰς τοῦτο τὸ δνομα δικαίως ἔστιν, δ καλεῖται καλός τε κάγαθὸς ἀνήρ, VI 75 τοὺς ἔχοντας τὸ σεμνὸν δνομα τοῦτο τὸ καλός τε κάγαθός, VII 19 καλοῦσι με τοῦτο τὸ δνομα

δνος, ον, ὁ, *asinus*, ‘an ass’: VIII 26 δνος δμοῦ, δπλίτης, σκευοφόρος

δντι: V. B. ειναι δπηνίκα, *quando*, ‘at what precise time’: XIX 41 δπηνίκα δεῖ τιθέναι τὰ φυτά, ἥδη εἶδες;

δπισθεν, *pone*, ‘behind’, ‘in the rear’: VIII 46 εἰς τὸ κενούμενον ἀεὶ οἱ δ. πορεύονται

δπλίζεσθαι, *armari*, ‘to arm oneself’: IV 49 οἰς προστέτακται ωπλίσθαι (armatis

adesse), 82 τῶν ὡπλισμένων φρουρῶν δεπλίτης, οὐ, δέ, pedes gravis armaturae, 'a heavy-armed foot-soldier': VIII 27 ὁ πλίτης, σκευοφόρος, ψιλός, 32, 38 ὁ πλίτης τολλοὺς ἐν τάξει πορευομένους, 41 ὁ πλίτης, ἵππεας

ὅπλοιν, οὐ, τό, pl. δπλα, quaelibet instrumenta, 'any kind of tools or implements': VIII 77 τολλὰ ὁ πλα τοῖς ἀνδράσι (ἢ ναῦς) συμπεριάγει. esp. arma bellica, 'implements of war': VIII 35 τοὺς ὁπλα ἔχοντας, IX 39 δπλων ἄλλη φυλή, I 164, v 35 σὺν ὁπλοῖς (ορε αποροῦτ, hostiliator), v 64 σὺν τοῖς ὁπλοῖς τὴν τροφὴν μαστεύειν

δπόθεν, unde, 'from what place': II 103 εἰ ἄλλοσε ἡγησάμην ὁ πόθεν σοὶ εἴη λαβεῖν, VIII 16 δποι δεῖ τιθέναι καὶ ὁ πόθεν λαμβάνειν

δποι, quo, 'whither', 'to what place': VIII 141 ὁ ποι χρὴ ἐλθόντα λαβεῖν ἔκαστα, II 21 ὁ ποι ἐτυχεν καταβέβληται δποιος, ολα, οἰον, as relative, qualis, 'of what sort': VIII 120, 121 ὑποδήματα, ιμάτια κάν ὁ ποια ἦ, VIII 139 ὁ ποιον ἀν (qualemcumque) τῶν οικετῶν κελεύσης—ούδεις ἀπορήσει, XII 28 ὁ ποιας τίρος οὖν ἐπιστήμης, i.e. 'of any kind soever', XI 82 ὁ ποιωχρόνψ χρῆ ἥδεως ἀν πυθομην, XIX 7 ἐν δ. τῇ γῇ δεῖ φυτεύειν οὐκ οἶδα. in indirect questions: XII 93 ποιεῖν ὁ ποια δήξεται αὐτούς, XVI 85 ἀποφανεσθαι περὶ τῆς γῆς ὁ ποια τε ἀγαθή ἔστι καὶ ὁ ποια κακή

δπόσος, η, ον, of Quantity,

quantus, 'as much as': IV 64 ὁ πόση τῆς χώρας, XX 155 στὸν ὁπόσον δύναμαται πλεῖστον. 2. in indirect questions: XIX 8 οὐκ οἶδα ὁ πόσον βάθος δρύπτειν δεῖ οὔτε δ. πλάτος, οὔτε δ. μῆκος τὸ φυτὸν ἐμβάλλειν. Of Number, quotquot, 'as many as': IV 40 ἐξ ὁπόσων περ ἔθνῶν δασμοὺς λαμβάνει, ἔκαστψ, VI 24 πάντα ὁπόσοις τις ἐπιστατο χρῆσθαι, VIII 95 πάντα ὁπόσοις δεῖ χρῆσθαι, XV 32 γενναῖα καλούμεν τῶν ἕψων ὁπόσα... πραέα ἔστι πρὸς ἀνθρώπους, XX 143 δ. ἔξειργάσατο χώρους. 2. in indirect questions: IV 41 τέταχε εἰς ὁπόσους δεῖ διδόναι τροφήν, VIII 91 καὶ ἀπὸν ἀν εἴκος ὁπόσα ἔκαστά ἔστι, IV 99 ἐν ὁπόσαις χώραις ἐνοικεῖ καὶ εἰς ὁπόσας ἐπιστρέφεται, XX 58 ὁπόσα θεραπείας δεῖται ἡ γῆ, γιγνώσκουσται

δπόταν (δπότε ἀν), quando, quotiens, 'whencever', 'as often as': with the subjunctive after a principal tense, VII 221, x 77, 79

δπότε, quo tempore, 'at the time when': IV 131 ὁ πότε ἐπορεύετο μαχούμενος. in indir. questions: quando, 'when': XIII 7 γρῶναι δ τι τε ποιητέον καὶ ὁ πότε καὶ δπως, XV 40 μαθεῖν δ δεῖ ποιεῖν καὶ ὁ πότε ἔκαστα, XVII 9 πρὸς τὸν θεὸν ἀποβλέπουσιν ὁ πότε βρέξει τὴν γῆν

δπότερος, a, ον, uter, 'which of two': VII 82 ὁ πότερος ἀν (utercumque) ἡμῶν βελτίων κοινωνὸς ἦ, 149

δπον, ubi, 'where', 'in what place': IX 53 δπον δεῖ

τιθέναι, VIII 15 ὅπου χρή
ἔκαστα κεῖσθαι. *apud quos:*
xx 152, 159 ὅπου ἀνάκούσω-
σιν τιμᾶσθαι μάλιστα τὸν σῖ-
τον, τούτοις παραδιδόσαι (cf.
Soph. Aiac. 1060, Antig. 318,
Phil. 454). *ubi, quando,*
'when': v. 82, II 44 ὅπου δ'
ἀνένδεως δάχης τι ποιεῖν, xiv
44 πονεῖν ὅπου δεῖ, xxI 68
ἐν ταντὶ ἔργῳ, ὅπου τι δ'
ἀνθρώπων πραττεῖται (where,
however, ὅπου may=ἐν ω̄)
δπτάν, *coquere*, 'to bake',
'harden': xvI 76 οὐδαμῶς
ἀν μᾶλλον ἡ γῆ δπτῷτο ὑπὸ^{τοῦ} ἥλιου, 84 ω̄ς ἡ ὠμὴ αὐτῆς
(sc. τῆς γῆς) ὀστράται. Cf.
Lucr. v 592 *terram sol ex-
coquit*, Vergil Georg. II
260 *terram multo ante me-
mento excoquere*
δπτός, ἡ, ὁν, for δπτητός,
coccus, 'baked': xvII 67
δπτήν ὅτι μάλιστα πρὸς τὸν
ἥλιον
δπώρα, *as, ἡ, fructus*, 'fruit':
Hesychius δπώρα: κυρίως ἡ
σταφυλή: xix 128 (ἡ Δμπελος)
διδάσκει ἐαυτήν φύλοιν καὶ πε-
πάνεις τὴν δπώραν
[Cf. Soph. Trach. 700 γλαυκῆς
δπώρας ω̄τε πίονος ποτοῦ χυ-
θέντος εἰς γῆν Βακχλας ἀπ' ἀμπέ-
λου, Thyest. VI 8 (Dind. fr. 239)
δείηρ δὲ πᾶσα τέμνεται βλαστου-
μένη καλῶς δπώρα]
ὅπως, relative adv. *quo-
modo pacto*, 'how': like ω̄ς
with superlatives, ὅπως
βέλτιστα v.l. VII 157. in
indirect questions: ix 47
ἢτον λανθάνει ὅπως ἐκβή-
σται, xv 51, 69 οὐδὲν ἀν σε
ἀποκύψαιτο ὅπως ἐποίησεν,
xiii 7 γνῶναι δ τι ποιητέον
καὶ ὅπως, xv 51 οὐδέν τι
μᾶλλον ἐπίσταμαι ὅπως δεῖ
γεωργεῖν, xvI 46 πανθάνειν

ὅπως ἀν λαμβάνοιμι, xix 10
οὐκ οἴδα ὅπως κείμενον ἀν
βλαστάνοι. ὅπως in object
clauses with fut. indic.: III
71 εἰ μὴ σκοπεῖς ὅπως ἰδιώ-
της ἔσῃ, IV 77, 78, 101,
107, VII 74, 195, IX 67, x 33,
xii 45, xvIII 32. with fut.
opt. VIII 36 ὑπὸ πολλῆς ἐπι-
μελεῖας ὅπως ω̄ς ἐλάχιστα
δψοιτο. with subj. XI 39,
xx 50. with opt. and ἀν:
II 69 ἐπιμελεῖσθαι ὅπως—ἀν
γένοιο. with infinitive:
VII 157 πειρᾶσθαι ὅπως ω̄ς
βέλτιστα τὰ προσήκοντα δια-
πράττεσθαι dub.

as final conjunction,
ut, 'in order that': II 60
ὅπως μὴ οἰκτρὸς γένωμαι, III
67 οὐχ ὅπως ποιητής γένηρ,
VI 59, 75 δ. ἐπισκεψαμένη, x
13, IX 14, xvII 50, XX 138 ὅ.
ἔχοι ὁ τι ποιοίη. οὐδ'
ὅπως τε οὖν, *nullo pacto*, 'in
no way whatever': xiii 65
όράν (from root *ver*, *vor*,
whence come ούρ-ος 'watch-
man', Lat. *ver-eri*, *ver-
e-cundus*), *videre*, 'to see',
'behold': xvII 46 ἐώρακα,
xix 119 ὁρῶντας καὶ ἀκού-
οντας, VII 37 ὅπως ω̄ς ἐλάχ-
ιστα δψοιτο, x 41 οὐκ
ἀν διδρεικέλου χρῶμα ἦδον
ὁρφήν δν, 38 παρέχων δ.
μιλτον, xvI 18. PASS.
xix 28. with double
acc. II 5 πράττοντά τι ὁρῶ
σε, v 98, xiii 62, xiv 80,
xvIII 70, xix 87, xx 48.
PASS. xxI 38 ὁ φθῆναι καλύν
τι παούντας. *intelligere*,
perspicere, 'to observe', 'to
perceive mentally': c. acc.
partic. II 38 ὁρῶ σοι ἀνάγκην
οῦσαν, 47 ὁρῶ σε οἰδέμενον
τλούτεῖν, xii 41 τούτο ὄργανον

εὐνολας ὁ ρῶ δη. seq. claus. rel. xix 13. seq. δτι: xii 43 οὐχ ὁρᾶς δτι; xix 84, 86. seq. ως: xviii 21
ὅργανον³, *turgere, maturum esse*, ‘to swell’, ‘to be ripe’: xix 131 τὸ ὄργων ἀλ
ὅργανον, ου, τό (from root *verg* seen in *ὅρδ-ειν* for *ἔργ-ειν* from *ἔργη-ειν*, ‘to work’), *instrumentum rei familiaris*, ‘an instrument’, ‘implement’: ix 40 ταλασιουργικῶν ὄργανων, v 64 ἀσφαλέστερὸν ἔστι σὺν τοῖς ὅπλαις τὴν τροφὴν μαστεύειν ἡ σὺν τοῖς γεωργικοῖς ὄργανοις. 2. *de rebus, hominibus quibus ad aliquid perficiendum utimur*, ‘an instrument’, ‘means’: ii 89 οὗτε ὄργανα χρήματα ἐκεκτήμην ὥστε μανθάνειν, xii 39 ὄργανον εὐνολας ἄριστον
ὅρθος, ἡ, ὄν, *erectus, rectus, non curvus*, ‘upright’, ‘straight’: xix 52 τὸ κλῆμα ὅρθὸν τιθεις πρὸς τὸν αὐρανὸν βλέπον)) πλάγιον, iv 147 ὅρθοι οἱ στίχοι τῶν δένδρων
ὅρθως, *recte, vere*, ‘properly’, ‘rightly’, ‘truly’: iii 69 ταῦτα λεῖς οὔτες ὅρθως ἔχει, i.e. *quae si facis, fortasse non es reprehendendās*, xi 74 ἐκπονοῦντι δ., 118 δ. τούτων ἐπιμελῆ, xv 49, xviii 15 νομίζω δ. ἦν ποιεῖν, xx 14 οὐκ ὅρθως τοὺς ὄρχους ἐφύτευσεν, xvi 5 τὸν μελλοντα ὅρθως γεωργήσειν. *Absolute ponitur ita ut verbum ex antec. repeti oporteat*: xvi 8 ὅρθως γε ταῦτα λέγοντες, sc. φασι
ὅρίζων, *disterminare, secernere*, ‘to divide’, ‘separate from’: PASS. ix 27 τὴν γυναικῶν-

τιν θύρᾳ ὡρισμένην ἀπὸ τῆς ἀνδρωνίτιδος
ὅρμασθαι, *initium facere*, ‘to make a start’: xx 97 δταν πράττῃ ἐφ’ ψπερ ὥρμηται βαδίζων
ὅρμιζεσθαι, *in portum duci*, ‘to be brought into harbour’: viii 74 διὰ πολλῶν σκευῶν ὄρμιζεται ναῦς
ὅρμος, ου, ο (from root *sver* seen in *elp-ειν, ser-ere, de-ser-ere, ex-ser-ere, ser-ies, ser-mo, ser-tum, prae-ser-tim*, ‘swar-m’ etc.), *monile*, ‘a necklace’: x 24 ὄρμους ὑποξύλους
ὅρύττειν (from root *rugh*), *fodere*, ‘to dig’: xix 13 βοθύνους οἶους ὄρύττοντι τοῖς φυτοῖς, 8 βόθυνον ὄρύττειν dub., 25 οὐ βαθύτερον πενθημποδίου ὄρύττοντι, 35 δ. βόθρον, 38. PASS. xix 84 βαθύτερος ὄρύττεται τῷ ἔλαιᾳ βόθρος
ὅρχος³ (from root *ergh, orgh*, ‘to enclose’, whence ἐρχατάσθαι, *ὅρχ-ατος*, ‘a garden’, our ‘orchard’), δ., *series plantarum*, ‘a row of fruit-trees’: xx 14 οὐκ ὄρθως τὸς ὄρχους ἐφύτευσεν
 δ, ή, δ, qui, *quae, quod*, ‘who’, ‘which’ (indefinite rel. διὰ δν, *quicumque*, ‘whoever’, ‘whichever’: xxi 50, 52, 55). used in any kind of relative clause (Monro *Hom. Gr.* § 266) to denote either a particular fact, or a characteristic fact defining, as ii 27 τὸ σχῆμα δ σὺ περιβέβλησαι; or a constant or characteristic fact, vii 102 τὸ ζεῦγος τοῦτο δ καλεῖται θῆλυ καὶ ἄρρεν, viii 88 τὸν τοῦ κυβερνήτου διάκο-

νον δς πρωρεὺς τῆς νεῶς καλεῖ-
ται; or a definition of a
class, III 44 οὐ τούτους λέγω
δλλ' οι οὐδ' εἰς τάναγκαῖα ἔχου-
σι δαπανᾶν, IV 54, VII 117.
[If the Relative refers to an
indefinite number of individ-
uals falling under a com-
mon description, δοτις 'who
being any one', 'whoever'
is generally used.]

The relative clause commonly follows the clause containing the antecedent, whether noun or personal or demonstrative or correlative pronoun, the latter being either expressed, as II 80 ἐμὲ φ οὐδὲν ἐγένετο,
I 81, 91, 135, II 8, 78 οὐδὲ
δλλο οὐδὲν ὁν δτφ τις μὴ ἐπίσ-
ταιτο χρῆσθαι, VI 20, XI 57,
XII 44, XIII 2, XX 171 ταῦτα
ἀφ' ὧν ἀν ὠφελεῖσθαι νομί-
ζωσι, I 156 τῶν ἀνθρώπων ὡν
ἀν ἐπικρατήσωσιν, III 18 ἔχον-
τας ἔτοιμα ὡν ἀν δέωνται
χρῆσθαι; or more commonly
omitted as in I 86, II 53, V
79, VI 23, VIII 9, 19 δταν
ποιῶσιν δ τι ἀν τύχη, VII 156
εἰδότας ἀ προστέτακται, I 158
ἀναγκάζουσι φέρειν ἀ ἀν αὐ-
τοὶ ἐργάσωνται, XVIII 104
διαρκάζουσιν ἀ ἀν τροφὴν
καταθῶνται, XX 56 δ χρόνος
αὐτὸς ἀ ποιοὶ οἰς ή γῇ ἥδε-
ται, XX 48 χαλεπὸν εὔρειν δσ-
τις οὐ γιγνώσκει, 67 εἰ τις μὴ
ἔχοι δτου ἀκούσαι ἔχοι, 189
δπως ἔχοι δ τι ποιοὶ, V 42
προτείνουσα λαβεῖν δ τι χρή-
ζει, VII 215 εἰ μὴ εἰη δστις—
σώζοι, XX 166 φιλοικοδόμους
νομίων οἵτις δι ἀπιδιδώνται
τὰς οἰκλας, VI 56 ἀφθόνως
ἔχειν ὡν δέονται, VII 117 τοῦ
ἐργασομένου ἀ τῶν στεγωῶν

ἔργα δεόμενά ἔστι, 147 τὸ
ἐγκρατεῖς εἶναι ὡν δεῖ, 156,
163, 176. XI 55 καλά ἔστιν
ἀ σὺ λέγεις, XVIII 17 περιττὸν
πόνον ὡν οὐδὲν προσδέονται,
IX 8, 59, 100, 102, XIX 12 μάν-
θανε δ τι μὴ ἐπίστασαι. But it
is placed first, if prominence
is to be given to it: III 3
τρίν ἀν ἀ ὑπέσχησαι ἀποδε-
ξῆς, VII 94 ἀ οι θεοὶ ἔφυσάν
σε δύνασθαι, ταῦτα πειρῶ ὡς
βελτιστα ποιεῖν, 176 ἀ ἀν
ἐκάστη εἰσφέρῃ, σώζει ταῦτα,
187, 188, VIII 38, X 66, XI 30,
148 ἀ ἀν ἐπιθυμῶμεν πράττειν,
ταῦτα ἐπαιροῦμεν, XIX 36, XX
54, 120 δστις ἀργὸς εἰη (χῶ-
ρος), τοῦτον ὡνασθαι παρῆνει,
VII 175 ἀ δεῖ ἔξω ἐργάζεσθαι,
ἐκπέμπει, 194 δπως οἰς δεῖ
ἱμάτια γίγνηται, X 5 ἐφ' οἰς
εὐδοκιμεῖς διηγησάμενος, IV 8
δ τι δύνασαι, συνωφέλει, XVI
15 δτου δέοιτο αὐτός, τούτο
σπειρων, VI 80 δυτινα ἰδοιμι
καλόν, τούτῳ προσήνει, IX 102
δτφ σωζομένων μεγίστη δη-
σις, τούτῳ τὴν ἐπιμέλειαν μά-
λιστα προσήκουσαν ἀπέφανον,
XV 68 δ τι ἔροι, οὐδὲν δ τι ἀν
σε ἀποκρύψατο. Sometimes
a singular relative is used
where the antecedent is plu-
ral, when one of the number
is specified: VII 198 δς ἀν
κάμνη τῶν οἰκετῶν, τούτων
σοι ἐπιμελητέον, XXI 39 πρὸς
δυτινα ἀ διατεθῶσιν οὔτως,
οὔτοις ἐρρωμέναι ἀρχοντες
γίγνονται.

After collective Nouns,
the rel. is often put in the
plur. in the gender implied
in the noun: I 156 φιλοικο-
δόμων—ἀ—δρχει. The Rela-
tive is sometimes followed
by a partitive genitive: II 67

οὐς ἀν αἰσθάνηται τῶν ἀρχόντων, VII 187 οἰς ἀν ἔξω τὸ ἔργον ἢ τῶν οἰκετῶν, 198, VIII 33 οἰς ἀνάγκη αὐτῶν φεύγει, xv 12 δ τοῦ λόγου, xxi 42 οἱ ἀν αὐτῶν ἀριστα ἔχωσι. sometimes by a pronoun in partitive apposition, I 125 οὐς ὅρω τοὺς μέν—τοὺς δέ

The Neuter of the rel. pr. is used absolutely: VIII 124 καλὸν δ πάντων καταγελάσειν δν—ό κομψός δτι κτλ.; sometimes as a conjunction meaning *quod attinet ad*, 'in respect that': VII 24 ο μ' ἐπήρου, xv 38 δ δὲ εἶπας

Ἒστιν οἱ treated as a single word, xxi 35 ίδιώταις ἔστιν οἰς, IV 156 ἔστι δ' αὐτῶν δ ἐφύτευσα, xx 29 ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων

In double relative clauses οἱ need not be construed with second clause or any clause after the first, though the subject be changed: IV 5 αἱ δοκοῦσι κάλλισται καὶ ἐμοὶ πρέποι ἀν ἐπιμελομένων

δς ἀν is sometimes to be resolved into ἔαν τις as IV 135 τεκμήριον δροντος ἀρετῆς ἔστιν, ώ δι ἑκόντες πείθωνται

The Rel. sometimes refers to the whole of a previous sentence to which it serves as a connecting link: II 49 ὡν ἔνεκα, 125 παρ' ὡν μαθόντα

By the law of Attraction the rel. pr., when required by its governing verb to stand in the acc., is so attracted by the oblique case (gen. or dat.) of the preceding noun or pronoun as to assume this case itself: IV 70 δένδρων ὡν ἑκστη (χώρα) φέρει, 159 τῶν Ιματίων ὡν εἰχε,

161, VII 173 ἔξομοιοῦται τοῖς ἔργοις οἰς ἐμὲ δεῖ πράττειν, ix 2 ἐπακούειν τι ὡν σὺ ἔσπουδαζες διδάσκων (an instance of the omission of the attracting word, with which cf. Soph.Oed.T.862, Phil. 1227). An inverse attraction takes place when the antecedent is attracted into the construction of the relative clause and assumes the case in which its governing verb requires the relative to stand, so that the noun is incorporated into the rel. clause: XVI 65 ἡς ἔκαστος ἔχει τέχνης, II 7 ὡν σὺ δεσποινῶν καλεῖς, III 96 ἔστιν ὅτῳ ἀλλω πλειω ἐπιτρέπεις ἢ τῇ γυναικὶ, VII 66 οὐκ ἀπορίᾳ ἡν μεθ' ὅτου ἀλλοι ἔκαθεύδομεν δν where observe that the indefinite relative is used as a simple relative with ἔστιν after a negative or quasi-negative. The neuter relative, which should stand in the nom., is sometimes attracted into the acc., taking the preposition belonging to the omitted demonstrative antecedent: III 41 δυαλισκουσιν οὐκ εἰς δ δεῖ μόνον ἀλλὰ καὶ εἰς δ βλάβην φέρει. The preposition before the rel. is sometimes absorbed by attraction; x 70 κατὰ χώραν ἥν δεῖ

Oblique cases of δς:—ἢ, qua, 'where': III 83 ἢ οἱ πλεῖστοι λυμαίνονται, xv 35 ἢ εἶπας, 36 ἢ ἐφησθα εὑρουν τοιεῦν, 37 ἢ ἐπιμελῆ, IX 7 ἢ περ ἔλεγον, xix 103 ἢ με ἐπηρώτησας, 97 εἰκεῖν ἢ δεῖ φυτεύειν
ὅσμη, ης, ἡ (διειν), odor, 'a

smell', 'ecent': iv 159 τῆς δ. αἰσθέμενος, 149 δσμαλ πολλαὶ καὶ ἡδεῖαι, v 10 μετὰ ἡδίστων δσμῶν
ὅσος, η, ον, *quantus*, 'as great as', 'as much as':—I. with its correlative *τοσοῦτος* preceding: ii 48 εἰσφορὰς τοσαντας δσας οὐ δράδως ὑποσεις, xx 105 τοσοῦτον διαφέρει δσον. in plural, *quotquot*, *quicunque*, 'as many as': i 25 τελεῖν δσα δεῖ, 82 πάντα δσα τις κέκτηται, 110, ii 28, 101, 113 δσα λιπαρεῖς παρ' ἐμοῦ μαυθάνειν, ἄλλους ἐμοῦ δεινοτέρους περὶ ταῦτα, iv 108 πάντων δσα ηγῆ φύει ἔθελει, v 5 εἰς τὸ δύνασθαι δσα ἀνδρὶ ἐλευθέρῳ προσήκει, 9 δσοις κοσμοῦσι βωμούς, vi 11, vii 78, ix 19, 50 δσοις τῶν σκευῶν, 116 τῶν κτημάτων δσα ἰδια δντα εδφρανει. with *οὗτος* (only in plural) instead of correlative: i 28 δσα τις ἔξω τῆς οἰκλας κέκτηται πάντα τοῦ οἴκου ταῦτα ἔστιν, ix 50 δσοις τῶν σκευῶν χρώνται, ταῦτα δεῖξαντες, 55 δσοις εἰς ἕσπρας χρώμεθα, ταῦτα δὲ τῇ ταμίᾳ παρεδώκαμεν. δσον v.
δστα, *quantum*, 'as much as': xi 35 δσον δύναμαι πειρῶμαι. c. inf. adverbially, *tantum quantum*, *non magis quam modo*, 'so much and no further than', 'so much as is enough for': xi 111 ἀριστῶ δσα (=τοσαντα ὥστε) μήτε κενὸς μήτε ἄγαν πλήρης διημερεύειν, ix 99 τοῖς οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων δσον φέρειν ηθεραπεύειν, δος δσον μόνον

[Cf. Arist. Nub. 434 δσ' ἐμαντῷ στρεψοδικῆσαι, Thuc. I 111, IV 16]

δσον μή, *quantum*, *quatenus non*, *nisi quod*, 'so far as not', 'except so far as': xxi 25 δσον δν μὴ ἀνάγκη η. δσφ — τοσοῦτῷ, *quanto* — tanto: vii 232

δσοστέρ, pl. 'even so great as', 'just as many as', 'no more than': with *οὗτος* for correlative, xiii 58 ταῦτα δσατέρ ποιῶν οἷμαι πιθανώτεροις ἀνθρώποις χρῆσθαι, viii 78 πάντα σκεύη δσοις περ χρώνται

δστερ, ήπερ, δπερ, *qui quidem*, 'the very person who', 'the very thing which': iv 118 Κύρος δσπερ εὐδοκιμώτατος δηθ βασιλεὺς γεγένηται, xx 97 πράττῃ ἐφ' φπερ ὥρμηται, vi 36 δπερ πεπαίδευται, xii 22, 24 ἀπερ, xviii 22, xi 68 λέξον ἀφ' ὧν περ ἤρξω πῶς ἐπιμελῆ; δπερ, i. q. ταῦτδ δ, id ἵρσιτ *quod*, i 27 ἄρα οἰκος (ἐστὶν) δπερ οἰκλα; 40 οἰκος ἐδόκει εἶναι δπερ κτῆσις, ii 85, xvii 55 ἄρα τὴν λεπτοτέραν γῆν λέγεις δπερ ἀσθενεστέραν;

δσπριον, ον, τό, *legumen*, 'pulse': viii 54 κριθᾶς καὶ πυροῦς καὶ δσπρια

δστις:—I. *ut qui*, *quippe qui*, referring to a definite object, when some general notion is implied: vi 22, 80 δντινα ἰδούμι καλόν, x 67 δ τι βελτιον ἄλλου ἐπίστατο, ἐπιδιάξαι, xx 167, xix 7 πῶς (ἐπίσταμαι) δστις μὴ ἐν ὅποιᾳ τῇ γῆ δεῖ φυτεύειν οἶδα; ix 84, xx 67, 120, xxi 60 τοῦ δεσπότου ἐπιφανέντος δστις δύναται βλάψαι i.e. 'one who can'. II. in indirect questions: ii 64 οὐδέν εἰδότι δ τι εἴη πλούτος,

ix 63, xiii 10 ὅ τι συμφέρον
εἶη, τοῦτο μὴ εἰδεῖη, xx 43,
xv 54 εἰδότι οὐδὲν ὅ τι συμ-
φέρει, xvii 12, v 100 ἐπε-
ρωτῶντας τὸν θεούς ὅ τι χρή-
ποιεῖν καὶ ὅ τι μή, vi 9, xi
151 ἐκρίθη ὅ τι χρή παθεῖν
ἡ ἀποτίσαι, xvii 9 ὁ μὴ εἰδὼς
ὅ τι δύναται ἡ γῆ φέρειν, vii
67 ἀκόρια ἦν μεθ' ὅ του ἀλλου
ἐκαθεύδομεν ἄν, π 120 ἔδοξέ
μοι δέξιον εἶναι ἐπισκέψεως ὅ
τι εἴη τοῦτο, 5 εἰ μοι συμ-
βουλεύοις ὅ τι ἀν τοών αβ-
ξοιμ τὸν οἶκον. followed by subjunctive without neg.
in preceding clause: vii 111
τοῖς μέλλοντις ἔξειν ὅ τι εἰσ-
φέρωσιν. (See Shilleto on
Dem. de f. leg. § 235 cr. n.)
The verb 'to be' is often
omitted in the relative
clause: i 8 εἰπεῖν ὅ τι ἔργον
αὐτῆς, xiii 7 γνῶναι ὅ τι
ποιητέον

ὅστιςπερ, always in neuter,
'the same thing as', 'pre-
cisely what': i 16 ὁμοίως
ἄν καὶ ἀλλως δύνατο ἐργάζε-
σθαι ὅτιπερ καὶ ἑαυτῷ (= τὸ
αὐτὸν ὅ)

ὅστρακον, οὐ, τό, testa quae ex
figulina terra conficitur, 'an
earthen vessel': xix 92

ὅταν, i.q. ὅτε ἀν, si quando,
quotiens, 'as often as',
'whenever', when the rela-
tive clause expresses some-
thing conceived as a pos-
sible contingency, present
or future, in general propo-
sitions with the pr. conj.:
iii 14 τούτοις ὅταν δέωνται
μὴ ἔχοντας χρῆσθαι, vii 18,
20, viii 19, xi 156, 157, xii
13, 74, xiii 1, 36, 37, 42,
64 ὅταν δέη, xix 124, xx 42.
ὅτανπερ ὑγιαίνω: vi 65

ὅτε, rel. adv.:—A. temporal,
quando, quam, 'when', cor-
relative to ποτέ or τότε,
with ind. impf. or aor. to
denote single events: ii 64
δλίγον πρόσθεν, ὅτε ἔφη
πλούτεων ἐγέλασας, iv 141,
xi 114, xvii 115, xix 95
ὅτε πάλαι ἥρου με. after
μέμνημαι: ii 74 οἴκου
μέμνησαι ὅτε; 'do you not
remember the time when?'
ἴστιν ὅτε, aliquando, 'there
are times when', 'some-
times': ii 15. 2. c. opt.
to mark repetition of events,
'as often as', 'whenever':
ix 69 ὅτ' εὑφραινούμεθα,
τῶν εὑφροσυνῶν μεταδιδόν-
τες. B. in causal sense
= ἐπειδή, quandoquidem, quo-
niam, quia, 'whereas', 'see-
ing that', 'inasmuch as':
xi 57 πῶς γὰρ οὖ; ὅτε πολ-
λοὶ εἰσὶν οὐ οὐ δύνανται ἕην
διεν τοῦ ἀλλων δεῖσθαι
ὅ τι, the acc. neut. of ὅστις,
used abs. as a conjunction,
'for what', 'wherefore': ii
120 ἔδοξέ μοι δέξιον εἶναι ἐπι-
σκέψεως ὅ τι εἴη τοῦτο.
with superlative adverbs:
xvi 65 ὅτι μάλιστα, 'as
much as possible', vii 74
ὅτι βελτιστα, 91 ὅτι πλεῖ-
στα, xi 30 ὅ τι ἀν δύνωμαι
καταμαθεῖν, xv 8, xvi 70 ὅτι
πλειστάκις. and adjectives:
vii 103 ὅτι ἀφελε-
μάταρον. ὅ τι used ad-
verbially yields the Con-
junction which is used as
declarative, quod, 'that',
in objective clauses after
verbs:—1. of saying: i
83 λέγειν—ὅτι οὐδέ ἔστι, ii
75 λέγων ὅτι οὐκ εἴη, iv 116,
120, xx 47 κόπρον λέγου-

σιν ὅτι δριστὸν ἔστιν εἰς γεωργίαν, ΙΧ 109 εἰπέ μοι ὅτι οὐκ δρθῶς γιγνώσκουμι, ΙΧ 79, 98, 110, ΙΧ 130, ΙΧ 117, ΚΗΠ 71, ΙΧ 15, ΙΧ 12 λόγου διαθέντος ὅτι, 75 προφασίσασθαι ὅτι, ΙΧ 117 τὸν δὲ εἰπεῖν—ὅτι δεσπότου διθαλμὸς (παχύνει ἴπκον) [the clause with ὅτι is primarily equivalent to an accusative of the reason].
2. of perceiving, hearing, or knowing: ΙΧ 43 οὐχ ὄρφες ὅτι; ΙΧ 84, 86, Υ 95 φύην σε εἰδέναι ὅτι, ΙΧ 66 ὅτι οὐκ ἀτορίᾳ ἦν—καὶ σοὶ καταφανὲς τοῦτο ἔστι, Ι 137 ὅτι πονηρήτατοι εἰσιν οὐδὲ σὲ λαυθάνουσι, ΙΙ 22 οὐδα ὅτι, 52, 106, ΧVI 74, 31, 65 οἷμαί σε γιγνώσκειν ὅτι κτλ., ΙΧ 55, ΙΧ 137, ΙΧ 28, ΙΧ 26, ΙΧ 77 γῆν πάντες ἵσσουν ὅτι εὖ ποιεῖ, 16, 35, 89, 44, ΚΗΠ 2, ΙΧ 21, ΙΧ 45, ΧVI 80 οὐκ εὑδηλόν (ἔστι) ὅτι, ΙΧ 82 φανερὸν ὅτι. used parenthetically: Υ 102 εὖ λοθι ὅτι, Ι 137.
3. of thinking, believing: Υ 51 ὅτι καλλιστόν (ἔστι)—πάνυ μοι δοκῶ πεπείσθαι, ΙΧ 48.
4. of rejoicing, wondering, lamenting, wherein Latin the acc. and inf. would be used: ΙΙ 63 οὐ θαυμαστὸν δοκεῖς ποιεῖν ὅτι—κελεύεις.
B. causal, quod, quia, ‘for that’, ‘because’: Ι 128 δι’ αὐτὸν τοῦτο ὅτι δεσπότας οὐκ ἔχουσιν, Υ 27, 49 διὰ ταῦτα—ὅτι, ΙΧ 74 ὅτι—διὰ τούτο, ΙΧ 47 τριήρης—διὰ τὸ δῆλο φοβερόν ἔστι—ἢ ὅτι ταχὺ πλεῖ; 143 τούτου οὐδὲν ἄλλο αἴτιον ἢ ὅτι... κεῖται, ΚΗΠ 78 ταῦτη—ὅτι,

ΙV 39, 85, 113, Υ 2, VI 27, ΙI 82. ὅτι introduces the reply to the question introduced by πῶς; VII 173. ὅτι used elliptically in reply, ‘the reason why I asked is that’: Ι 40. ὅτι, quod ad hoc attinet quod, quod, ‘as to what’: VI 54 ὅτι ἔφησθα καταμαθεῖν—καὶ ταῦτ’ ἀν μοι δοκῶ ηδέως ἀκούειν σου. Cf. ΙV 38 n., VII 24 n.

ὅτου, for οὐτίνος, gen. s. of δστις: VII 67, ΙΧ 67

ὅτῳ, for ωτίνι, dat. s. of δστις: III 95, ΙΧ 59, 100, 102

ὅτων, for ωντινων, gen. pl. of δστις: a very rare form, found in Anab. VII 6, 24 σπάνια ἔχοντες ὅτων ὠνοῦσθε. See Krüger Gr. 25, 9, 1

οὐ, non, ‘not’: the absolute, objective negative Participle:—I. of single words.

Verbs: ΙΙ 24 οὐκ ἤγει προσδεῖσθαι, ΙΧ 44 οὐκ ἐθέλουσιν ‘decline’, ‘refuse’, ΙΧ 105 οὐ δοκῶ—καταμεμαθηκέναι, ΙΧ 116 οὐκ ἔστι ταῦτα ‘this is impossible’, ΙΙ 59 οὐκ ἔχω ‘I am unable’.

Participles: Ι 127 οὐκ ἐθελούντας ‘unwilling’, ΙΧ 24 οὐκ ἀξιούντας ‘disdaining’.

Adjectives: XI 39 οὐ θεμιτὸν ‘impossible’, ΙΧ 51 οὐ διδακτόν ‘unteachable’.

Adverbs: VII 4 οὐ μάλα, ΙΧ 82 οὐκ ἐν πολλῷ τινι μείζονι χώρᾳ for ἐν οὐ πολλῷ μείζονι, 180 οὐ μόνον ἀλλὰ καὶ, ΙΧ 51 οὐχ ἡττον, ΙΧ 29, 40, ΙΧ 34 οὐκ ἀθύμως, ΙΧ 5 οὐ πάντι, ΙΧ 73, ΙI 65 οὐ πρότερον. II. of the whole Sentence:—I. often alone,

sometimes with the ellipse of a definite verb: i 52, 136, 148, iii 99 εἰ δὲ μή (τῷ διαλέγομαι ἐλάττονα ἢ τῷ γυναικὶ), οὐ πολλοῖς γε (so. διαλέγομαι), xi 56 πῶς γὰρ οὖ; (so. καλά ἔστιν ἀ σὺ λέγεις). 2. with indic. of direct statement: i 76 μὴ πωλούμενοι οὐ χρήματά εἰσιν, 65, iii 41, 44, 67, 69, vii 97, 109, 174, viii 6, 14, ix 11, 82, xi 160, xiii 57, 70, xv 73, xix 104, xx 69, 158. 3. with opt. and δν: vii 145 οὐκ ἀν ἔχοις διελεῖν, ii 104 οὐκ ἀν ἐμέμφον μοι, x 27 οὐ γὰρ ἀν δυνατην, xii 58, xix 39 οὐκ ἀν δύναισ, xvi 15 οὐ γὰρ ἀν μᾶλλον ἀν ἔχοι τὰ ἐπιτήδεα, xxi 62 οὐκ ἀν ἀγαμην, xvi 8 ὁ μὴ εἰδὼς οὐκ εἰδεῖν δν. 4. in dependent clauses, with δτι or ως after a verb of saying, perceiving, showing: ii 75 λέγων δτι οὐκ εἶη, vii 66 δτι οὐκ ἀπορίᾳ ἦν, καταφανὲς τοῦτ' ἔστι, ix 109 εἴπει μοι δτι οὐκ δρθῶς γιγνώσκωμι, 95 ἐδίδασκον δτι οὐκ ἀν δχθοιτο δικαίως, xvi 2 ἐπιθεῖξαι —ώς οὐ χαλεπὸν ἔστι, 28. 5. in causal sentences: i 128 διὰ τοῦτο δτι δεσπότες οὐκ ἔχουσιν, viii 8 μηδέν τι ἀθυμῆσῃς δτι οὐκ ἔχεις δοῦναι; and in the relative combination οὐδεὶς δτις οὐ, xx 43 πάνυ χαλεπὸν εὔρειν δτις οὐ γιγνώσκει. 6. with infinitive in indirect statement: xx 124 ἔφη οὐκ ἔχειν. 7. in questions where ordinarily a positive answer is expected: i 50 Σ. οὐ χρήματα αὐτῷ ἔστιν ὁ Ἰππος; K. οὐκ, εἴπερ τὰ χρήματά γ'

ἔστιν ἀγαθόν, π 61, iii 31, 70, 92, xi 180, xii 43 οὐχ ὅρᾶς δτι; xix 6, 51, xx 58, 68, 109. so with opt. and ἀν: viii 37 τις οὐκ ἀν φίλος ἡδέως θεόσατο; 115 πῶς οὐκ ἀν πολλὴ ἡμῶν ἀσυνεστία εἶη; B. Position:—sometimes at the end of a clause for the sake of emphasis, especially in μέν—δέ clauses: i 71 ἀποδίδομένοις μὲν οι αὐλοὶ χρήματα, μὴ ἀποδίδομένοις δὲ οὖ. with δ μέν—ο δέ: xi 41 οι θεοὶ τοῖς μὲν διδάσκον εὑδαίμονειν, τοῖς δ' οὖ, xx 34 ταῦτα οι μὲν ποιοῦσιν—οι δ' οὖ, 45, 64. C. Accumulation:—where a compound Negative follows οὐ in the same clause, the Negative is not cancelled but continued and strengthened: xix 97 οὐκ ἐδόκουν ἔχειν ἀν εἰπεῖν οὐδέν. when a confirmative particle accompanies the first οὐ, the negative is repeated with emphasis: i 43 οὐ μὰ Δλ' οὐκ, 124, π 100, viii 47, xi 158, xxi 41, iii 76 οὐ μὰ Δλ' οὐδέν τι μᾶλλον, xii 99, 82 οὐ μὰ Δλ' οὐδαμῶς γε. οὐ in combination with other particles: vii 20 οὐ γὰρ δή, xiii 24 οὐ μὲν δή, xii 107 οὐ μέτροι, xxi 69, xiv 12 οὐ μέτροι γε, ‘not however’ οὐδαμῶς, nequaquam, ‘in no wise’: vii 24 οὐδαμῶς ἐνδον διατρίβω, xvi 74. in answers: i 91 πῶς ἀν—ώφελοι εἶη; οὐδαμῶς, xii 82 οὐ μὰ Δλ' οὐδαμῶς γε οὐδέ, A. as Conjunction, neque, nec, ‘and not’, ‘nor’, connecting two whole

clauses, whereas οὐτε connects parts only: with a simple negative preceding, when it must be translated 'or': π 77, vii 14 οὐκ ἔνδον διατρίβεις οὐδὲ τοιαύτη σου η ἔξις τοῦ σώματος καταφαίνεται, xvi 10, xxii 24, xx 21, 23 οὐδὲ θλαιος οὐδὲ σύκα ἔχει 'nor has he oil or figs', 24

B. as Adverb, *ne...quidem*, 'not even': i 81, 83, π 64, 74, iii 44, v 2, xi 24 ως οὐδ' ὑγιαίνοντα, π 28 οὐδ' εἰ, 29 οὐδ' ως, *ne sic quidem*, 'not even in this case', iv 24, xx 6, xxi 27, οὐδὲ ξεν, xiii 65 οὐδ' ὅπως τι οὖν. 'not either', 'also not': π 106 οὐδ' ἀν τοῦτο μοι ἐμέμφουν, iv 116, viii 134, xii 10 οὐδ' ἔκεινά μοι ἀμελεῖται, xv 16, xvi 9, xx 125 τοὺς μὴ ἔχοντας ἐπίδοσιν (χώρους) οὐδὲ ἡδονὰς δμολας ἐνήμιζε παρέχειν. V. Riddell *Dig.* § 141. καὶ οὐδέ, 'and not even' π 28. οὐδὲ γάρ, at the beginning of a sentence, the negative equivalent of καὶ γάρ: οὐδὲ γάρ ἔστιν οἶν τε, 'no, it is not possible' xii 53. οὐθὲ—γε, the negative equivalent of καὶ—γε, 'no, nor': i 53, viii 7 οὐδ' ἀν γε νῦν ἔωρας, xix 17. οὐδὲ—μέντοι, i 56 a stronger form for οὐδὲ—γε. οὐδὲ μῆν, *neque vero* xii 73

οὐδεῖς, *οὐδεμία*, *οὐδέν*:—I. as an Adjective, *nullus*, 'no', 'not any', 'none' (*τις*: π 54 τοιούτον οὐδὲν ἔργον, iv 114 οὐδὲν δφελος, xv 17. II. as a Substantive: viii 140 οὐδεῖς ἀπορήσει, vii 21, viii 146, xviii 69, xix 115, xx 79, xii 84 οὐδὲν δλο, π 17

οὐδὲν πλέον, xx 128 οὐδὲν ἔχει πλεόνα ἐπίδοσιν, xv 69 οὐδὲν δ τι ἄν σε ἀπορύψατο (the omission of ἔστι without a negative following is singular). with partitive gen.: π 81 οὐδὲν τούτων, iv 23 τῶν πολιτῶν οὐδενι, ix 100 χρῆσθαι οὐδενὶ αὐτῶν (τῶν χρημάτων) ἔξεστιν. Neut. οὐδέν as adverb, *nihil*, *nulla ratione*, 'naught', 'not at all'; i 77 οὐδὲν χρήσιμοι εἰσι, π 10, 12, xi 137 οὐδὲν παύομαι, xv 54 εἰδότε οὐδέν, xviii 17 οὐδὲν προσδέωσται. οὐδέν μᾶλλον, xii 99. οὐδέν τι μᾶλλον, *nihil magis*, 'not a whit the more': π 64, 76, xv 47. οὐδέν ήττον, *nihilo minus*, 'not a whit the less': π 45, iv 96, 125, v 74, 77, vi 4, viii 91, xx 150, 166

οὐδέποτε, *ne utquam quidem*, *πιπλωμα*, 'not even ever', 'never': usually in Attic with the present or fut., rarely the past, as in xx 119 οὐδέποτε *ετα*. See Kühner on Mem. iv 6, 1, Lobeck on *Phrynicus* p. 457

οὐκέτι, *iam non*, 'not now', 'no more', 'no further': πι οὐκέτι σε ἀφήσω πρὶν ἀν ἀποδείξης, xv 8 ἐπειδάν...ποιήσης, οὐκέτι ἔρήσομαι, xvi 14 ἐπειδάν μέντοι γρψ τις, οὐκέτι συμφέρει θεομαχεῖν, xx 114 ταῦτα οὐκέτι δεῖ θαυμάζειν

οὔκουν:—I. in direct negation, *non ergo*, *igitur non*, *non sane*, *nequaquam*, 'not therefore', 'so not', 'certainly not': i 61, π 11

II. in interrogations, *non ergo?* *non igitur?* 'not

then?' 'and so not?': II 74
 $\sigma\tau\kappa\sigma\nu\pi$ μέμηγαι θε; οὐκοῦν, iam vero, itaque, ergo, sane, 'therefore', 'well then', 'accordingly': III 50, 56, 63, 103, IV 95, XII 25, XIII 31, XVI 11, 16, XVII 49, 88, XVIII 40, 47, 72, XIX 50. iam igitur, ut incipiam, 'well then', 'to begin then': VI 18, XVIII 25, XIX 25, 40. 2. interrogatively, nonne igitur? nonne ergo? 'not then?': I 33, 58, VII 51 οὐκοῦν καὶ ἡ γυνή σου συνέθνε; X 28, XVI 49, XVII 94, 110 οὐκοῦν εἰκότως σὸν δοκοῦμεν ἐμβαλεῖν τοὺς σκαλέας; XVIII 29, XIX 40 οὖν, ergo, idcirco, sic igitur, porro, 'certainly', 'then', 'so then': in reference to what precedes, whether (1) continuative or (2) inferential:—1. I 165, II 1, 61, 79, III 5, VI 85, 87, 91, VIII 57, 105, X 31, 56, XII 61, XVI 40, 52, 71, XVII 28, XVIII 7, XIX 1, 4, 16, 35, 44. In interrogative forms it is used to express deduction from what has preceded, with an objection implied, or to elicit further information: τι οὖν; III 20, 28, VI 10, 61, XII 66, πῶς οὖν; XX 1.

2. I 70, II 83, III 5, XII 36, 76, XIII 53, XIV 21, XIV 10 η—οὖν; οὖν is omitted XVI 58. It makes relative pronouns or adverbs indefinite, like Lat. *cumque*: XII 28 ὅποις τινὸς οὖν ἐπιστήμης, XIII 65 οὐδ' ὅπως τι οὖν

In combination with other particles: $\delta\tau\delta\rho$ οὖν XVIII 1. γάρ οὖν, in replies, *sane*,

certe, 'yes', 'certainly': XVII 2 δοκεῖ γάρ οὖν, XIX 3 ξετί; 'Εστι γάρ οὖν. γοῦν ($\gamma\epsilon$, οὖν), used to confirm an assertion by giving the grounds for it, I 86; or a particular instance of the truth of it, XIII 35. in answers, like the simple $\gamma\epsilon$, to mark that the question is only partially answered, 'at all events', 'at least': I 105 ἐμοὶ γοῦν δοκεῖ, VI 14 ηδὲ γοῦν ξετίν, X 30 φασὶ γοῦν οἱ ἀνθρώποι. μὲν οὖν, 'so then', as a strengthened form of οὖν: II 79, VII 72. in replies expressing strong affirmation: I 47, XVII 52, 96 πάνυ μὲν οὖν, XI 138 οὐποτε, *nunquam*, 'never': I 171 οὐποτε λήγουσιν

[οὐποτε is very rarely found in Attic Greek, only once in Plato, Phaedr. p. 245 C οὐποτε λήγει κινούμενον, not once in Thucydides or the Orators, several times in Aeschylus, but not once in the other Dramatists.]

οὐπω, *nondum*, 'not yet': VII 34 ἔτη οὐπω πεντεκαλέσκα γεγονῦται, XVI 64 καρπὸν οὐπω καταβαλεῖν

οὐρανός, οὐ, ὁ (same as Vár-una, 'the canopy', 'environing', from the Skt. root *Var* 'to cover' v. s. ὄρᾶν), aer, caelum, 'the dome of heaven', 'the sky': XIX 53 τὸ κλῆμα δρθὸν τιθεῖς πρὸς τὸν οὐρανὸν βλέπων, XVII 69 ἐν φολλήῃ ἔχει τροφὴν ηγῆ ἀπὸ τοῦ οὐρανοῦ

οὐτε...οὐτε, neque...neque, 'neither...nor', connect two or more corresponding negative expressions into a whole: I 120 οὐτε αἱ ἐπιστῆμαι οὐτε τὰ χρήματα, II

84 οὔτε θεοὺς οὔτ' ἀνθρώπους, 89 οὔτε αὐτὸς οὔτε ἄλλος, XII 64, IV 2, 91, VIII 16 ἔστι δ' οὐδὲν οὕτως οὔτ' εὑχρηστος οὔτε καλὸν ὡς τάξις, 84, 100, 183, x 40, XI 108, XII 72, οὕτε ἀλπίδα οὔτ' ἐπιμέλειαν, XVI 81 οὔτε καταστήσαντες οὕθ' ἥσυχοι βαδίζοντες, XVIII 69, XIX 26 οὔτε βαθύτερον οὕτε βραχύτερον, XX 136 οὕτε ἐμαθε—οὔτε μεριμνῶν ηὔρεν, XXI 23. οὔτε—τε, neque—et, 'both not—and': VI 25 οὕτε μαθεῖν οἶλον τε ἡμῖν ἐδόκει εἴναι συναπεδοκιμάζομέν τε οὗτος, αὕτη, τοῦτο, hic, haec, hoc, 'this': sometimes strengthened by the demonstrative -ι, XXI 74 δλον τούτι τὸ ἀγαθόν. When used as an Adjective, its substantive takes the Article: IV 140 οὗτος ὁ Κύρος, VI 20, 40 αὕτη ἡ ἐργασία, 64, 75 τοῦτο τὸ δύνομα, VII 150 τούτου τοῦ ἀγαθοῦ, III 72 τούτου τοῦ ἔργου, VIII 106 ταύτην τὴν ἀκρίβειαν, XIX 125, XI 19 τῷ ἐπικλήματι τούτῳ, X 49 al ἀπάται αὐταῖς, XII 45 ταῦτα τὰ ἀγαθά, I 6 τούτων τῶν τεχνῶν; except when the noun with which it agrees stands as its predicate, as I 43 οὐκ εἰ τι κακόν, τοῦτο κτῆμα καλῶ, XXI 52. When οὗτος is attached to a substantive as predicate noun by εἰμι or a verb of 'naming', 'considering as', it most frequently assumes the gender of the substantive: VIII 10 ἔστι πενία αὕτη σαφής, τὸ δεόμενόν τως μὴ ἔχειν χρῆσθαι. τοῦτο followed by an expla-

natory clause: VIII 10, 11, XII 50 τοῦτο—τὸ ἐπιμελῆ ποιῆσαι, XIII 1 τοῦτο—οὗτι δεῖ ἐπιμελεῖσθαι, 32, XVIII 73, XVI 27, 49, XXI 70. by a participle vi 2. referring to a whole sentence, I 87 el ο τοὺς ἔχθροὺς αὖξων καὶ μισθῶν τούτου φέροι (sc. τοῦ τοὺς ἔχθροὺς αὖξειν). τοῦτο or ταῦτα ποιέν, like Latin *id facere*, used vicariously: I 117, II 110. οὗτος redundant: I 162, XXI 7 τόδε τοι—τοῦτο δῆ. οὗτος simply as antecedent to δς, is qui: XXI 51 μέγας οὗτος δς ἀν δύνηται, I 80 el πωλοὶ πρὸς τοῦτο φ μὴ ἐπίσταστο χρῆσθαι, VI 20 η ἐπιστήμη αὐτη ἐφανετο γοῦκος δύναται αὖξειν οἱ ἀνθρώποι, 22 τοῦτο...δ τι, VII 156, XX 170 φύσει φιλοῦσι ταῦτα ἀφ' ὧν ἀν ὠφελεῖσθαι νομίζωσι, XXI 66. as plural antecedent to the indefinite relative: XXI 47 τούτους δικαίως ἀν τις καλοί μεγαλογνώμονας, φ ἀν πολλοὶ ἔπωνται, 57. When the relative clause with omitted antecedent precedes the leading clause, the latter is referred back by οὗτος with emphasis to its implied antecedent (Madv. *Synt.* § 100 c, G. § 152 Note 3): I 27, II 115, IV 5, 58 οἱ μὲν ἀν φαίνωνται—τούτους αὖξει, 61, 101, V 7, 10, VI 80, VII 82, 150, 177, XI 147, XIV 33, XVI 15 δου δέοιτο αὐτός, τοῦτο σπειρων, XX 122, XXI 63, 122. frequently plural antecedent to indefinite relative, VII 199 δς δν κάμνη, τούτων

σοι ἐπιμελητέον τάγτων, ΙΧ 70 εἰ τι λυτηρὸν εἶη, εἰς ταῦτα παρακαλούντες, ΞΙ 39 πρὸς δητιανά δν...οὗτοι, 55 δις ἀν δύνηται—οὗτοι δή, ΞΙ 161 δύον ἀν—τούτοις. [More rarely and where there is no emphasis αὐτός: Ι 9 τῆς οἰκονομίας δινάμεθα εἰτέν δι τι ἔργον αὐτῆς ἐστι;] With μέν—μέν—δέ—δε, ΙV 74 οὐδὲ μέν—τούτοις μέν—οἰς δέ—τούτοις δέ. οὗτος as object with an adjective in apposition, where we use an adverb, 'herein' or the like (Madv. Synt. § 100 a): ΙI 61 οὐ θαυμαστὸν ποκεῖτ τοῦτο σαντῷ ποιῶν, ΙII 9 ἡ δᾶξω δὲ τι σοι τοῦτο τῶν οἰκονομικῶν ἔργων ἐπιδεικνύναι; 26, 32. καὶ οὗτος, to heighten the force of a previous word, 'and this too': ΙI 36 ξένους πολλοὺς δέχεσθαι καὶ τούτους μεγαλοπρεπῶς, ΙII 29. Adverbial usages; διὰ τοῦτο or ταῦτα, 'for this reason', referring to a previous statement: ΙI 118, ΙII 15, VI 48 διὰ ταῦτα—ὅτι idcirco quia, ΙI 128 δὲ αὐτὸν τοῦτο διτὶ 'for this simple reason that', ΙI 151 διὰ τὸ μὴ πεφυκέναι, διὰ τοῦτο. ἐκ τούτων, 'thereupon' ΙI 1. πρὸς τούτοις, 'in addition to this', 'besides': ΙI 46, IV 99. καὶ ταῦτα, idque, 'and that too', when a circumstance is added to heighten the force of what has been said: ΙI 144, XI 15, XVII 39, XX 156. ταῦτη, hoc nomine, 'herein': XI 22, followed by διτὶ XVIII 73

οὗτος, ita, sic, hoc modo, 'in this way', 'so', 'thus':—

1. correlative to ως or ὥσπερ, sic...ut: VIII 17 ξστι δ' οὐδὲν οὕτως εὐχρηστος ως τάξις, VIII 84 οὕτω κείμενα ως οὐκ ἀλληλα ἐμποδίζει, 89 οὕτως ἐπιστάμενος ως καὶ ἀπών δι εἴκοι, XX 36 οὕτως, ως ἀν δριστα μάχοντο εἰ δέοι, X 84 οὕτω βιοτεύεις ωσπερ ἐγώ ἐδίβασκον αὐτήρ καὶ ωσπερ εῦν σοι λέγω. to οὕτως: VII 89 οὕτω ποιεῖν δπως τὰ διητα ως βέλτιστα ξεῖε. to ωσπερ: VI 16 ωσπερ χρημάτων κοινωνίασαντας ἀναμφιλόγως διελθεών, οὕτω καὶ λόγων κοινωνίασαντας...διεξιέναι, I 8, VII 161, IX 116, X 47, XXI 36, XV 48 ωσπερ—οὕτω δὲ καὶ, XX 100, II 12 ωσπερ καὶ—οὕτω καὶ, XV 59 οὐχ ωσπερ—οὐχ οὕτω. Rel. pronoun for ως: XVII 18 ἃ δὲ θεος διδόσκει, οὕτω γίγνεται δύοντος. without ωσπερ XXI 53, XV 48, 70; οὕτω δὲ XII 118. οὕτως omitted before ως: XI 43 τειρῶμαι ποιεῖν ως δι τέμνει μοι, 102. οὕτως omitted before ωσπερ I 4, 14, 21, VII 108, VIII 129, XII 15, XIV 39, XVII 65, 104, XIX 130, XI 74, XXI 79. οὕτως sometimes omitted before the καὶ which assumes in addition to its proper meaning the relation which οὕτως would have expressed: XVIII 70 δρῶ δὲ ωσπερ γεωργοῦντας, καὶ τὰς ἄλλας τέχνας ἐργαζομένους [Cf. Thuc. II 93, 3 ἢ δὲ εὔδειν αὐτοῖς, καὶ ἔχωντο εὐθύς, IV 8, 7 ως δὲ ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον ἐς τὴν ηῆσον, VII 43, 1 ως ἐπενόει, καὶ τὴν ἐπιχείρησιν

ἐποιεῖτο, 60, 8; VIII 1, 5 ἡς ἔδοξεν
αὐτοῖς, καὶ ἐποιεύν ταῦτα, 8, 3 ἡς
δὲ ἔδοξεν αὐτοῖς, καὶ διεκόμισαν,
27, 5 ἡς δὲ ἐπειο, καὶ ἔδροι ταῦτα,
Herod. I 79, 2 ἡς δὲ οἱ
ταῦτα ἔδοξε, καὶ ἐποίεις, VII 128,
2, VIII 64 ἡς δὲ σφι ἔδοξε, καὶ
ἐποιεύν ταῦτα, Matth. VI 10 γε-
νηθῆτε τὸ θελημά σου ἡς ἐν οὐ-
ρανῷ καὶ ἐτί γης.]

2. followed by ὥστε: III
81 οὕτω χρωμένους, ὥστε
συνεργοὺς ἔχειν αὐτάς, VI 55,
VII 206 οὕτω διατίθενται
πρὸς αὐτήν, ὥστε οὐδεμία οἰ-
σται, XIX 117 οὕτω φιλάν-
θρωπός ἐστι τέχνη, ὥστε καὶ
ὅρῶντας ἐπιστήμονας ἁντῆς
ποιεῖν, XX 109 δταν οὕτω
σκάπτωσιν ὥστε πλείω τὴν
ὑληρ γίγνεσθαι, I33 οὕτω
ῥάδιον μαθεῖν ὥστε...ἐπιστά-
μενος ἀπει, XXI 16 οὕτως
ἀγνώμονές εἰσιν ὥστε...ἀνύ-
τουσι. omitted before
ὥστε: I 107 τοῖς ἐχθροῖς
χρῆσθαι ὥστε ὠφελεῖσθαι ἀπ'
αὐτῶν, V 14, VII 45, 63 ἐπει
ἐτετιθάσευτο ὥστε διαλέγε-
σθαι, VIII 68, IX 24, XIV 2,
XIX 55, 69

3. οὕτω or οὕτω δή, ita, tum, tum demum, 'so', 'in such circumstances': II 88, XI 26, 42. 'then', in apodosis after a protasis introduced by a temporal particle: IX 33 ἐπει δὲ ταῦ-
τα διήλθομεν, οὕτω δή ἤδη
διεκρίνομεν (where the im-
mediate occurrence of the
subsequent event is marked
by ἤδη), XI 42 ἐπει γάρ
καταμεμαθηκέναι δοκῶ ὅτι...
οὕτω δή ἀρχομα. esp.
after participles as a cor-
roborating word: X 75 γυμ-
ναζομένην ἔφην οὕτως ἄν-

έσθιειν ηδιον (Madv. Synt.
§ 175 a)

[In this meaning it corresponds
to the German so. Cf. Joh.
IV 6 κεκοπικάς δὲ τῆς ἀδωνι-
πας ἐκαθέζετο οὗτος, which is
wrongly translated 'sat thus'
or 'sat as he was', Act. Apost.
XX 11 διαβάς δὲ καὶ κλάσας ἀρτον
καὶ γευσάμενος οὗτος ἐβήθε.]

οὕτω in lieu of protasis,
tum, si haec ita sunt, 'in
this case': VI 3 οὕτως γάρ ἀν-
τοῦς ἀμφὶ γῆν ἔχοντας φόμεθ'
ἄν ψηφίζεσθαι ἀρήγειν, VIII
65, IX 47 οὕτω γάρ ἦτον
λαυθάνει, XX 109 δταν οὕτω
σκάπτωσιν, πῶς οὕτως οὐκ
ἀργότερον φήσαι εἶναι;

4. οὕτωs in reference to
a preceding statement or
circumstance: II 24 οὕτως
(sc. ut dixisti) ἔγρακώς, XX
42 τούτου ἐπιμελοῦνται ὡς
ἔχῃ οὕτως (sc. τὸ φυλακὰς
καταστῆναι), VIII 28 ἔχοντες
οὕτως (sc. ἀτάκτως), II 88
οὕτω δή καὶ ἐμοὶ ἔχει, III 69
ταῦτα οὕτως ὀρθῶς ἔχει, VIII
32 πῶς ὡς οὕτως ἔχοντες
μαχέσαντο; XX 88 οἱ μὲν
ποιοῦσιν οὕτως, XXI 40 διατε-
θῶσιν οὕτως (sc. ὥστε τὸ φι-
λοπονεῖν αὐτοῖς ἐγγίγρεσθαι),
XVI 69 ταῦτα οὕτως ἰγοῦμαι
χρῆσαι ἔχειν (where observe
the transposition of οὕτως),
VI 5 ταῦτα πειρασθμεῖα οὕτω
ποιεῖν (sc. ὡς τῶν θεῶν κυ-
ρίων ὄντων), XVI 24 φύσιν μὲν
δή γῆς οὕτως—δύνανται δια-
γιγνώσκειν, XIX 76 ή καὶ
συκῆν οὕτως δεῖ φυτεύειν;
XX 162 καὶ δ σὸς πατήρ οὕ-
τω πῶς ἔοικε φιλογέωργος
εἶναι, XXI 5 τοῦθ' οὕτως ἔχειν
(sc. τὴν γεωργικὴν εἶναι εὐ-
μαθεστάτην) διαπέπεισμα.

In answers, οὗτω, ita, 'yes', 'as you say': xix 56 οὗτω τῇ Δίᾳ

5. of degree, tanto opere, adeo, 'so much', 'so very': xix 24 λιαν οὗτως ἐπιπολῆς, 28 οὗτω γε καταφανὲς ὅν, xx 2 οὗτω γε ῥάδια ἔστι μαθεῖν

6. sic, 'off-hand', 'at once', 'without more ado': xpi 58 οὐδὲ γάρ ἔστιν ἐφεκῆς γε οὗτως οἶλον τε πάντας διδάξαι ἐπιμελεῖς εἶναι, xviii 56 πότερον εὐθὺς οὗτω κεχυμένου τοῦ σίτου λικμήσεις ἡ συνώσας τὸν καθαρόν; (?)

ὅφελος, τό, indecl. noun, utile, id quod conducit, 'good', 'advantage': c. gen. ix 79 πάντων τούτων οὐδὲν δφελος (ἔστιν) εἰ μὴ αὐτὴν ἐπιμελήσεται, xv 17 εἰ δὲ μή, οὐδὲ τῆς ἐπιμελεῖας ἔφησθα δφελος οὐδὲν γίγνεσθαι, xii 27 διενεύνοιας τι δφελος ἐπιστήμης γίγνεται; xiii 9 τι ἐπιτρόπου διενεύτων δφελος; c. inf. iv 14 οὐδὲν δφελος πολλὰ ἀροῦν. with particular infin. in the nom. xiv 9 τι ἀν δφελος εἴη τὸ διὰ τῆς τούτου ἐπιμελεῖας γεωργεῖν; where Schneider proposes to read τοῦ γεωργεῖν, but see n. ad l.

δφθαλμός, οῦ, ὁ, oculus, 'the eye': x 86 τοὺς δ. ὑπαλειφόμενος. 'the eye' of a master or ruler: xii 118, 119 δεσπότου δφθαλμὸς τὰ καλὰ τε κάγαδα ἔργαζεται. 2. 'the eye' or 'bud' of a plant: xix 56, 57, 59

δφθηναι: xxi 38, v.s. δρᾶν δχετός, οῦ, ὁ, canalis, alveus, 'a sluice', 'water-course':

xi 104 οὗτε τάφρου οὗτε δχετοῦ ἀπεχόμενος δχυρός, ὁ, ὁν, munitus, tutus, 'strong', 'secure': ix 16 ἐν δχυρῷ, in loco tuto δψή, vesperi, 'late in the day': v 82 πρῶτη κομίζων καὶ ἔξουσιαν παρέχων δψὲ ἀπιέναι, xiii 10 πρῶτη λών καὶ δψέ

δψικος⁴, ον, serotinus, 'late in the season': xvii 24 πετρον δ πρώτιος στόρος κράτιστος...ἢ ὁ δψικώτατος, 81 ἀρξάμενον ἀπὸ τοῦ πρωματάτου μέχρι τοῦ δψικωτάτου σπέρματος, 26 πρωίμῳ —μέσῳ—δψικωτάτῳ δψις, εως, ἡ, species oris, 'appearance', 'looks': vi 86 ἀφέμενον τῆς καλῆς δψικει, x 76 δψις...καθαρωτέρα οδύσα...κινητικὸν γίγνεται

2. adspectus, 'sight', 'glance', 'look': viii 67 δεδμένον θεραπειας ἔξερδεις ἡ δψις

δψον, ον, τό, obsonium, quidquid pani additur, ut leguminina, olera, 'anything eaten with bread as a relish, such as vegetables': v 11 δψα πολλὰ τὰ μὲν φει τὰ δὲ τρέφει, viii 55 μάζης ἡ ἄρτου ἡ δψον

[Cf. Суr. I 2, 8 φέρονται οἰκόθεν σίτον μὲν ἄρτον, δψον δὲ καρδαμόν, Aristoph. Amphiar. fr. 23 (ed. T. Koch) φακῆν ιδεονος δψων, Philemon Philosoph. (Mein. Fr. Com. Gr. IV 29) εἰς ἄρτος, δψον ισχάς, ἐπιτεΐν ψωρ. 'What is eat by way of relish to dry bread is called Kēttēsen in Scotland, as cheese, dried fish, or the like relishing morsels'. Sir W. Scott's Pirate, ch. xi n.]

δψοτοικός, ἡ, ὁν, coquinarius, 'culinary': ix 41 δψοτοι-

ικών δρυμών, δι οποιοις
ικοῖς σκεύεσιν

II

Παιδεία, *as*, *ἡ*, *disciplina*, ‘training’: **xiii** 46 ἡ δοκοῦσα θηριώδης π. *elvai* **παιδεύειν**, *instituere*, *docere*, ‘to teach’, ‘instruct’: *c.* acc. **xii** 17. *c.* dupl. acc. **ix** 71 τὸ προθυμεῖσθαι ἐπαιδεύομεν αὐτὴν συναύξειν τὸν οἶκον, **xiii** 21. *c.* acc. et inf. **xiii** 17 ἡ ἀρχειαὶ *Ικανοῦς* *elvai* παιδεύεις τοὺς ἐπιτρόπους; with ὥστε, **vii** 45 αὐτὸς ἐπαιδεύεις τὴν γυναῖκα ὥστε *Iκανὴν elvai*; *PASS.* **xii** 80 ἀδύνατοι παιδεύεσθαι, **v** 59 ἄνδρικῶς παιδευθμένοι, **xii** 95 τῶν παιδευομένων *els* τὴν ἐπιμέλειαν. **vi** 86 ὅπερ πεπαίδευνται (*didicerunt*), **vii** 42 τὰ ἀμφὶ γαστέρα πεπαίδευμένη παιδεύμα, *atos*, *τὸ*, *id quod docetur*, *disciplina*, ‘what is taught’: **vii** 43 μέγιστον παιδεύμα, ‘most important lesson’

παιδικός, *ἡ*, *ὄν*, *puerilis*: τὰ παιδικὰ πράγματα, *τες απατοριαι*, ‘love-affairs’: **vii** 48 παιδικοῖς πράγμασι προσέχοντα τὸν νοῦν παιδίον, *οὐ*, *τό*, *puerulus*, ‘a little child’: **iii** 77 γεωργοῦς ἐκ παιδίων ὀνούμενον lit. ‘from children’ i.e. ‘from childhood’

παιδοποιεῖσθαι, *liberos procreare*, ‘to beget children’: **ix** 80 παιδοποιησάμενοι παιδοτροφίᾳ³, *as*, *ἡ*, *liberorum educatio*, ‘rearing of child-

ren’, **vii** 119 ἡ τῶν πεογνῶν τέκνων π. παιζεῖν, *tocari*, ‘to jest’, ‘joke’: **xii** 34, **xvii** 67, **xx** 165 παιᾶς, *ὁ*, *puer*, *servus*, ‘a servant’: O.E. ‘knave’, Fr. ‘garçon’: **xii** 93 τὸν *Ιππον* ὁ π. προάγει *els* ἀγρόν, **107** παιᾶς, *παιδός*, *ἡ*, *puella*, ‘a girl’: **iii** 100 ἔγγυμας αὐτὴρ παιᾶς νέαν μάλιστα; πάλαι, *dudum*, *paulo ante*, ‘just now’: **xviii** 72 Ελεύον ἔγώ σοι πάλαι, **xix** 95 ὅτε πάλαι ήρον με. *c. praes.* **xviii** 67 πάλαι εἴνοις παλαίειν, *luctari*, *conflictari*, *c. dat.* ‘to wrestle with’: met. **xvii** 14 πολλαῖς *ζῆταις* παλαίσαντες πάλιν, *rursus*, ‘back’: **ix** 61 ἀπολαμβάνουσαν κατατιθέναι πάλιν, *reponere suo loco*, **xix** 95 π. ἔνοιῶ πάμφορος, *οὐ*, *omnium ferax*, ‘all-productive’: **xx** 128 χώρος ἐξ ἀργοῦ π. γεννθμένος παντάπασιν, *prorsus*, *plane*, ‘altogether’, ‘quite’: with adj. **xx** 65 π. ἀγνώς, **88** π. ἀλόγιστος. with verbs: **xii** 4 πρὸν παντάπασιν ἡ ἀγορὰ λυθῆ, **xxi** 5 π. δυαπέτεισμαι, **xii** 51 π. οὐ διδακτὸν φύμην εἶναι παντοῖος, *οἰα*, *οῖον*, *varius*, *omnis generis*, ‘of all sorts or kinds’, ‘manifold’: **iii** 18 πάνυ πολλὰ καὶ παντοῖα ἐπιπλα, **xx** 53 ἡ γῆ ὑλη παντοῖαν παρέχει πάντως, *omni modo*, ‘by all means’, Germ. *nur*; *c. imper.* **iii** 98 πάντως ἀπαληθεύσαι πρὸς ἡμᾶς, **xxi** 55 π. μοι σαφῶς τούτους διασήμηνοι, **xvii** 43 πάντως ἐπισκεψώμεθα

~~the system. See~~

~~the answers, coming~~

~~by all means,~~

~~etc.~~

~~xvi 69, etc~~

~~xii 11~~

~~xvi 21~~

contra, ‘contrary to’, ‘against’: vii 167 *εἰ τις παρ’ ἀ θεὸς ἔφυσε ποιεῖ*, i.e. ‘contrary to nature’. *ad*, ‘to’, ‘in comparison with’: xx 89 *ἀνὴρ εἰς παρὰ τοὺς δέκα*, 93 *ἐν ταῖς δδοικορίαις παρὰ στάδια διακόσια* (‘in every two hundred’) *τοῖς ἑκατὸν σταδίοις διήνεγκαν διλήλων τῷ τάχει*
παράδεισος, *οὐ, ὁ, ager consaeptus*, ‘a park’, ‘pleasure-ground’, an Oriental word introduced by Xen.: iv 101 *κῆποι, οἱ παράδεισοι καλούμενοι, πάντων καλῶν τε κάγαθῶν μεστοί, ὅσα ἡ γῆ φύει θέλει*, 108 *οἱ παράδεισοι κάλλιστα κατεσκευασμένοι δένδρεσι*, 145 *τὸν ἐν Σάρδεσι π.*

παραδιδόναι, *committere utendum, tradere*, ‘to hand over’, ‘deliver’ to another: viii 14 *σοι παρέδωκα (ταῦτα) οὐ τάξας ὅπου χρὴ ἔκαστα κεῖθαι*, ix 56 *ταῦτα τῷ ταμίᾳ παρεδώκαμεν*. *as a purchase to the buyer*: xx 161 *ὅπου ἀν δικούσωσι μάλιστα τιμᾶσθαι τὸν σῖτον, τούτοις αὐτὸν παραδιδόσιν*

παραίνεν, *admonere, commonefacere*, ‘to advise’, ‘recommend’: xx 122 *τοῦτον (τὸν χῶρον) ὠνεῖσθαι παρήνει*
παρακαθίζεσθαι, *assidere*, ‘to sit down beside’: vii 3 *παρακαθίζεμενος*

παρακαλεῖν, *arcessere, advo-care*, ‘to call in’, ‘invite’: ix 70 *εἰ τι λυπηρὸν εἶη, εἰς ταῦτα παρακαλοῦντες* i.e. *ad societatem tristitiae ad vocantes*

2. *hortari, incitare*, ‘to call to’, ‘encourage’: iii 55

ἐπὶ τοιοῦτον οὐδὲν ἔργον παρεκάλεσας

3. *requirere, desiderare*, ‘to demand’, ‘require’: ix 17 *ὁ θάλαμος ἐν δχυρῷ ὃν τὰ πλείστουν ἀξια σκεύη παρεκάλει*

παρακελεύεσθαι, cohortando excitare, ‘to encourage’: v 74 *παρακελεύεσθαι δεῖ τοῖς ἔργάταις τὸν γεωργὸν οὐδὲν ἥττον ἢ τὸν στρατηγὸν τοῖς στρατιώταις*

παραλαμβάνεν, *accipere ab aliquo*, ‘to receive from another’: vii 39 *Ἔρια παραλαβοῦσα ἱμάτιον ἀποδεῖξαι*, 223 *ἀπειστήμονα ταμεῖας παραλαβοῦσα. suscipere administrandum*, ‘to take upon oneself’: i 24 *οἰκον παραλαβών*, xx 30 *οἱ δὲ θεῖοι ἀρχοντες τοὺς αὐτὸν τούτους παραλαμβάνοντες*

2. *in matrimonium accipere*, ‘to take to oneself a wife’: vii 34 *καὶ τι ἀν ἐπισταμένην αὐτὴν παρέλαβον; παραμελεῖν*, *neglegere*, ‘to pay no heed to’: xx 51 *οἱ μὲν τούτους ἐπιμελοῦνται οἱ δὲ παραμελοῦσι*

παραμένεν, *manere, ‘to continue’*: xi 74 *ἔκπονοῦντι δοκεῖ μοι η ὑγεία π. non abire, ‘to remain faithful’: iii 30 *οἰκέτας ἐθέλοντας ἔργαζεσθαι καὶ παραμένειν*, hence the name Παρμένων, ‘Faithful’. 2. ‘to stand one’s ground’: iv 136 *ἐν τοῖς δεινοῖς παραμένειν**

παραπλήξ³, *ῆγος, ὁ, ἡ, mente captus, vesanus*, ‘deranged’: i 93 *ὑφ’ οὐ φαγόντες αὐτὸν (sc. νοσκύαμον) παραπλήγεις γίγνονται*

παραπλήσιος, *la, ion, similis*,

πάνυ, *omnino*, *płane*, 'quite', 'entirely':—

1. with Verbs: vi 66 πάνυ ἀν βούλομην *dv*, vii 12 π. βούλομαι σου πυθέσθαι, ii 14 πάνυ μοι δοκεῖς πένεσθαι, vi 53 πάνυ μοι δοκῶ ('I quite think') πεπείσθαι ίκανός, xiii 60 πάνυ μοι δοκεῖ αἰθερία ἐγγίγνεσθαι, xv 10 πάνυ μοι δοκεῖ πολλοῦ ἄνδξιος εἶναι, 62, vi 78 πάνυ μου ἡ ψυχὴ ἐπεθύμει, xi 124 π. συκοφαντοῦμαι, xvii 114 π. με ἔξωργιστας. emphasized by καὶ: ii 15 καὶ πάνυ οἰκτείρω σε, xvi 36 καὶ πάνυ τοῖν τοῖς ἐμπτεύοις γεωργίας δρῶ αὐτοὺς κατὰ ταῦτα ἀποφαινομένους

2. with Adjectives, *valde*, 'very': ii 52 πάνυ μικρά, 118 πάνυ ἀπόρους—πάνυ πλουσίους, 126 πάνυ δεινὸν χρηματιστήν, iii 18 πάνυ πολλά, xvii 36, vi 73 π. δλίγος, 84 π. μοχθηρός, x 6 ἀλλα π. μεγαλόφρονα, v 2 οἱ πάνυ μετακάριοι, vii 26 πάνυ καὶ αὐτῇ ἡ γυνή ἐστι ίκανή, viii 104 πάνυ ἀγαπητόν, 108 πάνυ ἀν ἡμῶν εἴη βλακικόν, xi 3 ἀξια πάνυ ἐπαίνου, i 124 καὶ πάνυ εὐπατριδῶν, iii 61 καὶ πάνυ εὐπέρρους. often in opposed clauses: i 137 οὐκ ἀφανεῖς ἀλλὰ καὶ πάνυ φανερός

3. with Adverbs: ii 21 πάνυ ῥαδίως, 121 πάνυ ολκείως, vii 41 π. καλῶς, xiii 22 φαύλως πάνυ. i 148 καὶ πάνυ σφοδρῶς, ii 101 καὶ πάνυ προβύμως

4. οὐ πάνυ, *omnino non*, 'not at all': xxi 74. *non omnino*, 'not quite': vii 5

οὐ πάνυ σχολάζοντα. See n. ad 1.

5. in answers, *omnino*, *certe*, 'yes by all means', 'certainly': καὶ πάνυ xiv 12; πάνυ γε xvi 69, xvii 112; καὶ πάνυ γε iii 11, ix 50; πάνυ μὲν οὖν xvii 52, 96

παρά:—A. with genitive, 'coming or proceeding from': iv 132 παρὰ Κύρου αὐτομολῆσαι πρὸς βασιλέα. with verbs of asking, receiving, obtaining etc.: ii 105 ὕδωρ παρ' ἐμοῦ αἰτοῦντί σοι, iv 142 τὰ π. τῶν συμμάχων δῶρα, xiii 49 ἀν πολλὰ ἀνύτεις παρ' αὐτῶν, ix 66 μή τι κεκόν λαβῃ παρ' ἡμῶν. with pass. verbs: ii 57 παρὰ σοῦ ὠφελησθμένοι. with verbs of learning: xvi 19 ἔστι παρὰ γείτονος τόπον ἀληθέστερα περὶ αὐτῆς (*tῆς γῆς*) γνῶναι ἡ παρὰ γείτονος ἀνθρώπου πυθέσθαι, xx 136 ἔμαθε παρ' ἀλλον τοῦτο

B. with dative, *iuxta*, 'by the side of', 'near': xx 98 παρὰ κρήναις ἀνακαυδμένος. *apud*, Gr. *chez*, 'at one's house': ii 103 μὴ δυτος παρ' ἐμοί (sc. πυρός)

C. with accusative, *iuxta*, 'close by': xviii 12 παρὰ γῆν τέμνειν ἢ ἀκροτομεῖν, xix 85 π. τὰς οδούς. *praeter*, 'besides', 'in addition to': viii 80 γέμει παρὰ πάντα φορτίων

[Cf. Plat. Phaedr. p. 233 C αἰσθάνομαι παρὰ ταῦτα ἀν ἔχειν ἔτερα μὴ χειρά, de legg. vii 788 B ἔτερα παρὰ τὰς τοι νομοθέτους ἔνυπουλάς παραγένομενα, Arist. Nub. 693 οὐκ ἔστι παρὰ ταῦτ' ἀλλα]

contra, ‘contrary to’, ‘against’: vii 167 *εἰ τις παρ’ ἀ δ θεὸς ἔφυσε ποιεῖ*, i.e. ‘contrary to nature’. *ad*, ‘to’, ‘in comparison with’: xx 89 *ἀντὶ εἰς παρὰ τοὺς δέκα, 93 ἐν ταῖς ὁδοιπορίαις παρὰ στάδια διακόσια* (‘in every two hundred’) *τοῖς ἑκατὸν σταδίοις διήνεγκαν δλλῆλων τῷ τάχει*

παράδεισος, *οὐ, ὁ, ager consuetus*, ‘a park’, ‘pleasure-ground’, an Oriental word introduced by Xen.: iv 101 *κῆποι, οἱ παράδεισοι καλούμενοι, πάντων καλῶν τε κάγαθῶν μεστοί, ὅσα ἡ γῆ φύει θέλει*, 108 *οἱ παράδεισοι κάλλιστα κατεσκευασμένοι δένδρεσι*, 145 *τὸν ἐν Σάρδεσι π.*

παραδιδόναι, *committere utendum, tradere*, ‘to hand over’, ‘deliver’ to another: viii 14 *σοι παρέδωκα (ταῦτα) οὐ τάξας ὅπου χρὴ ἔκαστα κεῖσθαι*, ix 56 *ταῦτα τῇ ταμίᾳ παρεδώκαμεν*. as a purchase to the buyer: xx 161 *ὅπου ἀν δικούσωσι μάλιστα τιμᾶσθαι τὸν σῖτον, τούτοις αὐτὸν παραδιδάσσειν*

παρανεῖν, *admonere, commonefacere*, ‘to advise’, ‘recommend’: xx 122 *τοῦτον (τὸν χώρον) ὠνεῖσθαι παρήνει*

παρακαθίζεσθαι, *assidere*, ‘to sit down beside’: vii 3 *παρακαθίζομενος*

παρακαλένην, *arcere, advo-care*, ‘to call in’, ‘invite’: ix 70 *εἰ τι λυπηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες* i.e. *ad societatem tristitiae ad-vocantes*

2. *hortari, incitare*, ‘to call to’, ‘encourage’: iii 55

ἐπὶ τοιοῦτον οὐδὲν ἔργον παρεκάλεσας

3. *requirere, desiderare*, ‘to demand’, ‘require’: ix 17 *δ θάλαμος ἐν δχυρῷ ὧν τὰ πλείστουν ἀξια σκεῦη παρεκάλει*

παρακελεύεσθαι, *cohortando ex-citare*, ‘to encourage’: v 74 *παρακελεύεσθαι δεῖ τοῖς ἔργάταις τὸν γεωργὸν οὐδὲν ἄγγον ἢ τὸν στρατηγὸν τοῖς στρατιώταις*

παραλαμβάνειν, *accipere ab aliquo*, ‘to receive from another’: vii 39 *ἔρια παραλαβοῦσα ἱμάτιον ἀποδεῖξαι*, 223 *ἀνεπιστήμονα ταμεῖας παραλαβοῦσα. suscipere administrandum*, ‘to take upon oneself’: i 24 *οἶκον παραλαβών*, xxI 30 *οἱ δὲ θεῖοι ἄρχοντες τοὺς αὐτοὺς τούτους παραλαμβάνοντες*

2. *in matrimonium accipere*, ‘to take to oneself a wife’: vii 34 *καὶ τῇ ἀν ἐπισταμένην αὐτὴν παρέλαβον*; **παραμελεῖν**, *neglegere*, ‘to pay no heed to’: xx 51 *οἱ μὲν τούτου ἐπιμελοῦνται οἱ δὲ παραμελοῦσι*

παραμένειν, *manere*, ‘to continue’: xi 74 *ἐκπονοῦντι δοκεῖ μοι η ὑγεία π. non abire*, ‘to remain faithful’: iii 30 *οἰκέτας ἐθέλοντας ἐργάζεσθαι καὶ παραμένειν*, hence the name Παρμένων, ‘Faithful’.

2. ‘to stand one’s ground’: iv 136 *ἐν τοῖς δειπνοῖς παραμένειν*

παραπλήσι³, *ῆγος, ὁ, η, mente captus, vesanus*, ‘deranged’: i 93 *ὑφ’ οὐ φαγόντες αὐτὸν (sc. ὑσκύαμον) παραπλήγεις γίγνονται*

παραπλήσιος, *la, ion, similis*,

'coming near', 'nearly resembling': III 36 παραπλησίους γεωργίας γεωργοῦντες

παρασκευάζειν, *facere, reddere*, 'to make or render so and so': with object acc. and predicate adj. v 70 τοὺς ἔργαστῆρας προθύμους π., VII 125 ὁ θεὸς τὴν τῆς γυναικὸς φύσιν ἐπὶ τὰ ἔνδον ἔργα παρεσκευάσεν (*aptam reddidit ad*, 'qualified for'). *efficere*, 'to cause': c. inf. I 57 ἀντὶ τοῦ τρέφειν πεινῆν παρασκευάζειν. 2. MED. **παρασκευάζεσθαι**, *ostnare se*, 'to dress': x 53 ἔξανιστάμενοι ἐξ εὐνῆς πρὶν παρασκευάσασθαι. PASS. *accingi*, 'to be prepared', 'equipt': v 60 εἰς παρεσκευασμένοι καὶ τὰς ψυχὰς καὶ τὰ σώματα

παρασκευάσμα⁴, *atros, τό, apparatus, instrumentum*: XI 115 τοῦ πρὸς τὴν ὑγείαν καὶ τοῦ πρὸς τὴν ύψην παρασκευασματι, 'means and appliances for promoting health and vigour'

[**παρατρέπειν**, *deflectere*: hinc MED.]

παρατρέπεσθαι, *digredi*, 'to deviate', 'depart from': XII 94 παρατραπόμενος τοῦ λόγου

παρατρέχειν, *praetercurrere, celeriter praeternavigare*, 'to sail rapidly past': XVI 32 παρατρέχοντες τοὺς ἄγρους

παρέναι:—1. of persons, *adesse*, 'to be present': XII 27 εἰ μὲν λειτέραστειν αὐτὶ σοῦ παρών. 2. of things, *praesto esse*, 'to be ready at hand': XII 74 ὅταν παρῇ τὸ

πρακτέον, IX 93 ἀπὸ τῆς παρούσης δυνάμεως ('with the means at command'). τὸ παρόν, *quod suppetit, quod quis habet*, 'existing': XI 100 μεταρρυθμίζω ἐὰν βέλτιον ἔχω τοῦ παρόντος παρέχειν, *suppeditare*, 'to furnish', 'supply': v 10 ταῦτα μετὰ ηδίστων δομῶν παρέχει (ἡ γῆ), 15 παρέχοντα ἀφθονώτατα τάγαθά, 27 κυνὸν εὐπέτειαν τροφῆς παρέχοντα, XIII 56 λιμάτια δὲ δεῖ παρέχειν τοῖς ἔργαστήροις, XVI 63 π. κόπρον τῷ γῇ, XX 53 ἡ γῆ ὥλην παντοῖαν παρέχει. *praebere*, 'to exhibit': XX 73 εὑγνωστα καὶ εὐμαθῆ πάντα παρέχειν. of incorporeal things: *praestare*, *efficere*, *causam esse*, 'to afford', 'cause', 'occasion', 'grant', 'give': IV 87 παρέχοντος τοῦ φρουράρχου εἰρήνην, v 32 ἔξουσιας παρέχων ὄψὲ ἀπιέναι, VI 44 ἀσχολιαν παρέχειν, VIII 86 διατριβὴν παρέχειν, XVII 91 παρέχει πνιγμὸν αὐτῷ (τῷ στρῳ), XX 125 ἡδονὰς π. *praebere*, 'to present', 'offer for a particular purpose': X 33 τὸ σῶμα π. τὸ ἐμαυτοῦ. c. inf. *copiam facere*, *praebere* (Pers. Sat. II 28 *stolidam praebet tibi vellere barbam*), 'to give up oneself', 'place oneself at the disposal of another': II 87 εἰ μήτε αὐτὸς κτήσαιτο αὐλούς μήτε ἄλλος αὐτῷ παράσχοι μανθάνειν, 91 οὐτε ἄλλος πώποτε μοι πάρεσχε τὰ ἑαυτοῦ διοικεῖν ἀλλ' ἡ σὺ νυνὶ ἔθέλεις παρέχειν, X 38 παρέχων ὀρᾶν καὶ ἀπτεσθαι μίλτου, 82 κρίνεσθαι παρέ-

χονσιν ἔαυτάς. *facere, reddere*, ‘to exhibit that which has been made so and so’, hence ‘to make’, ‘render’: *iv* 57 οἱ ἀν τούτους ἵπποις κατεσκευασμένους παρέχωσι, *v* 26 σφοδρὸν τὸ σῶμα παρέχει, *ix* 54 ταῦτα ἐπετάξαμεν σᾶ π. MED. *iv* 68 οὓς ἀν αἰσθάνηται συνοικουμένην τὴν χώραν παρεχομένους, 88 ἦν ὁ ἄρχων διλγάνθρωπον παρέχηται τὴν χώραν, *v* 39 δραμεῖν καὶ πηδῆσαι τὶς ἴκανωτέρους τέχνη γεωργίας παρέχεται; *vi* 43 αὐτῇ ἡ ἐργασία τὰ σώματα κάλλιστα παρέχεσθαι ἐδόκει, 50 πολίτας εὐκονιστάτους παρέχεσθαι τῷ κοινῷ, *xiv* 2 πειθομένους παρέχεσθαι, *xv* 71 γενναωτάτους παρέχεσθαι, *xxi* 24 οὗτε ποιεῦν ἐθέλοντας οὔτε κινδυνεύειν παρέχονται, 56 προθύμους καὶ ἐντεταμένους π., *xii* 65 οὗτε ἀν αὐτὸς δύνατο ὁ καθεύδων τὰ δέοντα ποιεῖν οὕτε ἀλλους παρέχεσθαι, *xxi* 2 τῇ ὑποθέσει ὅλου τὸν λόγον βοηθοῦντα παρέσχησαι. MED. of incorporeal things, ‘to cause’: *xx* 116 ἔαν ἀγτὶ τῆς περιουσίας ἔνδειαν παρέχηται. *afferre*, ‘to bring forward as a proof’: *iv* 130 τεκμήρια παρέσχηται, *xi* 119 ἴκανα τεκμήρια παρέχη

παριστάναι, *propnere, persuadere*, ‘to set before the mind’, ‘bring home to a person’: *xiii* 1 ὅταν παραστήσῃς τινὶ τούτῳ ὅτι δεῖ. PASS. παρίστασθαι, *adstare*, ‘to stand by’: *x* 68 παραστῆναι ἀπομετρούσῃ τῇ ταμίᾳ

παροξύνειν, *stimulare*, ‘to spur on’, ‘urge’: PASS. *xiii* 50 αἱ φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίνῳ παροξύνονται, sc. ut praescepta faciant παρορμᾶν, *incitare*, ‘to arouse’, ‘excite’: *v* 35 παρορμᾷ τις τὸ ἀργεῖν τῷ χώρᾳ ἡ γῆ πᾶς, πᾶσα, πᾶν, I. *omnis, quisque, quivis*, ‘each’, ‘every’: sine subst. *viii* 141 πᾶς εἰδὼς φανεῖται, *vii* 225 παντὸς (neut.) *dξίαν*. c. subst. *vi* 3 ἀρχεσθαι παντὸς ἔργου, *xx* 68 παντὶ ἀνθρώπῳ, *xxi* 47 παντὸς κινύδου, 68 ἐν παντὶ ἔργῳ Π. plur. *omnes, omnia, quotquot sunt, cuncti*, ‘all’: *xx* 3 π. ὁμοίως ἵσσοιν, 47, 61, *xiii* 54, *xx* 170 πάντας, *xx* 171, 21 ἄμα πᾶσι δοκεῖ, *i* 29, 31 ὅσα τις κέκτηται πάντα τοῦ οἴκου ἔστι, *iv* 147 δὶς ἵσσον πάντα πεφυτευμένα, 151 πάντα ταῦτα θαυμάζω, *viii* 86 ἐν σοὶ πάντα ἔστιν, 199 τούτων σοι ἐπιμελητέον πάντων, 228 τὸ πάντων ἥδιστον, *xii* 117, 16 τὸ πάντων ἀνοητότατον ἔγκλημα, 80 παρὰ πάντα, 81, *xxi* 4 πάντων ὡν εἰρηκας, *viii* 123, *xix* 83 πάντων μάλιστα (*omnissimum maxime, potissimum*) [see Kühner n. to Mem. *iv* 5, 1 and cf. Thuo. *iv* 52, 2 τὰς ἀλλας πόλεις καὶ πάντων μάλιστα τὴν “Ἀγταγδρον], *ix* 78 ἐτὶ τούτοις πᾶσιν, 79. πάντα adn. *omnino*, ‘in every respect’, ‘entirely’. c. subst. *viii* 78 πάντα σκεύη ὅσσισπερ ἐν οἰκίᾳ χρώνται, *vii* 114 ταῦτα πάντα ἔργα, *vi* 88 πρὸς πάντων καὶ ἀνδρῶν καὶ γυναικῶν, *xxi* 3 τὴν γεωργικὴν

τέχνην πασῶν εἶναι εὐμα-
θεστάτην, xv 7 ἐπὶ τούτοις
πᾶσιν, xx 144 πότερα ὀπό-
σους ἔξειργάσατο χώρους,
πάντας ἐκέπτησο;

III. c. artic. *omnis, totus, universus*, 'all', 'the whole'
(to a part: xvii 34 παντὸς
τοῦ σπόρου, xx 93 τὸ ημεροῦ
ἔργου παντός, xviii 6 πάν-
τες οἱ πρόσθετοι, ix 48 πάντα
τὰ ἐπιπλα, xvii 9 πάντες οἱ
ἄνθρωποι, xx 32 οἱ στρατηγοὶ¹
πάντες, 52 τὰ κοῖλα π., II
21 τὴν οἰκλαν καὶ τὰ ὄντα πάν-
τα, IV 3 πασῶν τῶν τεχνῶν
ἔργατας, v 104 ὑπὲρ πάντων
τῶν κτημάτων, xix 89 π. τῶν
φυτῶν, 86 πᾶσι τοῖς φυτευ-
τηρίοις, 88 ταῖς κεφαλαῖς
πάσαις, xxi 8 πάσαις ταῖς
πράξεσι, VI 24 πάσας τὰς
ἐπιστήμας. between the
article and substantive it
denotes totality: viii 138
ἡ πᾶσα πόλις

πάσχειν, *pati, experiri mala v.
bona*: εὐ πάσχειν *beneficiis
affici*, 'to receive benefits':
xix 34 ὅμως καὶ εὐ πάσχον-
τας ἔτι ἀδικεῖν πειρωμένους,
xiii 84 εὐ πάσχειν 'to be
rewarded') (κολάζεσθαι, xx
26 γῆν πάντες θασιν διτι εὐ
πάσχοντα εὐ ποιεῖ i. e.
diligenter culta. 2. xi
151 ὁ τι χρὴ παθεῖν i.e.
what punishment he must
suffer

πατεῖν, *conculcare, conterere,*
'to tread under foot',
'trample on': xviii 30 ὑπο-
βύγια—πατεῖν τὸν σῆτον ἐ-
λαυνόμενα

[Cf. Ar. Ach. 232 ἵνα μή ποτε πα-
τῶσιν ἔτι τὰς ἡμέας ἀμπέλους.
Theor. Id. xv 52 ἀνερ φύλε, μή
με πατήσῃς.]

πατήρ, πατρὸς, ὁ, *pater*, 'a
father': vii 88 καὶ γὰρ ἐμοὶ
ὁ (*meus*) πατήρ (*Ἐφησέν*), xx
119 ἐμὲ ἐδίδαξεν ὁ (*meus*) π.,
150 λέγεις φύσει τὸν (*tuum*)

πατέρα φιλογέωργον εἶναι,
144, vii 31 θλαβες τὴν γυ-
ναικα παρὰ τοῦ ('her') πα-
τρὸς καὶ τῆς μητρός. with
poss. pron. xx 136, 141 ὁ
ἐμὸς π., 162 ὁ σὸς π.

πατρὶς, *lōs, ἡ, patria*, 'one's
fatherland', 'country': iv
21 ταῖς πατρίσιν ἀλεξη-
τῆρες

πατρόθεν², *patris nomine addi-
to*, 'by one's father's name':
vii 23 δυομάζοντές με Ἰσχύ-
μαχον πατρόθεν προσκα-
λοῦνται. See n. ad l.

παύειν, *facere ut desinat ali-
quid v. aliquid*, 'to cause
any one or anything to
cease': c. acc. pers. et gen.
rei a qua desistit aliquis,
abrogare imperium, 'to de-
pose from command': iv
62, 75 τούτους παύων τῆς
ἀρχῆς

[Of. Cyr. viii 6, 7 τούτους παύ-
σε τῆς ἀρχῆς, Her. I 123, 3 Ἀσ-
τυάγεα παύσατ τῆς βασιληῆς,
Thuc. viii 39, 2 Ἀστύοχον παύ-
ειν τῆς ναυαρχίας.]

MED. παύεσθαι, *finem fa-
cere, desistere*, 'to leave off',
'cease': a. c. participio:
xi 138 οὐδὲν παύομαι λέγεω
μελετῶν. b. absolute: ii
65 πρότερον οὐκ ἐπαύσω
πρὸς ἔξηλεγκτας με

πάχνη, *ης, ἡ* (for πάγ-η from
root *Pag* 'to make fast',
whence πῆγ-νυμ, πῆγ-θε,
πάγ-η 'a noose', παγ-ις 'a
trap', *pang-ere, com-pag-es,*
pro-pag-o, pag-ina, pag-us,
pruina, 'hoar frost', 'rime':
v 88 χαλαζι καὶ πάχναι

[Cf. Philippid. IV 475 (2) δι' δν ἀπέκανος την πάχη τὰς ἀμπάλους.]

παχύνειν, *pinguem reddere*, ‘to fatten’: XII 117 τὶ τάχιστα παχύνει Ιππον;

παχύς, *παχεῖα, παχύ, crassus*, ‘thick’, ‘coarse’)(λεπτός: XVII 20 ἐγ τῷ χειμῶνι παχέα λιμάτια φορεῖν. *pinguis*, ‘heavy’, of soil: XVII 53, 55 γῆ παχυτέρα)(λεπτοτέρα

πεζῆ: v.s. πεζός

πεζός, ἡ, ὁ, *pedeſter, pedes*, ‘on foot’, ‘walking’: ad v.

πεζῷ: v 25 ήν τε σὺν Ιππωράρηγειν τις τῇ πόλει βούληται ήν τε πεζῷ (cum peditibus Zeune, Sturz)

[Cf. Thuc. I 109, 3 διαβής εἰλε τὴν νῆσον πεζῇ, IV 24, 3 τὸ Ρῆγιον —πεζῇ τοι καὶ ναυσὶν ἔφορμοῦντες ῥᾳδίως χειρώσασθαι, Xen. Anab. V 6, 1 εἴτε πεζῇ—εἴτε κατὰ θαλατταν, Hier. VIII 9, l. 652, Dem. Olynth. III § 24 καὶ πεζῇ καὶ ναυμαχοῦντες.]

πειθαν, *fidem facere, persuadere*, ‘to make a person believe’, ‘to persuade’: XIX 109 ἀρ' οὖν δυναμην ἄν σε πεισαι ὡς ἐπιστασαι; XX 80 ὡς ἄν δύνατο ἥην ἀνευ τῶν ἐπιτηδεύων, οὐδεὶς τοῦτο αὐτὸς αὐτὸς πειθει i.e. ‘believes’

[Cf. Plat. Epist. VII p. 341 A ἕνοι πειθόντοις αὐτοὺς οἵς ίκανος ἀκρούτες εἰσὶ τὸ ὄλον, ἀπειδάν τις ἑαυτὸν πείσας δύνασθαι, de Raco. § 3 πεπεικώς ἐμαυτὸν ἀνιστηκα, Aesch. p. 138, 42 ἀπερ αὐτοὶ σφᾶς αὐτοὺς οὐκ ἐπεισαν, ὅμας ἀξιοῦσι πείσαται, Xen. Hell. I 6, 10 εἰπὲ τὰ ἔκεινον θύρας φοιταν οὐκ ἤδηνάμην ἐμαυτὸν πείσας, Thuc. VI 33 πειθων ἐμαυτὸν σαφέστερον τι ἔτερον εἶδως λέγων:—especially in the phrase ὡς ἐμαυτὸν πειθω, Plat. Gorg. p. 453 A, Dem. de f. leg. p. 573 A, § 103, c. Aristocr. § 19, a.

Τίμος. § 6, Aesch. c. Timarch. § 45, Isocr. Philipp. § 22.]

PASS. parere, obedire, ‘to listen to’, ‘obey’: IV 136 μέγα τεκμήριον ἀρχωτος ἀρετῆς ἐστιν, φῶν ἐκόπτεις πειθωντας, v 70, XXI 24 πειθεσθαις θέλοντας, x 7, XIII 32 τὰ ἥψα τὸ πειθεσθαις μανθάνονται, 36 ὅταν πειθωνται) (ὅταν ἀπειθῶσι, 36, 42, 45, XXI 19 ὅτε κελεύων καὶ οἱ πειθόμενοι i.e. nautae, ‘the crew’. the post-Homeric pf. pass. πέπεισμαι, *persuasum habeo*, ‘I believe’: VI 53 ὅτι κάλλιστον (ἐστι)…πάρυ μοι δοκῶ πεπεῖσθαι ίκανῶς, XV 50 ὅτι δεῖ ἐπιστασθαι γεωργίαν, ῥᾳδίως πέπεισμαι

πεινῆν, *esurire*, ‘to be hungry’: I 57 terra non recte culta ἀντὶ τοῦ τρέφει πεινῆν παρασκενάζει i.e. *inopiam* *victus* *facit*. 2. met. *vehementer appetere*, ‘to crave after’, ‘hunger for’: XIII 51 πεινῶσι τοῦ ἐπαίνου

πέρα, *as, ἡ, experientia*, ‘a trial’, ‘essay’: πεῖραν λαμβάνεις c. gen. *periculum facere, experiri*, ‘to make trial or proof of’: XVII 6 τὴν ὥραν ἷς οἱ πρόσθειν πεῖραν λαβόντες, XX 68 ῥῶν γῆς πεῖραν λαμβάνειν ἡ Ιππον, VIII 133 εἰ δληθῆ λέγω, ἔξεστι πεῖραν λαμβάνειν αὐτῷ

[Cf. Plat. Theag. p. 129 D πεῖραν δ' ἔξεστι νυνὶ λαβεῖν τοῦ σημείου εἰ ἄρα τι λέγει.]

πειρᾶσθαι, c. inf. *conari, studere*, ‘to try’, ‘attempt to do’: XI 36 ἐπιτηδεύων πειρῶμας διαιτερῶν τὸν βλον, 43, XI 140 ἐλέγχειν πειρῶμαι, XII 19 αὐτὸς πειρῶμαι ται-

δένειν τοὺς ἐπιτρόπους, 30 τὸ εἴροεν ἐμοὶ τ. παιδεῖν, 91 τιμᾶν πειρώματι αὐτούς, 92 λέγειν τ. δικοῖα δηξέται αὐτούς, ΧΙΠ 19, 70 τ. διδάσκειν, ΞΙV 15 πειρώματι ἐμβιβάζειν τοὺς οἰκέτας εἰς τὴν δικαιοσύνην, 25 τ. δικαίους ἀπεργάζεσθαι, ΙΙ 97 ἀποφεύγειν μοι πειρᾶ, ΞΙI 15 πειρᾶ ὠνείσθαι τούτοις, 17 πειρᾶ κτᾶσθαι, Ι 162 ὅλοις πειρῶνται δυῦλοις χρῆσθαι, ΙVII 81 ἐπειρώμην καταμαρθάνειν, Ι 60 καθαρὰν ἐπειρᾶτο αὐτὴν ἐπιδεικνύναι, VI 5 ταῦτα πειρασόμεθα τοιεν, VI 7 πειρῶ διεκπεράνειν, ΙVII 95 πειρῶ ποιεῖν, XI 31 ἵνα πειρώματι σε μιμέσθαι, Ι 21 εἰ πειρῷ μην σε ἔξατατάν, 33 εἰ σοι τὸ σῶμα τ. παρέχειν, VI 2 σὺν τοῖς θεοῖς πειρᾶσθαι ερχεσθαι παρτὸς ἔργου, Ι 65 τ. ἐπιδιδάξαι, VI 12 ἵνα πειραθῶμεν τὰ λοιπὰ διεξιέται, 90 ἔδοξέ μοι τούτῳ πειραθῆναι συγγενέσθαι, XI 142 πειρώμενος διδάσκειν, Ι 164 σὺν δύλοις πειρωμένοις καταδουλώσθαι, ΙVII 157 πειρᾶσθαι δύοις διαπράττεσθαι dub. see Π.

πελαγῆσιν⁸ (i.q. ἐν τῷ πελάγει πλεῖν Συρ. VI 1, 16), *per altum navigare*, ‘to cross the sea’: ΞΙI 12 ἐν τριήρει δταν πελαγίζωσι

πελταστής, οὐ, δ., *cetratus*, ‘a targeteer’: VIII 42 πελταστός, τοξότας, σφενδονήτας

πελταστικός, ἡ, ὁν, *hino* adv. **πελταστικότατα**, *more peritisimorum peltastarum*, ‘in the best targeteer style’: ΞΙI 44

πέμπειν, *mittere*, ‘to send’

but without the idea of detachment: IV 53 πιστοὺς πέμπει ἐπισκοπεῖν, 66 τέμπτων πιστοὺς ἐπισκοπεῖται πένεσθαι, *iopet*, *pauperem esse*, ‘to be poor, needy’ (πλουτεῖν: II 14 πάντα μαδοκεῖς πένεσθαι (iocose de eo qui non tantum habet quantum ad sumptus sufficit)

πένης, *ητος*, δ., *iopos*, *pauper*, ‘a poor man’, prop. ‘one who has to work for his daily bread’ (πλούσιος (Arist. Plut. 552): II 65 κελεύεις με ἐπιμελεῖσθαι ὄπωσάν μη ταπτάσιν ἀληθῶς τένης γένοιο, XI 17 ἀποητότατος ἔγκλημα, τένης καλούμαι. Iocose Socrates nominat τένητα ἴππον qui non habet χρήματα XI 27.

πενθημιτόδιος, *la*, *ios*, *mensus* *habens* *quinqe semipedum*, ‘measuring 2½ feet’: ΞΙI 17, 26 βαθύτερος πενθημιτόδιον

πενία, *las*, ἡ, *paupertas*, ‘poverty’, ‘need’: VIII 10 ἔστι πενία αὐτῇ σαφής, τὸ δε διηνένθι τιος μη ἔχειν χρῆσθαι· ἀλικοτέρα δὲ αὐτῇ η ἔνδεια τὸ ἤγαντά τι μηδύνασθαι λαβεῖν

πέντε, *quinqe*, ‘five’: II 21 οἷμα εὑρεῖν ἂν μου τὴν οἰκίαν καὶ τὰ δυτα πάντα πέντε μνᾶς

πεντεκαδέκα, *quindecim*, ‘fifteen’: VII 34 ἐτη οἴκω τ. γεγονοῦα

πεπάλνειν, *maturitatem adiuvare*, ΞΙI 128 *vitis* διδάσκει ἔαυτὴν ψιλοῦν καὶ τὴν ὄπωραν πεπάλνειν, i.e. ‘to bring its fruit to perfection’

πέπων³, *oнос*, *or*, comp. *πεπαλ-*

τερος, mitis, maturus, 'mellow', 'ripe': xix 129 τοὺς μὲν πέπονας βέτρυς, τοὺς δὲ ἔτι ώμοτέρους

τεραίνειν, conficere, absolvere, 'to bring to an end', 'accomplish': PASS. xi 39 γιγνώσκειν ἀ δεῖ ποιεῖν καὶ ἐπιμελεῖσθαι δπως ταῦτα περαίνηται

*τεράν, i.q. ἀντέων ν. τελεῖν, finire, conficere, 'to accomplish': xxi 13 περάν πλοῦς ἡμερινούς. Steger would read here περάνας from περνεῖν, the word usually employed in this sense, but περάν perhaps may be taken in its usual sense *traicere*, 'to cross', 'traverse', as in xx 154 Σικελικὸν πόντον περῶντες*

*περί, A. with GENITIVE. 1. with verbs denoting care, de, 'about', 'for', 'on account of': v 101 περὶ τῶν γεωργικῶν πρᾶξεων τοὺς θεοὺς θλάσκεσθαι. 2. with verbs of speaking, hearing, knowing, thinking, *circa*, de, 'about', 'concerning': i 1 περὶ οἰκονομίας τοιάδε διαλεγομένου, vii 19, viii 148, vi 16, 6 λέγων περὶ τῆς οἰκονομίας, ii 2 περὶ τῶν τοιούτων ἀρκούντων μοι δοκῶ τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι, 88 οὐτως ἐμοὶ ἔχει τῆς οἰκονομίας περὶ, xi 2 περὶ τῶν τῆς γυναικὸς ἔργων δοκῶ μοι ἵκανῶς ἀκηκοέναι, 22 πολὺν λόγον ἔχοντων περὶ αὐτοῦ, xvii 115 ὅτε περὶ αὐτῆς τῆς ὑλῆς ἔλεγες, x 9 οὐκέτι ἐρήσομαι π. τούτου, xvi 34 ἀποφαίνεσθαι περὶ τῆς γῆς, 38, xvii 1 περὶ τῆς νεοῦ—ἡμῖν ταῦτα δοκεῖ, 4 περὶ τοῦ σπόρου ἄλλο τι*

γιγνώσκεις, xix 62, 73, 22 διαφέρονται περὶ τοῦ σπόρου, xvi 20 ἀληθέστερα περὶ αὐτῆς γνῶναι, xviii 22 περὶ θερισμοῦ εἰδὼς ἄπερ ἐγώ, xix 107 περὶ ἀργυρίου ἔρωτῶν σὲ, 110 περὶ αὐλητῶν (σὲ) ἀναπεῖσαι ως, xx 67 ἀκούσαι τὴν ἀλήθειαν περὶ αὐτῆς. περὶ supposed to be omitted in xi 69 τῆς χρηματίσεως—ἀκούειν

*B. with ACCUSATIVE *circa*, 'around': ii 138 περὶ τὸν νεκρὸν μαχόμενοι. to denote circumstances connected with: xx 2 μαθεῖν τὰ περὶ τὴν γεωργίαν. 'in respect to', 'in regard to': ii 108 πολὺ δεινοτέρους ἐμοῦ περὶ μουσικήν, 115, ix 97 πλείω αὐτῷ προστάττω πράγματα περὶ τὰ κτήματα*

περιβάλλεσθαι, sibi circumdare, affectare, 'to aim at', 'compass': ii 27 τὸ σὸν σχῆμα ὃ σὺ περιβέβλησαι where see my note

[Raphel ad Act. xxviii 20 et Phil. ii 7 *vertit speciem qua tu indutus es*, sc. *metaphora ducta a vestimentis. Sturz]*

περιέρχεσθαι, circumire, obire, 'to go round', 'to go about': vi 73 περιελθεῖν τε (in urbe) καὶ θεάσασθαι τὰ ἔργα (artificum), x 69 περιελθεῖν ἐπισκοπουμένην

περιέναι, circumire, 'to go about': xv 53 ὅμοιος τῷ περιειντι λατρῷ καὶ ἐπισκοποῦντι τοὺς κάμωντας, 'paying his round of visits'

περιουσία, as, ἡ (περί, εἶναι), id quod super est, abundantia rerum, copia, 'that which is over and above necessary expenses', 'surplus', 'plenty': xx 115 ταῦτα οὐκέτι δεῖ θαυ-

μάζειν ἔλαν ἀντὶ τῆς περιουσίας ἐνδειαν παρέχηται, Ι 25 περιουσίαν ποιῶν αὐξεῖν τὸν οἶκον, ΙΙ 71, 73 πολλήν π. ποιῆσαι, ΙΙ 84 ὅπως ἐπιμελεῖν τοῦ π. ποιεῖν, ΙΙΙ 58 πολλήν τὴν π. ποιούντες

περιπατεῖν, *obambulare*, ‘to walk up and down’, ‘stroll about’: ΙV 150 ὡς δσμαλ πολλαὶ συμπαρομαρτοῖεν αὐτοῖς περιπατοῦσι, ΙΙ 95 ἀμεινον ἢ εἰ ἐν τῷ ξυστῷ περιπατοῖην

περίπατος, οὐ, δ, *deambulatio*, ‘a walk’: Ι 72 ἄμα ἐπιμέλεια καὶ περίπατος, ΙΙ 91 περιπάτῳ τούτῳ χρῶμαι (‘this serves me for a walk’), 93 περιπάτῳ χρῶμαι τῇ εἰς ἄγρῳ ὁδῷ

περιπεταννύειν, *extendere*, ‘to spread out’: ΙΧΙ 123 ἀμπελος περιπεταννύουσα τὰ οὔναρα

περιπέττειν, *oberustare*, ‘to bake hard all over’: hence *obtegere*, *decorare*, *speciosum aliquid reddere*, ‘to crust’ or ‘cover over’, ‘to deck out’: Ι 145 λῦπαι ἥδοναὶ περιπεπεμέναι, where the old reading was περιπεπλεγμέναι

περιποιεῖν=περιουσίαν ποιεῖν, ‘to have up’, ‘to lay by’: ΙΙ 72 τὸν ἄπ’ δλγων περιποιοῦντα ἐλπίσω ἀπὸ πολλῶν γ’ ἀν φαδίως πολλήν περιουσίαν ποιῆσαι, ΙΙ 61 μὴ μόνον τὸν ἕαυτῶν οἶκον διοικεῖν ἀλλὰ καὶ περιποιεῖν ὥστε τὴν πόλιν κοσμεῖν (‘to have over and above enough to adorn’)

περιτρέχειν, *in gyrum currere*, *circumcurbare*, ‘to run round and round’: ΙΧΙ 41 τὰ κυνίδα περιτρέχειν καὶ κυνί-

στᾶν μανθάνει. (Videtur fuisse species exercitationis et ars canum. Sturz.)

περιττεύειν, *superesse*, *redundare*, ‘to remain over’, ‘to be more than enough’: ΙV 191 ἀ ἀν περιττεύειν δέρη περιττός, ἡ, ὡν, *redundans*, *superfluous*, ‘more than sufficient’: ΙΧ 5 ἀφθονώς ἔσσοι καὶ περιττὰ ἔχοντες 2. plus quam opus est, *supervacaneus*, ‘superfluous’, ‘more than is necessary’: ΙΧΙ 17 μοχθεῖν περιττὸν πόνον

Πέρσης, οὐ, δ, *Persa*, ‘a Persian’: ΙV 27 τὸν Περσῶν βασιλέα, 85 βασιλέα τῶν Πέρσῶν

πέφυκε: ν.β. φύειν πηδᾶν, *salire*, ‘to leap’, ‘to jump’: ΙV 88 δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι πηλός, οὐ, δ, *lutum*, *coenitum*, ‘mud’, ‘mire’: ΙΧΙ 54 πηλὸς ἀν εἴη (ἢ γῆ), ΙΧΙ 68 πηλὸς ἀν γίγνοιτο ἡ ἀσκτὸς γῆ, 88 πηλὸν ἐπικείμενον ταῖς κεφαλαῖς τῶν φυτῶν, 92 πῶς ἀν τὸ δοτρακον ἐπὶ τοῦ πηλοῦ ἀνω καταθεῖης;

πιθανός, ἡ, ὡν, *obsequens*, ‘obedient’, ‘docile’: ΙΧΙ 44 ἀνθρώπους ἔστι πιθανότερον ταῖς καὶ λόγῳ, etiam oratione reddi possunt obedientiores

πίθος, οὐ, δ, *dolium*, *vas tinarium*, ‘jar’, ‘cask’: ΙV 216 εἰς τὸν τετρημένον πίθον ἀντλεῖν, proverb of labour spent in vain, cf. Philet. φίλαυλος (Mein. fr. com. gr. ΙΙ 299) εἰς τὸν πίθον φέρονται τὸν τετρημένον, Zenobius Proverb. Cent. ΙI 6: λέγεται οὐτας ὁ πίθος ἐν ‘Ἄιδου

εἶναι οὐδέποτε πληρούμενος· πάσχαντι δὲ περὶ αὐτὸν αἱ τῶν ἀμυῆτων ψυχαῖ· καὶ κόραι δέ, ἃς Δαναΐδας λέγουσιν, πληροῦσαι ἐν κατεαγόσιν ἀγ- γείοις ὅδωρ πρὸς αὐτὸν φέ- ρουσι τετρημέρον.

πιστεύειν, *credere, existimare, ‘to believe’, ‘think’*: **iv** 34 τοῦτο πιστεύεις βασιλέα τῶν Περσῶν γεωργίας τι ἐπι- μελεῖσθαι; **xx** 169 ἐπομόσας λέγω ἡ μὴν πιστεύειν σοι φιλεῦν πάντας ταῦτα. εἰη δὲ, **vii** 232 ἔαν πιστεύῃς δὲ τιμωτέρα ἔση

πιστός, ἡ, ὁν, *fidus, ‘trusty’*: **iv** 53 πιστοὺς πέμπει ἐπι- σκοπεῦν τοὺς πρόσω πάοικοῦν- τας, 66 πέμπων πιστοὺς ἐπισκοπεῖται

πλάγιος, α, ον, *obliquus, ‘slanting’*) (δρθός: **xix** 5-1 πότερα ὅλον τὸ κλήμα δρθόν θείης ἀνὴρ καὶ πλάγιον τι ὥστε κεῖθαι ὥσπερ γάμμα ὑπτίου; **xi** 103 οὐτε πλα- γίου οὐτὲ κατάντους ἀπεχό- μενος

πλάτος, *eos, τό, latitudo, ‘width’*: **xix** 9 ὁπόσουν πλάτος βόθυνον ὁρύττειν δεῖ, 18 τὸ πλάτος ἡδη τινὰ (βόθρον) τριπόδου πλέον εἰ- δεῖς;

πλεῖν, *navigare, ‘to sail’, ‘to go by sea’*: **xx** 153 οἱ ἔμποροι πλέοντες ἐπὶ τὸν σῖτον, 157 τὸ πλοῖον ἐν ὑπερ αὐτὸν πλέοντες. 2. Of ships: **viii** 49 τριήρης φοβε- ρόν ἔστι τοῖς πολεμίοις ὅτι ταχὺ πλεῖ, 78 ναῦς διὰ τολ- λῶν τῶν κρεμαστῶν καλούμ- νων πλεῖ

πλειστάκις, *quam vaepissime, ‘as often as possible’*: **xvi** 72 δὲ πλειστάκις

πλεῖστος, η, ον, superl. adj. of πολὺς, *plurimus, permultus, ‘most’, ‘very much’*: **ix** 16 τὰ πλειστον αἴξια (*maximi pretii, ‘most valuable’*) στρώματα, **xiii** 67 τοῖς πλειστον ἀξίοις, **xvi** 45 πλειστας κριθὰς καὶ πλει- στοὺς πυρούς, **v** 56 π. ἀγαθὰ ἀντιπολεῖ, **vii** 91 ἄλλα δὲ π., **viii** 71 π. σκεύη, **xv** 7 τὰ ἐκ τῆς γῆς ὡραῖα ἀποδεικνύντα πλειστα (‘as many as possible’)

2. with the article, ‘the greatest number’: **iii** 83, **xx** 33 τῶν ἰδιωτῶν οἱ πλειστοι, **iii** 114 δαπανᾶται τὰ πλεισ- τα, **v** 87 τῆς γεωργικῆς τὰ πλειστα

II. special usages: **xx** 155 σῖτον ὁπόσον δύνανται πλειστον, ‘the greatest quantity that they possibly can’

[Of. Herod. **vi** 44 ὅσα δὲ πλεισ- τας δύναντο καταστρέφεσθαι.]

III. with prepositions: **xx** 161 ὅπου ἀν περὶ πλεισ- τον τιμῶνται (τὸν σῖτον) i.e. *maximi faciunt, ‘reckon it for, i.e. worth, most’*

IV. adverbial usages:

τὰ πλειστα=τὸ πλεισ- τον, *plerumque, ‘for the most part’*; **iv** 104, **vii** 5, **xvi** 38

πλειων v. πλέων, πλεῖον v. πλέον, *maior, plus, ‘more’, ‘greater’*: **v** 44 πλειων εὐ- μάρεια, **xvii** 64 πλειονα καρπόν, **xx** 108 ὥστε πλειω τὴν ὕλην γίγνεσθαι, 128 πλειονα ἐπίδοσιν, **vii** 139 πλειον μέρος, **xvii** 60 πλειοκ ὅδωρ, 61 πλειον βάρος, **ix** 96 πλειω πράγ- ματα, **xx** 86 ἐργαστήρων καὶ

πλεόνων καὶ μείνων. with the substantive understood: Ι 20, 22 πλεῖω ἐστὶ μοι τῶν δυντῶν, ΙΙΙ 98 ἐστιν δτῷ πλεῖω ἐπιτρέπεις ἡ τῇ γυναικὶ; ν 40 τις τοῖς ἔργαζομένοις πλεῖω τέχνῃ ἀντιχαρίζεται; ΙVII 81 ἀριθμῷ πλεῖω ξυμβέβληται

2. with the article: XVII 63 τοῖς δυνατωτέροις τρέφειν ἀν τοὺς πλείους ('the greater number') προστάξαι

II. peculiar usages of neuter:—1. as a noun: II 22 πλέον ἀν εὑροις ἡ ἑκατονταπλασίονα τούτου, ΙΙI 17 οὐδὲν πλέον ἀλλὰ καὶ μείνα κεκτημένους, VII 155 πλείους φέρεσθαι τούτου τοῦ ἀγαθοῦ, 133 τοῦ στέργειν τὰ βρέφη πλείους ('a greater share, higher degree, of parental fondness')

[Cf. Soph. O. T. 1189 τίς ἀνήρ πλέον τὰς εὐδαιμονίας φέρει;]

2. as an adverb: extra constr. XXI 17 πλεῖον ἡ ἐν διτλασιώ χρόνῳ for ἐν πλείονι ἡ ἐν δ. χ. See note ad 1. πλεκτός³, ἡ, ὁ, *intortus*, 'plaited', 'twisted': VIII 74 δια ἔυλινων σκευῶν καὶ πλεκτῶν ('ropes') ὄρμζεται ναῦς

πλεονέκτειν, *plus habere quam alter, plus aequo habere*, 'to have more' than another or than one's due: VII 146 οὐκ ἀν ἔχοις διελεῖν πότερα τὸ θῆλυ ἡ τὸ δρρεν τούτων πλεονέκτει, i.e. 'has a larger share of these'

πλεονέκτης, ου, ὁ, *qui plus aequo habere cupit, alieni appetens*, 'a greedy, grasping man': XIX 35 ἀνηκέστους πλεονέκτας

πλήρης, es, *plenus, refertus, full*: c. gen. IV 69 γῆς πλήρη δένδρων καὶ καρπῶν. 2. absol. *frequens*, 'full of people': 'well attended': ν 48 τις ἀλλη τέχνη ἐπορᾶς πληρεστέρας ἀποδεκτίνει (τῆς γεωργίας); according to Sturz, *rerum copia abundantiores*, but cf. Arist. Eccl. 95 εἰ πλήρης τόχοι δ δῆμος ὁν, Xen. Ath. Rep. II 17 ἐν πλήρει τῷ δῆμῳ, Isoe. de pace p. 175 c ἐπειδάν πλήρεις ἢ τὸ θέατρον, Andoc. xv 10 ἡ βουλὴ ἐπειδὴ ἦν πλήρης. It might also mean *perfectiores, quibus ad iustum magnitudinem nihil deest*, 'more complete', 'perfect': cf. Herod. VIII 122 ἐπερώτεο τὸν θεὸν εἰ λελάβηκε πλήρεα καὶ ἀρεστὰ τὰ ἀκροθίνια, Dem. c. Aristog. I § 21 φέροντα τὴν τῆς σωτηρίας φορὰν πλήρη τῇ πατρίδι, Xen. Anab. VII 5, 5 φέρων πλήρη τὸν μισθόν. 3. *satiatus*, 'satisfied': XI 111 μήτε κενὸς μήτε ἄγαν πλήρης. Cf. Eubulus Dolon fr. I (Mein. fr. com. gr. III 220) κεχόρτασμα μὲν οὐ κακῶς ἀλλ' εἰπι πλήρης

πληστὸν = πέλας, *prope*, 'near': XIX 122 ἀμπελος—ὅταν ἔχῃ τι πλησίον δένδρον

πλοῖον, ου, τό, *navis, imprimis oneraria*, a ship or vessel in a general sense; when)(ναῦς, 'a merchant-man': XX 157 ταῦτα εἰς τὸ τ. ἐνθέμενοι, VIII 71 τὸ μέγα πλοῖον τὸ Φοινικόν, VIII 77 ναῦς πολλοῖς μηχανήμασιν ἀνθώπλισται πρὸς τὰ πολέμια πλοῖα,

109 ἐν τοῖς πλοῖοις καὶ μικροῖς οὖσι
 πλοῦς, πλοῦ, ὁ, *navigatio*, ‘a ‘sailing’, ‘voyage’: VIII 95
 ἐν τῷ πλῷ, ‘during the voyage’, XXI 17 τὸν αὐτὸν ἀνύτουσι πλοῦν, XXI 18 ὅταν δέη περὰν ἡμεριούς πλοῦς ἔλανοντας, ubi περάναι a περανεῖ sunt qui legendum putent
 πλοθσίος, *la, ior, dives*, ‘rich’: II 118 τοὺς μὲν πάνυ ἀπόρους τοὺς δὲ πάνυ πλουσίους, XIV 30 ὄρωντες πλουσιώτέρους γιγνομένους τοὺς δικαίους τῶν ἀδικων, XI 121 ἐν τοῖς πλουσιώτάοις. adn. IX 76 πλουσιώτερον (*opulentius*) καὶ ἐλευθεριώτερον βιοτεύοντας
 πλοντέν, *divitem esse*, ‘to be rich’: II 9, 13 *Ικανῶς πλουτεῖν* dicitur is qui pro sua conditione satis habet, 47, 63, XI 50 μέλει τοι ὥπερ πλοντῆς;
 πλοντήρος, *ā, ὁν*, ‘enriching’: Pollux 8, 110 πλοντοποιὸν χρῆμα καὶ πλοντηρόν, καὶ τὸ χρηματοποιὸν. II 70 ὅρῳ σε ἐν τι πλοντηρὸν ἔργον ἐπιστάμενον, τὸ περιονσαν τοιεῖν, i.e. *rationem divitias comparandi*
 πλοντίζεν, *ditare, locupletare*, ‘to enrich’: XIV 40 οὐ μόνον πλοντίζων ἀλλὰ καὶ τιμῶν τοὺς οἰκέτας
 πλοῦτος, *ou, ὁ* (from the root *Ple* ‘to fill’, seen in πλη-πλη-μι, πλη-ρης, πλέ-os, πλε-ίων, πλη-μυρίς, πλήθειν, Lat. *ple-nus*, *ple-rusque*, *plu-rimi*, L. *ΜΕΥΕΙ*, Vergl. Gramm. I p. 605), *divitiae*, ‘riches’: X 46 πλούτον καλῶς αὐξομένου, 116

ταῦς τοῦ πλούτου ἐπιμελεῖαι
 πνεῦν, *spirare*, ‘to blow’: XIX 7 στὰς ἔνθα πνεῖν διεμος πνεῦμα, *atos, τό, aura suavis*, ‘a breeze’: V 46 θερίσαι ὑδαστε καὶ πνεύμασι πνίγεν, *suffocare*, ‘to choke’: XVII 102 ἦν ὑλη πνίγη τὸν σῖτον (probably from the root *spnig*, *spring* whence σφίγγειν)
 πνιγμός³, *οῦ, ὁ, suffocatio*, ‘a choking’: XVII 92 ὑλη συνεξορμῆτι τῷ σῖτῳ καὶ παρέχει πνιγμὸν αὐτῷ
 πόα, *as, ἡ, herba, gramen*, ‘grass’, ‘any plant that bears its leaves and seed from the root’
 [Τὸ ἀπὸ ρίζης φυλλοφόρον προτὸν στέλεχος, οὐδὲ κανὺς σπερμόφορος, οἷον ὁ σῖτος καὶ τὰ λάχανα Theophrastus hist. plant. I 3, 1]:
 XVI 62 (εἰκός) τὴν πόαν ἀναστρεφομένην κόπρον τῇ γῇ παρέχειν
 ποδιαῖος³, *α, ον (πούς)*, *mensuram unius pedis habens*, ‘measuring a foot’: (βθθυνον) τὸ βάθος ἔλαττονα ποδιαῖον dub.
 ποθεῖν, *desiderare*, ‘to miss’, (probably from the root *bhadh* ‘to be in pain’, ‘to suffer’, whence ἔ-παθ-ον, πάσχω (παθ-σκω), πένθος, πῆμα): VIII 66 ἡ χώρα αὐτὴ τὸ μὴ ὅν ποθήσει, sc. quae ibi reponenda sunt
 ποθεινός, *ή, ὁν, exoptatus, gratus*, ‘longed for’: V 49 οἰκέταις προσφιλεστέρα ἡ γυναικὶ ἡδίων ἡ τέκνοις ποθεινότερα
 πόθεν; unde? ‘from where?’, ‘from what point?’: XVI 40

· πόθεν βούλει δρᾶματι σε
ὑπομημήσκειν;
ποιεῖν:—Δ. *efficere ut existat
aliquid*, ‘to cause something to exist’:

I. of material things, *fabricari*, ‘to make’, ‘to manufacture’: ΧΠΙ 58 *ἱματία καὶ ὑποδήματα οὐχ ὁμοῖα πάντα ποιῶ*. ‘to create’: ΞVI 79 εἰ σκάπτοντες τὴν νέον ποιοῦεν. ‘to produce’: Ι 25, Π 71, ΧI 84, ΞXI 58 *περιουσίαν ποιεῖν*

[Cf. Arist. Pro. 1322 κριθὰς ποιεῖν πολλάς, οἶνόν τε πολύν, Dem. adv. Phaen. § 20 ἐπειδὰν ποιῆς σίτου μεδίμνους πλέον ἡ χιλίους, ib. § 81 πολύν καὶ σίτου καὶ οἶνον ποιοῦντες]

2. ‘to make’, ‘create’, ‘bring into existence’: ΙΧ 46 οἱ θεοὶ ἐποίησαν Ἰπποῖς μὲν ἵππους βουσὶ δὲ βοῦς ἥδιστον

3. *constituere, sancire legibus*, ‘to ordain’: XI 39 οἱ θεοὶ οὐθεμάτων ἐποίησαν εὖ πράττειν

II. of immaterial things, *efficere statum, auctorem esse alicuius rei*, c. infin. *auctorem esse ut fiat aliquid, efficere ut*, ‘to cause’, ‘bring about that’: ΙI 66 δημολογεῖν με ἐποίησας i.e. ‘made me confess’, ΙΧ 72 ἐπιγιγνώσκειν αὐτὴν ποιοῦντες, ΧII 58 τοὺς οἶνου ἀκρατεῖς οὐκ ἀνάδηνται, ΙΧ 10 οὐκ ἐπιστήμη ἔστιν ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν τοὺς δὲ ἀπόρους εἶναι. so also when followed by a relative clause like Lat. *facere ut*: ΙΧ 25 οὐκ ἐπιμελεῖται οὐδὲ ποιεῖ δηκτὰ ταῦτα ἔχει.

2. MED. *sibi comparare*,

‘to procure for oneself’, ‘to gain’: VI 53 ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι

[Cf. Thuc. I 5 τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο, Aristot. περὶ ζῴων ίστ. 9, 2, 1 ἀπὸ τῶν αὐτῶν ποιεῖται τὴν ζωὴν]

constituere, ‘to appoint’: ΙΧ 62 τὴν ταμίαν ἐποιησάμεθα ἐπισκεψαμένη ἦτις ἐδόκει εἶναι ἐγκρατεστάτη γαστρός

3. with nouns peripherastically for the verb from which the noun is derived: ΙΧ 127 εἴ τινα τούτου ἐπιμέλειαν ποιῇ

III. with a double acc. to denote an effect or change produced, with an Adj. as pred., *reddere aliquem aliquid*, ‘to make so and so’: VII 222 δταν ἀνεπιστήμονα ταλασσας ἐπιστήμονα ποιήσης, ΧΠΙ 25 ἀρχικοὺς ἀνθρώπων ποιεῖν, 28 δεσποτικοὺς ποιεῖν, XI 158 τὸν ἥπτω λόγον κρέπτω ποιεῖν, 160 τὸ ψεῦδος ἀληθὲς ποιεῖν, ΧΙI 98 ἄλλους ποιεῖν ἐπιμελεῖς, ΧΠΙ 44 ἀνθρώπους πιθανωτέρους ποιεῖν, ΞV 36 ενικουν σωι ποιεῖν αὐτόν, ΙV 116 τὰς χώρας ἐνεργούς ποιοῦντας, 126, ΞX 130 πολλοὺς χώρους πολλαπλασίου ἀξίους ἥδη ἐποίησαμεν.

with a Subst. VII 161 κοινωνοὺς τέκνων ἐποίησεν (ἀνδρα καὶ γυναῖκα). MED. VII 230 ἐὰν ἐμὲ σὸν θεράποντα ποιήσῃ, ΧΠΙ 225 ἐπιστήμονα καὶ πιστήν καὶ διακονικὴν ποιησαμένη, ΧΙI 108 ἐπιμελητικοὺς ποιησασθαι τινας

IV. MED. *putare, existimare*, ‘to make’ i.e. ‘to hold’, ‘to deem’, ‘to consider a thing as’

[Cf. Shakesp. *Meas.* v 51 make not impossible that which but seems unlike, *All's well* v 8, 5 make it natural rebellion, done i' the blaze of youth, *Wint.* I 2, 388 make me not sighted like the basilisk, *Cor.* I 1, 79 your virtue is to make him worthy, whose offence subdues him]:

xx 161 δπον ἀν περὶ πλείστου αὐτὸν (sc. τὸν σῖτον) ποιῶνται οἱ ἀνθρώποι, i.e. plurimi faciant, 'value most highly'

B. *agere*, 'todo') (*πάσχειν*: c. acc. I 131 ποιεῖν βουλόμενοι ἀφ' ἀν ἔχοντος ἀγαθός, xx 33 ταῦτα οἱ μὲν ποιοῦσι οἱ δ' οὗ, II 110, VII 90, XI 113, 123, XII 102, XIII 30 ὁ τοῦτο δυνάμενος ποιεῖν, VII 11 ποῦ διατρίβεις καὶ τὸ ποιεῖς; v 72, XI 38, XX 3 ἀ δεῖ ποιεῖν, XII 65 τὰ δέοντα ποιεῖν, VI 59 δπως ἀ μὲν ἀγαθά ἔστι ποιῶμεν, ἀ δὲ βλαβερά μὴ ποιῶμεν, II 62 θαυμαστὸν τοῦτο ποιεῖν, ὅτι...ἔγέλασας, VII 167 παρ' ἀ δθεός ἔφυσε ποιεῖν, IX 86 ἦν τις παρὰ τοὺς νόμους ποιῶν, VII 96 ταῦτα ὡς βέλτιστα ποιεῖν, VIII 19 ποιῶσιν δ τι ἀν τύχη, IX 85 τὸν ποιοῦντα τὰ νόμιμα, XI 10 ἀ ποιῶν διατελῶ, XIII 53 διαπερ ποιῶν πιθανωτέροις χρῶμαι, XX 139 δπως ἔχοι ὁ τε ποιοῖη, XXI 39 δφῆμαι καλόν τι ποιοῦντας, 14 τοιαῦτα λέγειν καὶ π., 32 αἰσχρόν τι ποιεῖν. τί ποιῶν, quo pacto, qua arte, 'by what means': II 6 δ τι ἀν ποιῶν αἴξοιμι τὸν οἶκον, VII 16, XVII 97, VII 93 δ τι ἀν ποιοῦσα συναύξοιμι τὸν οἶκον. so ταῦτα ποιῶν, hoc modo, hac arte, 'by these means': IV 63

2. c. dupl. acc. *afficere*,

tractare, 'to do something to another': VII 227 τοὺς σώφρονας εῦ ποιῆσαι, XI 132, 135, XX 77 εῦ πδσχοντα (ἢ γῆ) εῦ ποιεῖ i.e. *gratiam quasi refert*

3. with an adverb: νῦ ταῦτα οὔτω ποιεῖν, VII 89 οὔτως ποιεῖν, XX 38 οἱ μὲν ποιοῦσιν οὔτως οἱ δ' οὗ, 46, VIII 21 ὅταν τεταγμένως ποιῶσι, XI 12 ἐάν τι σοι δοκῶ μὴ καλῶς ποιεῖν, XV 69, δπως ἐποιησεν, XVIII 16 δρθῶς ποιεῖν. PASS. V 91 τὰ καλῶς ἔγνωσμένα καὶ πεποιημένα. XIII 7 ὁ τι ποιητέον (*facere oportet*) καὶ ὄπτε καὶ δπως

4. used vicariously for other verbs to spare the repetition of them like Lat. *facere* (see my n. on Cic. de off. I § 4 l. 18): 'to do so' i.e. act according to what is said before: I 117 ταῦτα μὴ θέλοντας ποιεῖν (sc. αἴξειν τοὺς οἶκους), 133, VII 219 τλήμονές εἰσιν εἰ τοῦτό γε ποιοῦσιν (sc. μάτην πονοῦσιν), II 110, XI 105, XIX 59 τὸ αὐτὸν τοῦτο ποιεῖν (sc. ἔξ αὐτῶν βλαστάνειν τὰ φυτά)

ποιητής, οῦ, ὁ, 'a maker', i.e. a writer of metrical composition: III 66 θεῷ...τοὺς τραγῳδούς, οὐχ δπως ποιητής γένηρ οὐ γάρ ποιητής βούλει γενέσθαι

ποικίλμα³, ατος, τό, *opus arte variegatum*, 'ornamental work': IX 11 οὐ ποικίλμασι κεκόσμηται (ἢ οἰκλα) where see n.

ποικίλος, η, *civ*, prop. *versicolor*, 'many-coloured' hence *multiplex*, 'manifold': also *abstrusus*, *perplexus*, *difficilis*, 'abstruse', 'difficult',

'intricate': χνὶ 3 οὐ χαλεπὸν ἔστω ὁ λέγουσι ποικιλώτατον τῆς γεωργίας εἶναι (according to others 'diversified'), χνὶ 42 ἐν τῷ μίττειν τὸ σπέρμα ποικιλὴ τέχνη ἔνεστι

ποῖος, α, ον, *qualis?* 'of what kind?' ἵν 25 πολαῖς (τέχναις) συμβουλεύεις ἡμῶν χρῆσθαι; With the art. when the question implies a noun which is defined by the art. or the context: χ 8 τὰ ποῖα; χν 14 τὸ ποῖον;

πολεμικός, ἡ, ὁν, *bellicus*, 'of war': ἵν 30 γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην, ν 98 πρὸ τῶν πολεμικῶν πράξεων, ἵν 35, 63, 98, 166, ν 4 πολεμικῶν ἔργων, χνὶ 5 πτσαῖς πράξεσι...καὶ πολειτικῇ καὶ οἰκονομικῇ καὶ πολεμικῇ, ι 126 τοὺς μὲν καὶ πολεμικὰς τοὺς δὲ καὶ εἰρηνικὰς ἐπιστημας ἔχοντας

2. *bellicosus*, 'warlike': ἵν 127 ἐπηγάλλετο ἐπὶ τῷ πολεμικὸς εἶναι

πολέμιος, ια, ιων, *hostilis*, 'of an enemy': ἡ πολεμία (sc. χώρα), *hosticum*, 'an enemy's country': χ 35 διὰ πολεμίας πορευομένους

[Cf. Arist. Vesp. 1163 ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα.]

as Subst. *hostis*, 'an enemy': VIII 40 τὶς οὐκ ἀν πολέμιος φοβηθεὶς; ἵν 44 ἦν πολέμιοι ἐπίωσιν, ν 67 ἐπὶ τοὺς π. σὺν ἀνθρώποις δεῖ λέναι, 71 τὸν ἐπὶ π. ἀγούτα, ν 30 πολεμίων εἰς τὴν χώραν ἰδντων, VIII 25 τοὺς π. εὔχειρωτάτον, 37 δυσχερέστατον τοὺς π., 48 φοβερὸν πολεμίοις

2. *de privata inimicitia*, 'a (personal) enemy': χ 44

συμφέρει αὐτοῖς φίλους εἰναὶ μᾶλλον ἢ πολεμίους πόλεμος, ου, ὁ, *bellum*, 'war': π 41 ἦν π. γένηται, IX 37 ἐσθῆτα ἀνδρὸς τὴν εἰς πόλεμον, χ 68 ἐκ πολέμου καλῶς σώζεσθαι, 76, 83 δπως ἀσκεῖς τὰ τοῦ πολέμου, ιν 113 τοὺς πολέμων ἀγαθοὺς (*strenuus*, 'gallant') γεγοντας, χ 45 ἐν πολέμῳ καλῆς σωτηρίας, ν 63, χ 102 ἐν τῷ πολέμῳ ('in time of war'), ν 97 τοὺς ἐν τῷ π., τῶν ἐν τῷ π. ἔργων, 116 τοῖς εἰς τὸν π. ἀσκήμασι

πόλις, πόλεως, ἡ, *urbs*, *civitas*, *respublica*, 'a city', 'the state': ἵν 22 ἐν ἐνταις τῶν πόλεων, ν 49 εὐδοξοτάτη πρὸς τῶν πόλεων, VIII 137 μυριοπλάσια ἡμῶν ἀπαντα ἔχει ἡ πᾶσα π., ιν 19 φίλων καὶ πόλεως συνεπιμελεῖσθαι, ιι 39 τὴν π. αἰσθάνομαί σοι προστάττονταν μεγάλα τελεῖν, χ 53 ἡδύ μοι δοκεῖ τὴν π. μηδὲν κατ' ἐμὲ χρήμασιν ἀκόσμητον εἶναι, 62 τὴν π. κοσμεῖν, 85 φίλους ἐπωφελεῖν καὶ πόλιν ἐπισχύειν, 90, 92 κατὰ πόλιν ('in town')

[Cf. Cyp. I 4, 17 ἐκ πόλεως, 5, 9 καὶ ἑαυτοῖς καὶ πόλετ, ΙΙ 1, 1 εἰς πόλιν (v. l. Πέρσας), Vect. III 10 ἐν πόλετ.]

II 116 ἐπιστημονέστατοι τῶν ἐν τῇ π. i.e. *civium*, ν 26 συναποδοκιμάζειν τὰς π. τὰς βαναυσικὰς τέχνας, IX 82 ἐν τὰς εὐνομουμένας π.

πολίτης, ου, ὁ, *civis*, 'a citizen': π 37 πολίτας δειπνίζειν, ν 50 π. ἀρίστους παρέχεσθαι, ιν 24 τῶν πολιτῶν οὐδενὶ πολιτικός, ἡ, ὁν, *civilis*, *ad rempublicam pertinens*, 'belonging to the state', 'po-

litical': **xxi** 9 τὸ πάσας κοινὸν ταῖς πράξεσι καὶ γεωργικῆ καὶ οἰκονομικῆ καὶ πολετικῆ

πολλάκις, *saepe*, 'many a time': **v** 63, 74, 90, **viii** 145, **xii** 147, **xvii** 90, **xxi** 30

πολλαπλάσιος, *a.*, *ov.*, *multo maior*, 'many times as much': c. gen. **xx** 130 τῆς ἀρχαῖας τιμῆς πολλαπλασίου χώρους ἀξίους, i. e. *multo pluris*

πόλος³, *ov.*, δ (from the root *Kvel*, 'to turn', 'revolve', hence πελ 'to move about', 'to be', seen in πέλ-ει, περιπλ-όμενος, ἀμφι-πόλος, αἴπόλος (*αἴγ-πόλος*), βου-κόλος (*Βουκέλος*), πωλ-εῖσθαι, ἐμπολ-ή, πάλ-ιν, Lat. *col-onus*, *ac-cola*, *in-cola*, *cut-tus*, *cultura*. To the same root *Kvel* belong *τελ-έθει*, *περιτέλ-λεσθαι*, ἀν-τολή, ἐν-τέλλομαι *ΣΕΟ* MEYER, *Vergl. Gramm.* i p. 709 foll.). **xviii** 58 συνώσας τὸν καθαρὸν σῖτον πρὸς τὸν πόλον ὡς εἰς στεγώταον, not in *extremam areae partem*, as if πόλος meant 'a field', but 'towards the centre' (Sturz); 'a pole set up in the centre of the threshing-floor, to which the cattle were fastened by a rope reaching to the circumference. As they moved round it, the rope coiled itself about the pole, until they were brought up at the centre; then their heads were turned in the opposite direction until the cord was unwound', c. c. FELTON, *Greece, ancient and modern*, i p. 321

πολύς, *πολλή*, *πολύ* (from root *Pol* 'to fill', connected

with *Ple*, seen in Lat. *manipul-us*, *po-pul-us*, Germ. *voll*, *viel*, Engl. *full*, L. MEYER l. c. p. 714), *multus*, 'much', 'many', 'great in quantity or amount')(δλῆγος: **xvii** 30 ἔάν τε ὁλίγον ἔάν τε πολὺ σπέρμα σπείρη, **viii** 105, **x** 8 πολλὴ χάρις, **xx** 123 πολλοῦ ἀργυρίου, **i** 23 πολὺν μισθόν, **xvii** 36 σῖτον ποτὲ μὲν πάνυ πολὺν ποτὲ δὲ μηδ' ἴκανόν, **75** πολὺν καρπὸν ἐκφέρειν, **xvii** 69 ἐν φορᾷ πολλὴν ἔχει τροφὴν ἡ γῆ, **xx** 145 πολὺ ἀργύριον, **xii** πολλοὶ ἄνθρωποι, **xxi** 51 πολλαὶ χεῖρες, **viii** 44 π. μυριάδες, **xli** 23, 48 πολλὰ χρήματα, **xvii** 85 π. ὕδατα, **xii** 49 π. πρήγματα, **viii** 73 πολλῶν ξυλίνων σκευῶν, **75** πολλῶν τῶν κρεμαστῶν καλουμένων, **viii** 76 πολλοῖς μηχανήμασιν, **xvii** 77 πολλοὺς ἀδροὺς χοίρους ἐκτρέφειν, **xx** 130 π. χώρους, **iii** 13 πάνυ πολλὰ καὶ παντοῖα ἔκπιλα, **viii** 77 πολλὰ ὅπλα. Used substantively: **xvii** 22 ἐν τῷδε πολλοὶ διαφέρονται, **xii** 49, **x** 125 ὑπὸ πολλῶν καλὸς κάγαθὸς κέκλημαι, **124** ὑπὸ πολλῶν συκοφαντοῦμαι, **xii** 7 πολλῶν ὅντων ἐπιμελεῖας δεομένων, **xii** 132 εὐ ποιῶ πολλούς, **135**, **xiii** 49 ἀν πολλὰ ἀνύτοις παρ' αὐτῶν, **xvi** 42. 2. Of degree, 'much', 'great': **x** 115 πολλὴ δουνεστα. 3. Of value or worth: **xv** 10 πολλοῦ ἀξίου, **xx** 132 πολλοῦ ἀξίου ἐνθύμημα

II. Special usages: partit. c. gen. **xii** 44 πολλοὶ αὐτῶν, **xiii** 88 πολλοὺς τῶν νόμων, **xv** 63 πολλὰ ἐπιστα-

μενον αὐτῆς (sc. τῆς γεωργίας). 2. joined with another adj. **xiii** 41 ἀλλα πολλὰ μαθάνει.

III. Adverbial usages: neut. πολύ, with comparatives to add to their compar. force; *multum, multo*, ‘a great deal’, ‘by far’: **ii** 108 πολὺ δεικτέρους, **iv** 7 π. ἀρρωστότεραι, **x** 8 π. ἥδιον, **xiii** 39 π. ύποδεέστερα, **xvii** 35 π. κρείττον, **i** 99, **ii** 55 (where observe the Hyperbaton, two words intervening between πολύ and μᾶλλον), **xx** 111, **xvii** 115 π. μᾶλλον, **xx** 68 π. ἥδον. With a compar. verb: **xxi** 11 πολὺ διαφέρειν. Similarly πολλῷ, *multo*, ‘by far’: **viii** 82 πολλῷ μείζονι χώρᾳ. ὡς ἐπὶ τῷ πολύ, *plerumque, maximam partem*, ‘for the most part’: **iii** 86, 113, **x** 120. So πολλά, qualifying verbs, *multum, magnopere, saepe*: **iii** 16 πολλὰ ἀνιωμένους—πολλὰ ἀνιωμένας, **vii** 53 πολλά ὑποσχομένη πολυφορία, *as, ἡ, fertilitas, productiveness*: **xix** 128 διὰ πολυφορίαν τούς μὲν πέπονας δεικνύουσα βότρυς πονεῖν (from root *Pen*, ‘to trouble oneself’, whence πέν-εσθαι, πέ-νης, πεν-ιχρός, πεν-έστης, πον-ηρός), *laborare*, ‘to work hard’, ‘toil’: **vii** 217 μάτην πονεῖν, **xiv** 44 πονεῖν ὅπου δεῖ, **vi** 87 μήτε πονοῦντας μήτε κινδυνεύοντας, **xxi** 23 οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν, 34 οὐκ ἀθύμως πονοῦντας ὅταν δείσῃ πονεῖν πονηρία, *as, ἡ, improbitas,*

pravitas, ‘vice’, ‘wickedness’: εἰπερ πονηρίαν νομίζεις ἀργίαν τ’ εἶναι καὶ μαλακίαν ψυχῆς καὶ ἀμελείαν πονηρός, *ā, ὁν*, 1. ‘oppressed by toil’. 2. ‘toilsome’. 3. *malus, improbus*, ‘bad’, ‘worthless’: **vii** 228 ἔάν τις π. φανηται, κολάσαι, **xii** 104 πονηροῦ δεσπότου οἰκέτας οὐ δοκῶ χρηστοὺς καταμεμαθηκέναι, 106, **i** 137 ὅτι πονηρότατοι εἰδει οὐδέ σε λαυθάνουσι. πονηρώς, *male, badly*: **xii** 101 τοῦ διδασκάλου π. τι ύποδεικνύοντος πόνος, *ou, ḁ, labor, ‘toil’, ‘labour’*: **xi** 82 ὄποιω πόνῳ χρῆ πρὸς τὴν εὐέξιαν πορεύεσθαι, *pergere, iter facere, ‘to go’, ‘travel’*: **v** 21 πορεύεσθαι σφοδρῶς (*acriter pergere, festinare*). ‘to march’: **viii** 45 καθ’ ἡσυχίαν πορεύονται, **iv** 131 ὄπότε τῷ ἀδελφῷ ἐπορεύετο μαχούμενος, **viii** 28 πῶς ἀπορευθείησαν; **xxi** 50 μεγάλη χειρὶ πορεύεσθαι, **viii** 39, 43 ἐν τάξι πορευομένους

πορίζειν (from root *Por* ‘to go’, whence ἐμ-πορ-ος, ὁδοι-πόρος, πορ-θμός, πορ-εύεσθαι, Lat. *por-ta, por-tus, op-por-tunus*, ‘ready to start’, *por-tare*), *afferre, suppeditare*, ‘to bring’, ‘supply’: **ii** 53 πάνυ μικρὰ πορίσαντες. PASS. **vii** 108 τὸ γηροβοσκούς κεκτήσθαι...τοῖς ἀνθρώποις πορίζεται (which Lewenklaü wrongly translates by *facultas conceditur*, Sturz by *licet*, Liddell-Scott by ‘it is in one’s power’, whereas the subject is the articular inf. τὸ κεκτήσθαι). MED. *sibi*

comparare, 'to provide oneself with': vi 40 ἀφ' ἦς τὰ ἐπιτήδεια πορίζονται, xi 60 τὰ ἑαυτοῖς ἀρκοῦντα π., xx 6 τὰ ἀναγκαῖα π.
 πόρρω, i.q. *πρόσω*, *longe*, 'far away': i 95 πόρρω ἀπωθεσθω
 πορφύρις, *Ιδος*, ή, *vestis purpurea*, 'a purple garment': x 24 πόρφυρίδας ἔξιτήλους
 πόσος, η, *or*, *quantus*, 'how much': ii 16 πόσον ἀνεύρειν τὰ σὰ κτήματα οἱει;
 ποτὲ, *aliquando*, *olim*, 'once', 'whilom': i 1 ἡκουσά ποτε αὐτοῦ. 2. in Correlat. clauses ποτὲ μὲν—ποτὲ δέ, *modo—modo*, 'at one time', —'at another time': xvii 36 ποτὲ μὲν πάνυ πολύν, ποτὲ δὲ μηδ' *ἰκανόν*. 3. in Questions, intensive like Lat. *tandem*, 'ever': vi 77 τι ποτ' ἐργαζόμενοι;
 πότερος, *a*, *or*, *uter*, 'whether of the two': vii 80 πότερος ἀριθμῷ πλείω συμβέβληται, xvii 58 ποτέρᾳ γῇ ἀν πλεῖον (*σπέρμα διδοῖς*)
 II. NEUT. πότερον—ἢ, in a disjunctive question, *utrum—an*, 'whether'—'or'. (a) direct, xvii 28, xviii 56; (b) indirect, xvii 23, xix 108. So pl. πότερα—ἢ, in a disjunctive question (a) direct, ii 34, iii 84, 145, xi 13, xix 35, xx 143; (b) indirect, vi 32, vii 29
 πότερως, *utro modo*, 'in which of two ways': x 17 π. ή, in a disjunctive indirect question, 31 in a disj. direct question
 ποτόν, οῦ, τό, neut. of verbal adj. ποτός, *potio*, *potus*,

'drink': xiii 53 σῖτων τε καὶ ποτῶν 'meat and drink'
 που, *alicubi*, *aliquo*, 'anywhere': xx 48 ὅταν διὰ στενοπόρων ἴωσι που. II. πι fallor, *opinor*, 'anywise', 'possibly', 'I suppose': viii 126 τὰ δῆλα ἥδη που ἀπὸ τούτου καλλιώ φανερα, 45 καὶ σύ που οἰσθα. to limit the meaning of single words xvii 9 πάντες που οἱ ἀθρωποι (fere Sturz)
 ποῦ; *ubi?* 'where?' vii 11 ποῦ διατριβεις;
 ποὺς, *ποδὸς*, δ, *pes*, 'a foot': xviii 35 ὑπὸ τοὺς πόδας (*iumentorum*). ὑποβάλλοντες τὰ ἀτριπτα.
 πρᾶγμα, *ατος*, *τό*, *res*, 'a matter', 'affair': ii 48 παιδικοῖς π. προσέχοντα τὸν νοῦν, 98 τὰ ἐμοὶ ἀναγκαῖα π., xiii 24 τὸ π. οὐκ ἔξιον καταγέλωτος. PLUR. *negotia*, 'business': ix 96 πλείω αὐτῷ πράγματα προστάττω, xvii 82 τοῖς ἀσθενεστέροις μείω προστάττειν π. 2. *res molestae*, 'troublesome business': xi 49 δῆπος πολλὰ π. ἔχης τούτων (*τῶν χρημάτων*) ἐπιμελόμενος, xiii 87 ὅταν ἀπειθῶσι π. ἔχειν, *puniri*, 'to get into trouble'
 πραγματεύεσθαι, c. acc. *rei*, *negotia gerere*, 'to transact business': xi 91 ταῦτα πραγματεύμενος. *conari*, *moliri*, 'to take in hand', 'trouble oneself about': x 59 τοιοῦτοι οὐδὲν πώποτε ἔτι ἐπραγματεύσατο (facere audebat Sturz)
 πρακτέος, verb. adj. of πράττειν, 'to be done': xiii 74 ὅταν παρῇ τὸ πρακτέον i.e. *est quod agas*

πρᾶξις, *ews*, *ἡ*, *res gerenda v. gesta*, ‘a transaction’, ‘affair’, ‘concern’, ‘achievement’: v 22 αἱ ἐπικαιριώταται πράξεις, III 112 ἔρχεται εἰς τὴν οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα, v 101 γεωργικῶν π., 98 τῶν πολεμικῶν π., IX 56 τὰς διὰ χρόνου π., XXI 8 τὸ πάσαις κοινὸν ταῖς π. καὶ γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πολεμικῇ

πρᾶος, *πραεῖα*, *πρᾶη*, *mitis*, *mansuetus*, ‘gentle’, ‘tame’: XIX 117 ἡ γεωργία φιλάνθρωπός ἐστι καὶ πραεῖα τέχνη, XV 33 (ζῷα) πραέα πρὸς τοὺς ἀνθρώπους

πράττειν [from the root *Prák* ‘to accomplish’: *πράσσειν* = *πρᾶκ-τειν*, as ἀλλάσσειν ‘to alter’, from the root ἀλλά-κ ‘of a different kind’; is connected with πέρα ‘further’ as if *πρᾶκ-τειν*, whence *περάντειν*],

facere, *perficere*, *exsequi*, ‘to do’, ‘accomplish’) (λέγειν: III 98 τι ὡν δεῖ λέγειν ἡ πράττειν, VII 5 πράττοντά τι, 10 ὅταν μὴ πράττῃς τι τοιούτον, VIII 96 ἡρόμην τι πράττοι, XI 90 καθ̄ δέη τι πράττειν, XI 148 ἀλλὰ ἐπιθυμῶμεν πράττειν, 149, XX 97 ὅταν πράττῃ ἐφ' ὥπερ ὥρμηται βαδίζων, 101 οἱ πράττοντες ἐφ' ὥπερ τεταγμένοι εἰσι, 4 πράττουσιν (ἀ δεῖ ποιεῖν), II 122 τοὺς εἰκῇ ταῦτα πράττοντας. τι πράττων; *qua ratione?* VII 13 τι ποτε πράττων ἀγαθὸς κέκληται; Absol. ‘to act’: II 125 θάττον... καὶ κερδαλεύτερον πράττοντας. PASS. XXI 69 ἐν παντὶ ἔργῳ, ὅπου τι δι' ἀνθρώπων πράττεται, III 115

κακῶς τούτων πραττομένων) (εὐ τούτων γιγνομένων. 2. *curare*, ‘to be busy with’, ‘manage’: 5 ἡ πράττοντά τι ἡ οὐ πάνυ σχολάζοντα, 173, VII 168 πράττων τὰ τῆς γυναικὸς ἔργα. II. *artem exercere*, ‘to practise an art’: IV 7 τοὺς πράττοντας αὐτάς (sc. τὰς ἐπιστήμας). III. *de rerum statu in quibus quis versatur*, ‘to do’, ‘fare so and so’: XX 4 πράττουσιν ὁμοίως, 27 διαφερότως πράττουσι, *diversam (meliorēm?) fortunam experiuntur*. εὖ πράττειν, *bona fortuna uti*, ‘to do well’, ‘to succeed’: XI 40. with neut. Adj. XIII 38 ἀγαθὸν τι σε βούλονται πράττειν ‘wish you success’

[Cf. Arist. Ecclias. 108 ὥστ' ἀγαθὸν τι πρᾶξαι τὴν πόλιν, quo reor. aliqua prospera fortuna utatur, Plut. 341 χρηστὸν τι πράττων]

πρέμνον³, *οὐ*, *τό*, *caudex*, ‘the stem’, ‘stock’ of a tree: XIX 86 πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστι

πρέπειν, *convenire*, ‘to suit’: c. dat. IX 15 αὐτὰ (τὰ οἰκήματα) ἐκάλει τὰ πρέποντα ἐντὸς ἐκάστη i.e. *convenientia sibi arcessebant*

πρεπόντως, *decenter*, ‘becomingly’: X 59 π. ἔχουσαν, 78 π. ἡμιφερμένη

πρεπώδης, *ες*, *conveniens*, *decentis*, ‘fit’, ‘suitable’: V 47 ἀπαρχὰς πρεπωδεστέρας

πρέσβυτος, *ews*, *ὁ*, *senex*, ‘an old man’: VII 232 πρεπωτέρα, *senior*, ‘older’

πρασθαι, *emere*, ‘to buy’, serves as the aor. of ὠνεισθαι (ώνησθαι) not being used

Cob. Nov. L. p. 157): I 49 ἵππον πριάμενος, 87 πριάμενος οἷον ἑταῖραν, VIII 139 πριάμενον τί σοι ἐξ ἀγορᾶς ἐνεγκεῖν

πρὶν, Conjunction, *antequam*, 'before that', 'ere':—I. 1. with inf. aor. after a positive clause: VIII 145 πρότερον ἀν πρὶν εὑρεῖν ἀπέλειτο, x 53 ἀλισκοντα...πρὶν παρασκευάσθαι, XVII 15 οἱ πρὶν κελευσθῆραι ὑπὸ τοῦ θεοῦ σπείραντες. 2. after a negative clause: IV 166 μητῶποτε δειπνῆσαι πρὶν ἰδρώσαι. II. with a finite verb:—1. with indic. aor. after a negative clause: II 65 πρότερον οὐκ ἐπαύσω πρὶν ἔχειλεγέας με, VII 47 οὐκ (ἐπαιδευσα αὐτὴν) πρὶν γε ἔθυσα. 2. with ἀν and aor. subj. only after negatives and quasi-negatives—the principal verb being an emphatic future or some equivalent of the future and the event conditional, so that πρὶν ἀν = ἔως ἀν or ἡ μή: III 2 οὐκέτι σε ἀφῆσω πρὶν ἀν ἀποδείξῃς μοι. with the simple πρὶν (rare): XII 4 οὐκ ἀν ἀπέλθοιμι πρὶν ἡ ἀγορὰ λυθῇ

πρό, Prep., with Gen.:—I. local, *pro*, *ante*, 'before', 'in front of': XII 40 πρὸ τοῦ στρατοπέδου. II. temporal: v 98 πρὸ τῶν πολεμικῶν πράξεων, XII 90 πρὸ τῆς ὥρας

προάγειν, *educere*, 'to lead forward': XI 93 τὸν ἵππον ὁ παῖς προάγει εἰς ἀγρόν (anteme?) προβατευτικός⁸, ἡ, ὅν, *ad pecudes pertinens*, 'of or for cattle': v 13 ἡ προβατευ-

τικὴ τέχνη, *pecuaria*, 'cattle-breeding'
πρόβατον, τό(προβατίνειν), *ovis*, 'a sheep'; PL. πρόβατα, *pecus domesticum omne genus*, 'flocks and herds' usually in Att. 'sheep' (Anab. III 5, 9 πρόβατα καὶ αἴγας καὶ βοῦς καὶ δινούς): III 86 πρόβατον ήν κακῶς ἔχη, τὸν νομέα αἰτιώμεθα, I 58 τὰ π., εἴ τις ἤημοιτο δὰ τὸ μὴ ἐπίστασθαι προβάτοις χρῆσθαι, οὐδὲ τὰ π. χρήματα τούτων εἴη ἄν; II 77 οὐδὲ ἡ γῆ οὐδὲ τὰ π., ν 34 τὰ θηρία ἀπερύκουσαι ἀπὸ λύμης προβάτων, 104 ὑπὲρ βοῶν καὶ ἵππων καὶ π. τοὺς θεοὺς θεραπεύοντιν, 91 πρόβατα κάλλιστα τεθραμμένα νόσος ἀπώλεσεν, x 47 οἱ θεοὶ ἐποίησαν βούσι μὲν βοῦς, προβάτοις δὲ πρόβατα ἥδιστον

προεργάζεσθαι³ νεδύν τῷ σπόρῳ, *ante subigere, exercere novalem sementis causa i.e. ut sementem facere possit, 'to prepare a field for sowing'*: XX 17

προθυμεῖσθαι, c. inf. *studere, contendere*, 'to be eager, zealous to do a thing': IX 71 τὸ προθυμεῖσθαι συναέξειν τὸν οἶκον

πρόθυμος, *ov, alacer, impiger, 'eager', 'zealous'*: V 70 δεῖ τοὺς ἔργαστῆρας προθύμους παρασκευάσειν, XXI 61 μέγιστα τιμῆσαι τὸν π., 55 π. καὶ ἐντεταμένους παρέχεσθαι

προθύμως, *alacriter, studiose, 'eagerly', 'zealously'*: XIII 84 δταν π. ὑπηρετῶσιν, II 96 π. ἀποφεύγειν μοι πειρᾶ, III 54 ἐμὲ ἀναπειθούτα π. συνθεᾶσθαι (sc. ludos). libenter, 'willingly', 'glad-

ly': π 101 π. ἔξηγήσομαι σοι

προιέναι, *procedere*, 'to advance': ι 142 προιέντος τοῦ χρόνου, VII 231 προιένσης τῆς ἡλικίας (cf. Plat. Soph. p. 234 D, Rep. vi 498 B)

προκαταλαμβάνειν, *ante capere*, *occupare*, 'to seize beforehand', 'preoccupy': xx 44 π. τὰ ἐπίκαια

προκινθυνεῖν, *ante alios periculis obviam ire*, 'to stand the brunt of battle': xxi 45 οἱ δὲ ὡς ἵππικώτατα προκινθυνεύωσιν

προνέναι², *procumbere* (Verg. Aen. v 197 *certamine summo procumbunt*), 'to bend forward': VIII 51 οἱ ἐμπλέοντες ἐν τάξει προνεύονται (*in remos incumbunt*), ἐν τάξει δὲ ἀναπίπτονται

προνοεῖν, *prospicere*, *praevidere*, 'to foresee': v 88 τῆς γεωργικῆς τὰ πλεῖστά ἔστιν ἀδύνατα προνοήσαι. *cavere ne*, 'to take care that ...not': ix 66 τὸ προνοεῖν μή τι κακὸν λαβῇ (cf. Cyp. I 6, 24 προνοεῖν πειρώμενος μή σφάλλωνται)

προνοητέον³, *providere oportet*, 'one must take care that': VII 191 ἀ δὲ περιττεύειν δέγη, π. δικαίως μὴ—δαπανᾶται πρόνοια, *as*, *ἵ*, *provida cura*, 'care for', 'attention', 'consideration': VII 205 διὰ τοιάντας τινας προνοιας ια. 'thoughtful acts'

[Cf. Thuc. II 89, 6. τούτων ἔξι τὴν πρόνοιαν, Ανδρας δε μυστ. § 56 προνοία τῶν συγγενῶν καὶ φίλων προνοίᾳ δὲ τῆς πόλεως, Eur. ΔΙc. 1060 τὴν θαυμόσης πρόνοιαν ἔχειν, Isocr. 7, 31, 32 περὶ τὸν ἴδιον βίου τοσαῦτην ἐπουήσαντο πρό-

νοιαν ἀλλήλων δισημερ χρή τοὺς τὸν φρονοῦντας.]

προσίμιον (πρό, οἶμος 'a road', Att. φρούμιον, cf. φροῦδος from πρὸ δόον, φρουρός from προ-ορός), *exordium*, 'an introduction', 'beginning': xv 72 τὸ προσίμιον καλόν i.e. quae primo exposuisti de agricultura

πρός, *cum gen. ionice passivis additum*: iv 12 ἀδόξοντα πρὸς τῶν πόλεων, vi 88 πρὸς τάντων ἐπονομαζόμενον. so with Adj. vi 48 ἐνδοξοτάτη πρὸς τῶν πόλεων αὐτη η βιοτέλη i.e. *existimatione civitatum*. in forms of protestation, *per*, 'by' lit. 'before': πρὸς τῶν θεῶν, *per deos*, ii 17, vii 10, xii 32, 50, xiii 20, πρὸς θεῶν vii 57. B. c. dat. *praeter*, *insuper*, 'in addition to': xii 68 ἄλλοι τινες πρὸς τούτοις. πρὸς τούτοις δέ, *praeterea*, 'besides': II 46, IX 64, πρὸς δὲ τούτοις 95, xv 6, ἔτι δὲ πρὸς τούτοις xv 3. C. c. acc. I. *versus*, *ad*, 'towards', 'to': iv 132 παρὰ Κύρου αὐτομολῆσαι π. βασιλέα, 134, vii 35 ἡλθε π. ἐμέ, xviii 58 συνώστας τὸν καθαρὸν (*σῖτον*) πρὸς τὸν πόλον ὡς εἰς στερώτατον, vii 210 πρὸς σε τέλοι τὰ ἔργα. with verbs implying previous motion, *ad*, *iuxta*, 'at', 'by': x 65 π. τὸν λοτὸν προσστάσαν. 2. with verbs of seeing, looking etc. 'towards': ix 23 πρὸς μεσημβρίαν ἀναπέπταται, xix 52 πρὸς τὸν οὐρανὸν βλέπον, iv 16 πρὸς τὴν ἡμερεύειν, xvi 67 ὀπτὴν πρὸς τὸν ἥλιον. [Cf. Hellen. v 1, 9, Men. ἐν Ὁργῷ II (Mein. IV 179) πρὸς τὴν σε-

λήνην 'by moonlight', Plat. Sophist. p. 220 ο πρὸς πύρος φῶς, Arist. Nub. 632, πρὸς τὸ φῶς, Fr. LXX (827 Koch), Alex. 'Υποβολ. I (Μειν. III 405) πρὸς τὸ τηλικοῦτο φῶς, Timokles Φωλοδ. I (Μειν. III p. 611) τῶν πρὸς εἶλην ἵχθυνον ἀπτημένων, Men. fr. 238 ἀλεανῆ πρὸς τὸ πύρ καθημάτη, Luc. Evang. XXII 56 καθημένον πρὸς τὸ φῶς, Mar. XIV 54 θερμαι- νομένος πρὸς τὸ φῶς.]

3. in hostile sense, *adversus, contra*, 'against': i 163 πρὸς ταῦτα διαμάχεσθαι, xvii 114 ἔξωργισάς με πρὸς τὴν ὕλην. 4. with verbs of speaking or addressing oneself to: i 79 πρὸς ταῦτα εἶπεν, II 96, III 95 ἀπαληθεύσαι π. ἡμᾶς, VII 83 ἀπεκρίνατο μοι πρὸς ταῦτα, x 56, xx 164. 5. *apud*, 'before', 'in presence of': xi 140 μέμφομαι τινα πρὸς τοὺς φίλους, 145 κατηγοροῦμεν πρὸς ἄλληλους, VII 53 ὑποσχομένη πρὸς τοὺς θεοὺς i.e. *testibus dis.* II. of Relation between two objects:—1. 'in reference to', 'in consequence of', πρὸς ταῦτα 'therefore'. 2. 'in reference to' or 'for a purpose': i 148 πρὸς τὸ ἐργάζεσθαι πάντα σφοδρῶς ἔχουσι, VII 151 διὰ τὸ τὴν φύσιν ἀμφοτέρων μὴ πρὸς πάντα ταῦτα εὖ πεφυκέναι, 180 ἥττον δυνατὸν π. ταῦτα, II 115 τοῖς π. τὴν ρώμην παρασκευόμασι, XII 87 πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσιν, IX 12 τὰ οἰκήματα ὡκοδόμηται πρὸς αὐτὸν τοῦτο ἐσκεμμένα ὅπτις κτλ., XV 33 τῶν ἔφων δύσσα πράεα ἔστι πρὸς τοὺς ἀνθρώπους, XXI 39 πρὸς ὄντινα ἀνούτω διατεθώσιν, 65 φιλονεικία πρὸς ἄλληλους, XX 59

ὑγροτέρα πρὸς τὸν σπόρον—ἀλμωδεστέρα πρὸς φυτέαν, VII 137 πρὸς τὸ φυλάττειν φοβεράν, XIII 47 ἐπαγωγὸς πρὸς τὸ πείθεσθαι, XI 82 διπολικός πόνω χρῆ πρὸς τὴν εὐεξίαν. 3. *pro, pro ratione*, 'in proportion or relation to', 'in comparison of': XX 114 τὰ ἔργα μὴ τελεῖσθαι λυσιτελούντως πρὸς τὴν δαπάνην, X 81 πρὸς τὰς κεκοσμημένας κρίνεσθαι:—hence 'in exchange for': I 80 εἰ πωλοὶ πρὸς τοῦτο

πρὸς, in composition with a verb has the general meaning of 'additionally', qualifying the whole sentence rather than the verb, the meaning of which is not affected by it. See προσαιρεῖσθαι, προσγίγνεσθαι, προσδεῖσθαι, προσεπιφέρειν, προσμανθάνειν, προσοφελεῖν, προσχαρτίζεσθαι προσαρέσθαι, *insuper create*, 'to choose besides': IX 84 οὐκ ἀρκεῖν δοκεῖ... ἢ... ἀλλὰ καὶ νομοφύλακας προσαιροῦνται

προσαιτεῖν, *mendicare*, 'to go a-begging': XX 82 κλέπτων ἢ ἀρπάζων ἢ προσαιτῶν βιοτείνειν

προσαρτᾶν², *aptare, adiungere*, 'to fasten', 'attach to': PASS. VI 82 εἰ που ἰδοιμι προσηρτημένον (*coniunctum*) τῷ καλῷ τὸ ἀγαθόν

προσβλέπειν, *intueri*, 'to look at': XI 24 προσβλέψας μὲν οὐδὲ ὑγιαίνοντα

προσγίγνεσθαι, *accedere*, 'to be added', 'to be in addition': II 28 εἰ τρὶς δσα νῦν κέκτησαι προσγένοιτο σοι, VII 92 δπως τὰ ἀλλα ὅτι

πλεῦστα προσγενήσεται, ξι 75 ἐκπονοῦντι μᾶλλον ἡ ῥώμη προσγίγρεσθαι δοκεῖ προσδεῖσθαι, *insuper egere*, ‘to require besides’: c. gen. II 24 π. χρημάτων, XIII 13 ἔτι τινὸς προσδεήσεται; XIV 4 ἐπι τινὸς προσδεῖσται; with neut. Adj. II 10, 12, 25 οὐδὲν π. χρημάτων, 50 εἰ τι καὶ προσδεηθείην, III 118, XVIII 17 ὡν οὐδὲν προσδέονται

προσέναι, *adesse, adiunctum esse*, ‘to be attached to’, ‘belong to’: XIX 86 πρέμνα τοῖς φυτευτηρίοις πρόσεστι. *insuper esse*, ‘to be in addition’ (Soph. Phil. 352): II 80 ὀπέταν τὸ ἐκοῦσαν χαρίζεσθαι προσῆ, where however the verb may mean simply *ad sit*, ‘is at hand’, cf. Soph. Ai. 517, Ant. 716, Phil. 129, Trach. 250.

προστιφέρειν⁸, *insuper ferre*, ‘to produce besides’: V 8 ἀφ’ ὡν ἡδυπαθοῦσι, προστιφέρει ἡ γῆ i.e. *praeter necessaria fert*

προστέχεσθαι, *accedere, adire aliquem*, ‘to go to’: o. dat. VII 3 προσῆλθον αὐτῷ. abs. XI 22 ἡρόμην προσελθὼν τὸν ἵπποκόμον

προσέτι, *praeterea*, ‘over and above’: I 38 εἰ ὁ τοὺς ἔχθροὺς αδέων προσέτι καὶ μισθὸν τούτου φέρει

προστίχειν τὸν νοῦν, *animum admovere ad aliquid*, ‘to turn one’s thoughts to’ a thing: c. dat. II 48 παιδικοῖς πράγμασι προσέχοντα τὸν νοῦν

προστίκειν, *pertinere*, ‘to belong to’, ‘concern’: o. dat. II 35, IX 105 τούτῳ τὴν ἐπι-

μέλειαν μάλιστα προσήκουσαν ἀπέφαινον, νῦν δοκεῖ ἐλευθέρῳ ἀνδρὶ προσήκει, VIII 62 χώραν τὴν προσήκουσαν ἑκάστοις ἔχειν (for ἡ προσήκει ἑκάστοις ἔχειν, the personal for the impers. construction), IX 49 χώρας τὰς προσηκούσας, VII 32 διοικεῖν τὰ προσήκουντα αὐτῇ, 158 ὡς βέλτιστα τὰ προσήκουντα διαπράττεσθαι, 197 ἐν τῷ σοι προσηκόντων

προσήνεμος⁹, ον (ἀνεμος), *vento expositus*, ‘to windward’ (ὑπήνεμος: XVIII 43 ἐκ τοῦ προσηνέμον μέρους, ea parte aerea supra frumentum, ubi ventus maxime afflare potest (Zeune))

προσθεν: — A. as Prep. c. gen. of Time, *ante*, ‘before’: XVII 40 πρόσθεν ἐμοῦ τὴν γνώμην ἀποφανθόμενος. B. as Adv. *antea*, ‘formerly’, ‘erst’: II 63 δλγψ π., VI 9 ἡδη μᾶλλον τι ἡ πρόσθεν, VII 202. C. art. XVII 6 οἱ πρόσθεν ἀνθρώποι (priores) (οἱ νῦν

προσέναι, *appropinquare*, ‘to approach’: VI 80 ὄντινα ἰδοιμι καλόν, τούτῳ προσήσειν, in 40 προτείνουσα προσιέντι λαβεῖν

προσίστασθαι, *intrans. ad-stare*, ‘to stand by’ or ‘near’: I 66 πρὸς τὸν ιστὸν προσστᾶσαν

προσκαλεῖσθαι, *in ius vocare*, ‘to summon into court’: VII 23 διομάζοντές με Ἰσχύμαχος πατρόθεν προσκαλοῦνται

προσκεῖσθαι, *additum esse*, ‘to be added to’: VI 79 ὅτι προσέκειτο τὸ καλὸς τῷ ἀγαθῷ

[Cf. Soph. fr. 89, Eur. Alc. 1039
ἀλγός ἀλγεῖ προσκείμενον,
Plat. Crat. 398 D εἰ πρόσκειται
τι γράμμα ή ἀφήρηται, 394 B.]

προσκομίζειν, *advenhere, importare*, ‘to bring home’: xi 98 καρπὸν προσκομίζοντες (where Cobet suggests συγκομίζοντες as the technical term for ‘gathering in’)

προσμανθάνειν⁴, *insuper discere*, ‘to learn besides’: xiii 4 ή τι καὶ ἄλλο προσμαθητέον αὐτῷ (*addiscendum ei*)

πρόσδοδος, οὐ, ἡ, PLUR. *reditus, proventus*, ‘the returns’, ‘revenue’, ‘income’: ii 79 εἰσὶν αἱ π. ἀπὸ τῶν τοιούτων, I 150 μηχανᾶσθαι πρόσδοους

προσφορεῖσθαι, *insuper v. ultro aēs alienum contrahere*, ‘to run into debt besides’: xx 7 οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι ἀλλὰ καὶ προσφείλονται

προσποιεῖσθαι, *stimulare*, ‘to pretend to be what you are not really’: i 41 δέσποιναι προσποιούμεναι ἡδοναὶ εἶναι i.e. *speciem voluptatum prae se ferentes*

προστατέα, *as, ἡ, i.q. προστασία, patrocinium*: ii 41 χορηγίας καὶ γυμνασιαρχίας καὶ προστατείας, *operum publicorum curationes, praefecturas* (Portus), *patrocinia inquilinorum* (Lewenklaïl, Zeune)

προστατεύειν, *praeesse*, ‘to be at the head of’: c. gen. xii 23 προστατεύειν τῶν ἔργων, ‘to be manager of the business’. *procuratorem fieri*, ‘to be bailiff to a person’: II 59 ὥρα σοι προστατεύειν

ἔμοι, *meam rem familiarem administrare*, 67

προστάττειν, *imperare, assignare*, ‘to prescribe’, ‘enjoin’, ‘appoint to one’: c. dat. pers. et acc. rei, II 43 εἰσφόρας σοι προστάξουσιν, VII 182 τῇ γυναικὶ τὰ ἔνδυν ἔργα προστάξαι, 133 τῇ γυναικὶ προσέταξε τὴν τῶν νεογνῶν τέκνων τροφήν, 137 τὸ φυλάττειν τὰ εἰσενεχθέντα τῇ γυναικὶ προσέταξε, IX 96 εἰπλειώντη πράγματα προστάττω, XVII 82 τοῖς ἀσθενεστέροις πᾶσι μείω προστάττειν πράγματα. c. inf. XVII 63 τοῖς δυνατωτέροις τρέφειν ἀν τοὺς πλείους προστάξαιμι. c. dat. pers. et inf. I 39 τὴν πόλιν σοι προστάτουσαν μεγάλα τελεῖν. PASS. IV 47 ὃ τοῦτο προστέτακται, VII 156 ἢ προστέτακται ὑπὸ τοῦ θεοῦ, 170 ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα. c. inf. IV 49 οἵς ἀπλίσθαι προστέτακται

προστιθέναι, *addere, insuper tribuere*, ‘to add’, ‘give in addition’: v 19 ἰσχὺν αὐτοῖς προστιθῆσι, IV 70 τούτοις χώραν ἀλλην προστιθῆσο

προσφέρεσθαι, *adhibere*, ‘to use’, ‘apply’: xiv 25 ἀλλὰ τῶν βασιλικῶν νόμων προσφερόμενος

προσφιλῆς, ἐς, *gratus, acceptus*, ‘pleasing’, ‘agreeable’: v 48 τὶς (τέχνη) οἰκέταις προσφιλεστέρα; xv 29 τὴν τέχνην (τῆς γεωργίας) προσφιλεστάτην θεοῖς τε καὶ ἀθρώποις

προσχαρίζεσθαι⁵, *insuper obsequi, satisfacere*, ‘to gratify besides’: c. dat. pers. XIII 49

τῇ γαστρὶ αὐτῶν (sc. servorum) ἐπὶ ταῖς ἐκιθυμίαις προσχαριζόμενος πρόσω, *procul*, 'far off': iv 53 τοὺς πρόσω ἀποκούντας προτείνειν, *porrigere, ostentare*, 'to hold out', 'offer': v 40 προτείνουσα προσιόντι λαβεῖν δ τι χρήζει πρότερον, adv. *prius, ante*, 'before': ii 65, viii 145 πρότερον τρίν εὑρεῖν προτιμᾶν, *praeferre aliis*, 'to prefer one to another': PASS. xiii 68 ήν ἵδω κολακέυμασι τινα (servum) προτιμώμενον (a vilico) προφασίσθαι, *causari*, 'to allege as an excuse': xx 75 οὐκ ἔστι προφασίσασθαι δι τι οὐκ ἐπίσταται (τῷν γῆραν ἐργάζεσθαι) πρόφασις, *εἰσι*, ἡ, *praetextus*, 'that which is alleged in excuse': xx 103 εὑρίσκοντες προφάσεις (causas comminiscentes) τοῦ μὴ ἐργάζεσθαι πρόφην, *nuper*, 'lately': xi 19 πρωΐ, *primo mane*, 'early in the morning': iii 52 π. ἀνιστάμενον, v 20 π. ἐγείρουσα, 31, xiii 10 π. ἤντιν καὶ δύψῃ πρώιμος, *αὐ*, *praecox*, 'early': xvii 24 πρώιμος σπέρος) (δψιμος, 26, 31 ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου (σπέρου) πρωφρεύς, *έως*, δ, *proretā* (Plaut. Eud. iv 3, 75 *si tu proretā isti navi es, ego gubernator ero*), 'the look-out man at the prow', 'the under-pilot': viii 88 τὸν τοῦ κυβερνήτου διάκονον δι πρωφρεύς τῆς νεώς καλέσται πρώτος, η, ον, *primus*, 'first', superl. of πρότερος: xi 3 τὴν πρώτην (sc. ὥραν), *primo*

loco, 'at first', 'at present'. *primum, ante omnia*, 'in the first place': xii 25, 30, 57 πρώτον, xvi 1, 6, iv 112 πρώτον μέν—δεύτερον δέ, ii 32 πρώτον μέν—ἔπειτα δέ, v 6, vii 104 π. μέν—ἔπειτα. without ἔπειτα or ἔπειτα δὲ following: iii 6, vi 10, 79, xvi 1. τὸ πρώτον, *primum*, 'for the first time': ii 92 οἱ τὸ π. μανθάνοντες, vii 238 αὐτὴν τὰ πρώτα διαλεχθεῖς

πινθάνεσθαι, *quaerere*, 'to learn by inquiry': c. gen. vii 12 βούλομαι σου πινθέσθαι, 29, xi 85 τοῦτο πάνυ ἀνήδεως σου πινθούμην, xv 21 ἔστι παρὰ γείτονος τόπου ἀληθέστερα ἢ παρὰ γείτονος ἀνθρώπου πινθέσθαι

πῦρ, πυρός, τό, *ignis*, 'fire': ii 102 ἐπὶ π. ἐλθόντος σου, xvii 21 πῦρ κδειν. xxi 46 ἐμποιήσαι τοῖς στρατιώταις ἀκολουθητέον εἶγαι καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου, a proverbial expression on which cf. Mem. i 3, 9, Conv. iv 18 μετὰ Κλειστού καν διὰ πυρὸς λοιην. The words διὰ παντὸς κινδύνου have the appearance of being a gloss πυρός, οὐ, δ, *triticum*, 'wheat': pl. viii 54, xvi 48 κριθὰς καὶ πυρούς

πωλεῖν, *venditare, venale habere, vendere*, 'to offer for sale', 'to sell': i 80 ήν ἐπιστηται πωλεῖν, εἰ δὲ πωλοίη πρὸς ('in exchange for') τοῦτο, φ μὴ ἐπιστατο χρῆσθαι, οὐδὲ πωλούμενοι εἰσι χρήματα, i 76 μὴ πωλούμενοι οὐ χρήματά εἰσιν οἱ αὐλοί, πωλούμενοι δὲ χρήματα, 81, ii 18

πώλησις⁴, εως, ἡ, *venditio*, ‘a selling’, ‘sale’ (the usual Attic word is πρᾶσις): III 74 κερδαλέων εἰς πώλησιν δυτῶν

πωλοδαμνεῖν (i. q. πωλεύειν δε τε eq. II 1), *pullos equinos domare*, ‘to break in colts’: III 75

πωλοδάμνης, ου, ὁ, *pullorum equinorum domitor*, ‘a colt-breaker’: XIII 38 ξεστ’ ἀν ὑπηρετῶσι τῷ π.

πώλος, ου, ὁ, *pullus equinus*, ‘a colt’: XIII 35 οἱ πώλοι μανθάνουσιν ὑπακούειν τοῖς πωλοδάμναις

πώποτε, *adhuc utquam*, ‘ever yet’: o. neg. II 81 φούδὲν π. ἐγένετο τούτῳ, 90, III 55, χ 58 οὐδὲν π. ἔτι τοιοῦτον ἐπραγματεύσατο, XIX 115 οὐδεὶς π. ἐδίδαξε με. with cond. clause implying negation II 86 εἰ μὴ π. κτήσατο

πῶς; *qui?* *quo modo?* ‘how?’ ‘in what way?’ II 31 πῶς δὴ τούτῳ; XI 63 πῶς τούτους οὐχὶ χρὴ νομίσαι βαθεῖς ἀνδρας; XV 31 πῶς οὐχὶ γενναῖδν ἔστι...τό...ράστην εἶναι μαθεῖν; XIX 7, XX 108 πῶς οὗτοι οὐκ ἀργὸν φῆσαις ἀν εἶναι; *cur*, ‘how is it that?’ ‘why?’ XX 1. πῶς γαρ οὖ; *quidni?* ‘how can it but be?’ ‘it must be’: XI 56

πῶς, *quodammodo*, ‘in a measure’, ‘at all’: IX 2 ἡ γυνὴ ἐδόκει τοι πῶς τι ἐπακούειν; 107, XV 4 ἀργύτερον πῶς, 65. with other modal adverbs: II 1 ὡδέ πῶς (*sic fere*, ‘somehow thus’). with verbs: XX 162 οὕτω πῶς φιλογέωργος ξούκει εἶναι, χ 50 τοὺς ἔξω

πῶς δύναιντ’ ἀν ἔξαπατᾶν. after hypothetical particles, *si qua*, *si forte*, ‘if perchance’: VI 12 ην πῶς δυνάμεθα

P

‘Ράδιος, α, ον, *facilis*, ‘easy’: XV 76 τὰ δὲ διδάσκειν. C. inf. XX 2 ράδια ἔστι μαθεῖν τὰ περὶ τὴν γεωργίαν, IV 2 οὐ δράδιον (ἔστι) κτήσασθαι, VIII 116, XII 72 δὲ εὑρεῖν, XX 133. ράδιως, *facile*, ‘easily’: II 21, 43, 73, XV 49, XX 88, 92, comp. ράδιον, ον. C. dat. et inf. XX 68 ράδον (*facilius est*) γῆς πείραν λαμβάνειν παντὶ ἀνθρώπῳ η Ἰππον, IX 114. adv. II 168 ράδον βιοτεύειν, *faciliorem vitam degere*, 98. ράστος, η, ον, *facillimus*, ‘easiest’, VII 41, XV 30, XVIII 74 ράστη μαθεῖν

ράδιουργεῖν, *neglegenter in aliquo negotio obeundo versari*, ‘to take things easily’: XX 91 ἔτιν δράδιουργεῖν δι’ δλης τῆς ἡμέρας τοὺς ἀνθρώπους, 104 ἔώμενοι δ.

ράστωνεῖν⁸, *otiose agere*, ‘to be idle’, ‘listless’: XX 98 ράστωνεύη τῇ ψυχῇ ρένμα, *atoz*, τό, *impetus fluminis*, ‘a flood’: XVII 90 ψυλωθῆνατ τίνας ρέας ὑπὸ φεύματος i.e. ab exundatione ρήγος, eos, τό, *frigus*, ‘cold’: VII 126 ρήγη καὶ θάλπη καρπερεῖν

ρίζα, η, ἡ, *radix*, ‘a root’: XVII 89, 100 ἐψιλωμένφ τὰς δὲ, XIX 72 θερμαωμένων τῶν δὲ.

ριζοῦσθαι², *radices agere*, ‘to

take root': xix 53 τὸ κλῆμα
... ἥγη μᾶλλον δὲ ἦ.
ῥίπτειν, *iacere*, 'to throw',
'cast': xvii 41 ῥίπτειν τὸ
σπέρμα, 47 ἦ. ὄμαλῶς.
PASS. 44 ἐκ τῆς χειρὸς δεῖ
ῥίπτεσθαι τὸ σπέρμα
[from root *Vrip* 'to throw',
formed from *verb*, whence Goth.
vairp-an, Germ. *wurf-en*]

φώμη, η, ḡ, *robur*, *vires*, 'bodily
strength', 'vigour': xi 75
ἐκπονοῦντε ἡ ἦ. προσγύγνεται,
44 τυγχάνειν ῥώμης σώματος,
67 τῶς ἐπιμελῆ τῆς τοῦ σώ-
ματος ἦ.; 75, 82 τὴν εὐεξίαν
καὶ ἦ., 115 τοῖς πρὸς τὴν ἦ.
παρασκευάσμασι, xxii 53 γνώ-
μη μᾶλλον ἡ ῥώμη
φώνυμι, *roborare*, 'to strengthen-
en': in p. p. ἔρρωσθαι, *viri-
bus pollere*, hence *vigere*,
florere, 'to flourish': v 81 εὖ
φερομένης τῆς γεωργίας ἔρ-
ρωνται καὶ αἱ ἀλλαὶ τέχναι
ἄπασαι. v. s. ἔρρωμένος
[from root *Rōs*, 'to grow strong',
for ῥώσ-νυμι, as ῥώμη is for
ῥώσ-μη, cf. ἔρρωστος IV 17]

Σ

Σᾶ, v. s. σῶς
σαλείνειν³, *agitari*, *iactari*, 'to
rock', 'toss' at sea: viii
110 σαλείνοντες λοχυρῶς ἐν
πτολοῖς

Σάρδεις, *εων*, 'Sardes', the
ancient Capital of the king-
dom of Lydia between Mount
Tmolus and the River Her-
mus: iv 145 τὸν ἐν Σάρδεσι
παράδεισον

σατράπης, ου, ḍ, *praefectus
provinciae*, 'satrap', 'gover-
nor of a province': iv 55,
93

σάττειν:—1. *replere, instruere*,
'to pack', 'load heavily':
viii 35 τριήρης σεσαγμένη
(*referta*) ἀνθρώπων. 2. *com-
primere*, 'to stamp down',
'press tight': xix 65 σάξ-
αις ἀν (τὴν γῆν) περὶ τὸ
φυτόν; σάττοιμι ἀν—εἰ
γάρ μὴ σεσαγμένον εἴη
[from root *Sag* 'to fasten', as
if σακ-jein, whence O. H. G. *ság-
ati*, 'he fastens'. Goth. *sak-*
an 'to close in flight', σάγ-η ('a
pack'), σάγ-μα ('a wrap', Arist.
Vesp. 1142); *σάκτας* ('a knap-
sack', 'bag' Ar. Pl. 681). Lat.
sag-um 'a cloak', *sag-inā*, *sag-
ax*, *prae-sag-ire*, Meyer Lc. p.
888]

σαυτοῦ, *tui ipsius*, 'of your-
self': σαντῷ, *tibi ipsi*, II 62,
III 58, xv 8

σαφηνίζειν, *declarare*, 'to make
clear', 'indicate': xx 71 ἀπ-
λῶς ἢ τε δύναται καὶ ἢ μὴ
σαφηνίζει

σαφής, ἔς, *manifestus*, *minime
dubius*, 'clear', 'unmistake-
able': viii 10 σαφής πεντα-
cui certo paupertatis no-
men convenit, xx 78 σ. κατή-
γορος, vi 29 τεκμήριον σαφέσ-
τατον

σαφῶς, *luculenter*, 'unmistake-
ably', 'plainly': vii 22, xii
56, xx 31, xxii 76 τοτὶ τὸ
ἀγαθὸν—σαφῶς δίδοται τοῖς
τετελεσμένοις h. e. *apparet
dari*

σεμνός, ἡ, δν (for σέβ-νός from
root *Seb*, 'to fear', 'honour',
whence σέβ-εσθαι, σέβ-ας, εὐ-
σέβ-ής, etc.), *augustus*, *ve-
nerandus*, 'noble', 'honour-
ed': vii 76 τὸ σεμνὸν διώρα-
τὸ καλὸς τε κάγαθος. 2.
gravis, *serius*, 'grave',
'solemn': viii 122 δ κατα-
γελάσειν δν οὐχ ὁ σεμνὸς
ἀλλ' ὁ κομψός

σεμνῶς, *gravitate affectata*, ‘with an affected dignity’: x 81 γυναῖκες καθήμεναι σ. [Cf. Arist. Nub. 40 σεμνήν, τρυφώσαν]

σεσαγμένον: v.s. σάττειν στήπεσθαι, *putrescere*, ‘to rot’: xix 70 τὰ φυτὰ—ὑπὸ τοῦ ὕδατος σήπεσθαι δὶ’ ὑγρότητα

Σικελικὸς πόντος, *Siculum mare*, properly the sea on the E. and S.E. of Sicily, sometimes applied to the whole of the sea between the Peloponnese and Sicily, called the *Ionium* or *Adriaticum mare*.

σιτοποιία⁴, *as, ἡ, panis confectio*, ‘bread-making’: vii 120 αἱ τοῦ καρποῦ σιτοποιίαι

σιτοποικός, *ἡ, ὁν, ad panem conficiendum pertinens*, ‘for bread-making’: ix 41 σιτοποιικῶν ὄργανων, 51 σιτοποιικοῖς σκεύεσιν

σιτοποιός, *οὐ, ἡ, ‘a baking-woman’*: x 68

σῖτος, *ou, ὁ, fruges*, ‘corn’, including *κριθαί* as well as *πυροί*: vii 195 ὁ ξηρὸς σ., xvii 94 ἐπικουρίας τίνος δεῖται ὁ σ. (κατέλυθεις), xx 160 ὅπου

τιμάται μάλιστα ὁ σῖτος, ix 18 τὰ ξηρὰ τῶν στεγῶν τὸν σ. παρεκάλει, xvii 35 ἀρκοῦντα σ. λαμβάνειν, xx 20, xvii 88 τοῦ σ. τινά, xviii 4 τέμνειν τὸν σ., 26 ἀλοῦν, 30 πατεῖν, 48, 50, 55 καθαίρειν, 58, 60, 64 καθαρὸν σ., xx 152 φίλειν, 103 ὑλὴ συνεξομιλσα τῷ σ., xvii 83 ἐμβάλλειν τῷ σίτῳ τοὺς σκαλέας, xviii 13 ὁ κάλαμος τοῦ σ., 56 κεχυμένου τοῦ σ. PL. σῆτα: xiii 52 τῶν σίτων τε καὶ ποτῶν

(πεινῶσι). *pabulum, alimentum rei inanimaæ*, ‘nourishment’: xvii 72 τοῦτο γίγρεται σῖτος τῇ γῇ σκαλέας, ἔως, δ, *sarritor*, ‘a sardeler’, ‘a hand-hoer’; according to others *sarculum*, ‘a hoe’: xvii 83 τοὺς σκαλέας τίνος ἔνεκα ἐμβάλλετε τῷ σίτῳ; 111

σκάπτειν, *fodere*, ‘to dig’ for cultivation: xvi 79 εἰ σκάπτοντες τὴν νεδύν ποιοῦνεν, xx 107 ὅταν σκαπτέντων... οὕτω σκάπτωσιν, ὥστε πλείω τὴν ὑλην γίγνεσθαι. ‘to dig about’, ‘cultivate by digging’: PASS. xix 23 ἔξορύζοντο ἀν σκαπτόμενα τὰ φυτά h.e. inter pastinandum effoderentur

[from root *Skabh*, ‘to dig’, ‘hoe’, whence *σκάφ-ος*, *σκάφ-η*, *σκαφ-ίς*, Lat. *scab-ere*, *scab-er*, *scab-ies*, Goth. *skab-pan*, ‘to shear’]

σκέπτεσθαι, *considerare*, ‘to think of beforehand’, *ἐσκεμμένος*, *consultus*, ‘with consideration’: ix 13 τὰ οἰκοδομήματα ... φιλοδόμηται πρὸς αὐτὸν τοῦτο ἐσκεμμένα (hoc ipso consilio, ‘planned’) δύτως

[from root *Spek*, ‘to look’, ‘spy’, *σκεπ* (from *σπεκ*) only in mid. and pass. forms; hence Lat. *con-spic-lo*, *spec-trum*, *speculum*, *spec-imen*, *spec-ies*, Germ. *spähen*]

σκεῦος, *eos, τό, vas*, ‘a vessel’; PL. *σκεύη*, *vasa*, *supellec*, ‘house-gear’, ‘utensils’, ‘chattels’: viii 72 πλεῖστα σ. ἐν σμικροτάτῳ ἀγγειῷ, 78 πάντα σκεύη ὅσαι σπερ ἐν οἰκλῃ χρῶνται ἀνθρώποι, 116 σκευῶν κατασκευήν, 127 χορὸς σκευῶν, 148 περὶ

τάξεως σκευῶν, ix 89
instrumenta, ‘implements’,
ix 17 τὰ πλείστου δέξια στρώ-
ματα καὶ σ., 50 δύοις τῶν σ.
χρῶνται, οἷον σιτοποικοῖς,
δύοποικοῖς, ταλασιουργικοῖς.
armamenta navis, ‘a ship’s
gear’, ‘naval stores’: viii
70 ἀκριβεστάτην σκευῶν
τάξιν, 74 διὰ πολλῶν ξυλινῶν
σ. καὶ πλεκτῶν δρυμίζεται νῦν
...διὰ πολλῶν δὲ κρεμαστῶν
σκευοφόρος, οὐ, ὁ, *calo, lixa*,
‘a camp-follower’, ‘sutler’,
who carried the baggage
and shield of the ὀπλίτης:
viii 27, 31

σκέψις, *ews*, ἡ, *consideratio*,
quaestio, ‘an inquiry’: vi
69 ἥλθον ἐπὶ τὴν σκέψιν
αὐτοῦ. Cf. Plat. *legg.* ix p.
855 εἰ λόντα εἰς τὴν τῶν λεχ-
θέντων σκέψιν Ικαρήν, *Rep.*
νι p. 510 D οὐδὲν ἐπὶ σκέψιν
ὅρμήσωσι

*σκιάζειν*⁸, *contra solis aestum*
munire, ‘to shade’: xix 125
(ἀμπελος) *περιπεταννύνοντα τὰ*
οἰναρά διδάσκει σκιάζειν τὰ
ἡλιούμενα

*σκιατραφεῖσθαι*⁸, *umbratilem*
vitam ducere, ‘to keep in
*the shade’, shunning heat
and labour: iv 15 καθῆσθαι
καὶ σκ.*

σκληρός, ἄ, ὅν, *durus*, ‘hard’:
xvi 56 σκληρὰ ἔσται ἡ γῆ
κινεῖν, xix 47 χωρεῖν εἰς τὸ σ.
(de palmite)

σκοπεῖν, *providere*, *id agere*,
‘to look out’, ‘take heed’:
iii 71 εἰ μὴ σκοπεῖς ὅπως
μὴ ιδιώτης ἔσῃ, ix 67 σκο-
πεῖν δπως ἀντιτιμήσεται

σμῆνος, *eos*, τό, i.q. *σιμβλος*,
alveare, ‘a hive’: vii 98 η
ἐν τῷ σ. ἥγεμών μελισσα,
174, 205

σοφός, ἡ, ὁν, ‘cleverly de-
vised’: xx 28 σοφόν τι εἰ-
ρηκέναι ἐσ τὰ ἔργα, i.e. ali-
quod artificium quod valeat
ad rectius descendā et exer-
cendā agriculturam (Sturz)
σπέρειν, *semen spargere*, ‘to
sow’: abs. xi 97 φυτεύοντες
—σπειροντες, xv 67 ὁ κάλ-
λιστα φυτεύων—ο κάλλιστα σ.,
xvii 13 ἐν ξηρῷ σ., 15, xx 13 οὐχ
όμαλῶς ὁ σπορεὺς ἐσπειρε.
e. acc. serere, seminare, ‘to
sow seed’: xvi 9 ὁ τι σπει-
ρειν δεῖ—δ τι φυτεύειν, 15
ὅτου δέοιτο αὐτός, σπειρων,
xvii 30 ἐάν τε ὀλίγον ἐάν τε
πολὺ σπέρμα σπειρῃ. II.
σπειρετε, colere, ‘to sow a
field’: xx 58. PASS. xx 21
οὐ γάρ ἐπιμελεῖται ὡς αὐτῷ
σπειρηται (ὁ φύρος)

σπέρμα, *ατο*, *τό*, *semen*, ‘that
which is sown’, ‘seed’:
xvii 30, 71 χλόης γενομένης
ἀπὸ τοῦ σπέρματος, 74 ἡ
ἐκτρέφειν ἐξ τὴν γῆν τὸ σ.
εἰς καρπόν, 58 πότερον ἵσον ἀν
ἐκατέρᾳ τῇ γῇ σ. διδοῖς δῶ;
69 ἐμβαλων τὸ σ. τῇ γῇ, 78
τῇ δοθενεστέρᾳ γῇ μείον τὸ
σ. ἐμβαλεῖν
σπορεὺς⁸, *έως*, ὁ, ‘a sower’:
xx 13

σπόρος, *οὐ*, *δ*, *sementis* (*satio*
includes ‘planting’), viii 113
σπόρος καὶ φυτεῖα, xvi 49,
xx 17 τῷ σπόρῳ νεδν δεῖ
ὑπεργάζεσθαι, xvii 4, 23 ὁ
πρώιμος (σπόρος), ὁ μέσος,
ὁ δύψιμότατος, 24, 29 ἐν τού-
τωντῶν σ., 34 παντὸς μετέχειν
τοῦ σ., xx 59 γῇ ὑγροτέρᾳ
πρὸς τὸν σ., xviii 76, xix 4 τὰ
ἀμφὶ σ. *ratio facienda se-*
mentis

σπουδάζειν, *studiose agere*, ‘to
be zealous’, ‘earnest’: c.

partic. ix 2 ἀ σὺ ἐσπούδαξες διδάσκων, quae studiose diligenterque docebas (Sturz)
σπουδαῖος, *ala, aīoī, studio dignus*, ‘weighty’, ‘important’: III 96 ξεστιν ὅτῳ ἀλλῷ τῶν σπουδαίων πλειόνεται ή τῇ γυναικὶ;
στάσιμος³, *ou* (root ΣΤΑ, ιστημι), *stans*, ‘stagnant’: xx 57 ἐν ὕδατι στασίμῳ
σταφυλή³, *η̄s, ḥ̄, i. q. βότρυs, uva*, ‘a bunch of grapes’: xix 127 γλυκαίνεσθαι τὰς σ.
στεγάζειν, *tegere*, ‘to cover’: PASS. xix 89 τὸ ἄνω πάντων τὰς φυτῶν ἐστεγασμένον
στέγη, *η̄s, ḥ̄, conclave*, ‘a room’, ‘chamber’: viii 83 ἐν δεκακλίνῳ στέγῃ συμμέτρῳ, vii 110 ἡ διαιτα τοῖς ἀνθρώποις στεγῶν δεῖται, ix 18 τὰ ἔκρητα τῶν στεγῶν τὸν σῖτον (παρεκάλει)
στεγνός, *η̄s, ḥ̄, contr. from στεγανός*, ‘water-tight’: as subst. **στεγνόν**, *tō, tectum*, ‘a covered place’: vii 110 ἡ διαιτα τοῖς ἀνθρώποις στεγῶν δεῖται (v. l. pro στεγῶν), 111, 116, *els* τὸ σ., 118 ἀ τῶν σ. Ἐργα δεβμενά ἐστιν
στενόπορος, *ou*, PL. τὰ στενόπορα, *angustiae*, ‘defiles’, xx 43 ὅταν διὰ ατενοπόρων ἰωσι
στενός, *η̄s, ḥ̄, angustus*, ‘narrow’: xviii 58 αυνώσας τὸν καθαρὸν (σῖτον) ὡς *els* στενώτατον
στέργειν, de mutuo parentum et liberorum amore, a natura indito, ‘to love as a parent’: vii 134 τοῦ στέργειν τὰ νεογνά βρέφη
στερεῖν, *privare*, ‘to bereave’: PASS. v 53 οὐ στερηθῶσιν

τῶν ἔργων, si ab operis suis arceantur
στίχος, *ou, ḥ̄, ordo, series*, ‘a row’: iv 148 δρθοὶ οἱ στίχοι τῶν δένδρων
[from root *Stigh*, ‘to step’, whence στείχ-ειν, στοίχ-ος, στοίχ-ειον; Lat. *sta-stig-iūm*, *fa-stig-iūm*, Goth. *steig-an*, Germ. *steig-en*]
στοά, *ās, ḥ̄, porticus*, ‘covered colonnade’, ‘piazza’: vii 1 ἐν τῇ τοῦ Διὸς τοῦ ἐλευθερίου σ. i.e. the colonnade or cloister attached to the Temple of Zeus
στράτευμα, *atōs, tō, exercitus*, ‘an army’: xxi 86 ὅτῳ τῷ στρατεύματι, v 57 ὑπὸ πλήθους στρατευμάτων
στρατηγικός, *ή, ḥ̄, imperatorius*, ‘of a general’: xx 28 ξεστιν ἐν οἷς τῶν σ. ἔργων
στρατηγός, *ou, ḥ̄, imperator*: v 75 παρακελεύεσθαι δεῖ τὸν σ. τοῖς στρατιώταις, xi 44 ἐπιτιμῶμέν ται στρατηγῷ συμπαρόντες. οἱ στρατηγοί, ‘generals’, as a class: xx 28, 32, xxi 21
στρατιά, *ās, ḥ̄, exercitus, agmen*, ‘an army’: viii 23, 35 τεταγμένη σ.
στρατιώτης, *ou, ḥ̄, miles gregarius*, ‘a soldier’: v 76, xxi 42 ἐμποιήσαι τοῖς σ.
στρεπτός, *ou, ḥ̄, torques*, ‘a collar of twisted or linked metal’: iv 160 τῶν στρεπτῶν τὸ κάλλος
στρέφειν, *invertere*, ‘to turn up’ by digging or ploughing: xvi 83 τὴν γῆν στρέφειν. ‘to turn over’: xviii 34 στρέφοντες... (τὸν σῖτον)
στρῶμα, *atōs, tō, PL. vestis stragula*, ‘a covering’, ‘co-

verlet', 'overlay', 'rug', 'mattress': VIII 121, x 73
 ιμάτια—στρώματα, ix 17
 τὰ πλείστου ἄξια σ. καὶ
 σκέψη, 37 ἐσθῆτα, σ. ἐν γυ-
 ναικωνίτιδι...σ. ἐν ἀνδρωνίτιδι
 ...ὑποδήματα

σύ, tu, 'thou': iv 162 ἡ γὰρ σὺ
 ταῦς σαῦς χερσὶν ἔφύτευσας;
 vi 5, x 26 μὴ γένοιο σὺ τοι-
 ούτος, vii 29 πότερα αὐτὸς σὺ
 ἐπαίδευσας, viii 14 τούτων
 σὺ σὺ αἰτίᾳ ἀλλ' ἔγω, xv 8
 ὥσπερ σὺ σαυτῷ, xviii 44 δι'
 δῆλης τῆς ἄλω οἰστεῖσαι σοι τὰ
 ἀχυρά, xix 99 ἀποκρίνομαι
 σοι, ὡς σὺ φύς, ἅπερ σὺ γιγ-
 νώσκεις, iii 116 οἴμαι δὲ σοι
 —ἔχειν ἀν ἐπιδεῖξαι σοι.
 σύγε, xix 73

συγγίγνεσθαι, una esse, con-
 venire, 'to be in company
 with', 'to meet': vi 62
 συνεγενόμην ποτε ἀνδρί,
 78 αὐτῶντιν συγγενέσθαι,
 90

σύγκεισθαι, as pf. pass. of
 συντίθημι (see n. on Plu-
 tarach. Themist. xviii 1, 13),
 compositum esse, constare,
 'to consist', 'to be com-
 posed': c. ἐκ, viii 19 χορδὶς
 ἐξ ἀνθρώπων συγκειμένος
 ἔστιν

συζευγγνύναι, copulare de con-
 iugio, 'to unite in marriage':
 vii 159 νόμος—συζευγγνύς
 ἀνδρα καὶ γυνᾶκα qui in
 eodem capite ξεῦγος nomi-
 nantur. PASS. ix 31 οἰκέ-
 ται πονηροὶ συζυγέντες nisi
 h. l. significantur consuetu-
 tudine et familiaritate iuncti
 (Sturz)

συκάριον³, ficus decerpere, 'to
 gather ripe figs': xix 181
 ὥσπερ τὰ σύκα συκάζουσι
 συκῆ³, ἥς, ἥ, ficus arbor, 'a

fig-tree': xix 76 συκῆν φυ-
 τεύειν
 σῦκον, οὐ, τό, ficus fructus, 'a
 fig': the fruit of the συκῆ:
 xix 181 τὰ σ. συκάζουσι, xx
 24 οὐδὲ ἔλαιον οὐδὲ σῦκα
 ἔχει

συκοφαντεῖσθαι, 'to be falsely
 accused': xi 124 ὑπὸ πολλῶν
 συκοφαντοῦμαι

συλλαμβάνειν, adiuvare, 'to
 take part with', 'assist': c.
 acc. rei et dat. pers. xiii 55
 τάδε συλλαμβάνω αὐτοῖς
 ut fiant ἐπίτροποι

συλλήβδην³ (συλλαμβάνειν,
 summatim, omnino, 'in sum',
 'in short': xix 96 θρου
 με σ.

σύλλογος, οὐ, ὁ (σύν, λέγω),
 conventus, 'a muster': iv 51
 ξύθα δὴ ὁ σύλλογος κα-
 λεῖται, not conventus indi-
 citur (Sturz) but ubi est con-
 ventus qui vocatur. See n.
 ad 1.

συμβαίνειν, contingere, 'to
 happen': xxi 98 ἦν τι τῶν
 αἰσχρῶν συμβαίνη. euphemistically viii 98 εἰ πι
 συμβαίνει γίγνεσθαι, 'if
 any thing happens', i.e.
 goes wrong

συμβάλλεσθαι, conferre, 'to
 contribute': vii 80 πλείω
 συμβέβληται, 88 οὐτος τὰ
 πλείωνος ἄξια συμβάλλεται
 συμβουλεύειν, consilium dare,
 'to counsel', 'advise': c. dat.
 pers. et inf. iv 25 ἡμῖν πο-
 οις τέχναις συμβουλεύεις
 χρῆσθαι; x 63 συνεβού-
 λευον αὐτῇ μὴ καθῆσθαι
 δουλικῶς. c. dat. pers. et
 claus. rel. ii 5 εἰ μοι συμ-
 βουλεύοις δὲ τι ἀν ποιῶ
 αἴξοιμι τὸν οἰκον, 8 συμβού-
 λευε δὲ τι ἔχεις ἀγαθόν, x 61

εἰ τι ἔχοιμι συμβουλεῦσαι
ώς ἐν—φαίνοιτο
συμμάχεσθαι, *una pugnare*,
'to fight along with', 'on
the side of': iv 137 ζῶντι
συνεμάχοντο Σύρῳ
σύμμαχος, *ov. ὁ* (σύν, μάχεσθαι),
adiutor, socius, 'an ally',
'adherent', 'helpmate': ii
37 ἑρημον συμμάχων εἶναι,
vii 75 συμμάχων καὶ γηρο-
βοσκῶν δτι βελτίστων τυγχά-
νειν. as subst. 'an ally':
iv 142 τὰ παρὰ τῶν σ. δῶρα
σύμμετρος, *ov.* *mediocris, non*
magnus, 'of moderate size':
viii 83 ἐν δεκακλίνφ στέγῃ
συμμέτρω

συμπαιδεύειν³, *praeterea do-*
cere, 'to educate at the
same time': v 65 συμπαι-
δεύει δὲ καὶ εἰς τὸ ἐπαρκεῖν
ἀλλήλοις ηγεωργίᾳ

συμπαρατρέψειν³, *simul pu-*
nitire, 'to keep at the same
time': v 28 ἡ γῆ κυστὶ εὐπέ-
τειαν τροφῆς παρέχουσα καὶ
θηρία συμπαρατρέφουσα
συμπαρεῖναι, *una adesse*, 'to
be present at the same
time': xi 44 ἐπιτιμῷμέν τινι
στρατηγῷ συμπαρόντες

συμπαρέχειν, *simul praestare*,
'to help to procure': v 33 αἱ
κύνες...τῇ ἑρημῇ τὴν δσφά-
λειαν συμπαρέχουσαι

συμπαρομαρτεῖν, *una sequi*,
comitari, 'to accompany':

iv 149 ως δσμαὶ συμπαρο-
μαρτοῖεν αὐτοῖς περιπατοῦσι
συμπαροξύνειν⁸, *simul exci-*
tare, 'to help to provoke':
vi 45 συμπαροξύνειν εἰς
τὸ ἀλκίμους εἶναι

[**συμπαρορμᾶ**², v. l. pro παρ-

ορμᾶ v 35]
σύμπτας, σύμπτασα, σύμπταν,
universus, totus, 'all to-

gether': vi 21 κτῆσις η σύμ-
πασα, ix 23 σύμπασαν
τὴν οἰκλαν, xxi 33 ἐν ἔκασ-
τον καὶ σύμπαντας

συμπεριάγειν, *una vehere*, 'to
carry about along with': viii
78 πολλὰ δπλα τοῖς ἀνδράσι
συμπεριάγει (ναῦς)

συμπληθύνειν⁸, *simul augere*,
'to help to augment': xviii
20 τὴν κόπρον συμπληθύ-
νειν

συμπράττειν, *sua opera ope-*
ratam alterius adiuvarē, 'to
co-operate with': c. acc. rei
et dat. pers. vii 85 τὶ δὲ ἀν-
έγω σοι δυναμην συμπρά-
τται;

συμφέρειν, *conferre, prodesse*,
'to be of use', 'serviceable':
xv 54 δ τι συμφέρει τοῖς
κάμπουσιν. imper. xi
156 δταν ἀληθῆ λέγειν συμ-
φέργ, xvi 14 ἐπειδὰν γνῶ-
τις naturam soli, οὐκέτι συμ-
φέρει θεομαχεῖν pr. ut
serat sementem, cuius solum
non sit patiens, xi 143 συμ-
φέρει αὐτοῖς φίλους εἶναι,
xiii 45. II. *congruere*,
aptum esse, 'to fit', 'suit':
viii 118 χώραν—θεῖναι ως
ἐκδοτοις συμφέρει. (Cf.
Cyg. viii 4, 21, 22, Arist.
Ran. 1549)

συμφέρον, *τό*, *utile*, 'use',
'profit': xiii 10 δ τι συμ-
φέρον τῷ κάμποντι ποιεῖται
εἴη=συμφέροι

σύμφορος, *ov.* *utilis, commo-*
dus, 'useful', 'suitable',
'convenient': xiii 71 οὐδὲ
αὐτῷ σύμφορα ταῦτα ποιεῖ,
ix 18 δπως δγγεία ως συμ-
φορώτατα η τοῖς μέλλουσιν
ἐν αὐτοῖς ἔστεσθαι

σύν, *cum*, *una cum*, 'along
with', 'together with': vii

184. 2. with collateral notion of aid, instrumentality: *σὺν τοῖς θεοῖς* vi 2, x 65, xi 120, v 63 *τῆς γῆς σὺν ἀνθρώποις ἐστὶν η̄ ἐργασία.* 3. to give prominence to some accessory circumstance, *instructus*, 'furnished with': i 164, v 36 *σὺν ὅπλοις* 'in armour', v 64 *σὺν τοῖς ὅπλοις*, v 23 *σὺν θηρῷ*. (Cf. Cic. de nat. deor. II 2 § 6 *duo iuvenes cum equis albis*, with Prof. J. B. Mayor's note)

συνάγειν, *convenire*, 'to bring together', 'gather together': iv 50 *τάντας δύμα συνάγων* **συναποδοκιμάζειν**⁴, *una im-probare*, 'to join in reprobating': c. dat. vi 26 *σ. ταῦς πόλεις τὰς βαναυσικὰς τέχνας*. **συναποθνήσκειν**, *compariri*, 'to die with one': c. dat. iv 138 *ἀποθανόντι συναπέθανον* **συνάπτειν**, *coniungere*, 'to unite': p. pass. **συνῆφθαι**, *coniunctum esse*, *cohaerere*, 'to be allied to': v 13: *ἡ προβατευτικὴ τέχνη συνηπταὶ τῇ γεωργίᾳ*, *pr. dum pabula terrae praebet συναψεῖν*, *una augere*, 'to help to increase': iii 82 *συναύξειν τοὺς ὄλκους*, vii 93 *ὅ τι ἀν ποιοῦσα συναύξοιμε τὸν ὄλκον*, ix 71 **συνειδέναι**, *scire de aliquo*, 'to know of one another': iii 51 **σύντοιδα σε...άνιστάμενον** **συνεῖναι**, *versari cum aliquo*, 'to live with': x 37 *εἰς τοις συνείναιν* (as your wife) *ἔξαπτῶν σε*, 50 *τοὺς ἔξω* (*τοὺς συνόντας*). 2. *versari in aliqua re*, 'to be engaged in': xv 71 *τοὺς αὐτῷ (τῇ γεωργίᾳ) συνόντας*. (Cf.

Ar. Ran. *οἰκεῖα πράγματος* *οἰς ξύνεσμενος* *συνεκπέμπειν*, *simul emittere*, 'to send out together': viii 88 *οἰς ἔξω ὑ τὸ ἔργον, τούτους συνεκπέμπειν* sc. in agrum

συνεξορμᾶν, *una prorumpere*, 'to shoot up along with': xvii 91 *ἄλη συνεξορμᾷ τῷ σίτῳ*, 103 *ἄλη πνεύγε συνεξορμώσα τῷ σίτῳ*

συνεπανεῖν, *comprobare*, 'to agree to', 'approve': vii 95 *ἄ ει θεοὶ ἔφυσάν σε δύνασθαι καὶ διόμος συνεπανεῖν*

συνηκαλέσαιν, *una cum aliis excitare*, 'to join in urging': v 27 *θῆραις ἐπιφιλοκορεῖσθαι συνεπαλρεὶ η̄ γῆ*

συνεπιμελεῖσθαι, *simul curare*, 'to attend to at the same time': c. gen. iv 19, vi 44 *φίλων καὶ πόλεως σ.,* iv 35 *γεωργίας τι σ.* ab. 37 *εἰ τι συνεπιμελεῖται*

συνεργός, ὁ, ἡ, *adiutor, operis socius*: iii 81 *γυναιξὶ χρωμένοις* *στέτε συνεργούσις ἔχειν* **συνέρχεσθαι**, *coire, convenire* *upam in domum, societatem inire*, 'to be united together', 'to enter into partnership': x 28 *συνελθούσιας τῶν σωμάτων κοινωνήσοντες*

συνεσκευασμένος⁴ (*συσκευάζεσθαι*), *simul, confertim*, 'jointly': xi 114

συνεύχεσθαι⁵, *una precari*, 'to join in prayer': vii 61 *συνέθειε καὶ συνηγόχετό σοι ταῦτα ταῦτα*

συνέχεσθαι, *premi, affici, laborare*, 'to be constrained', 'distressed': i 151 *ἀμηχανίαις συνέχονται*

συνεχής, *és, assiduus in labore*,

'persevering': *xxi* 56 προ-
θύμους εἰς τὸ ἔργον καὶ
συνεχεῖς

συνθεᾶσθαι, *una spectare*, 'to
be spectators together': *iii*
54

συνθένειν³, *una sacrificare*, 'to
join in sacrificing': *vii* 51'
ἡγυνή σοι συνέθυε

συνιστάναι τινά τινι, conci-
liare, 'to introduce one to
another': *iii* 107 συστήσω
σοι Ἀσπασίαν

συνοικεῖσθαι, *celebrem esse*, 'to
be thickly peopled': *iv* 68
συνοικουμένην χώραν ή
διλιγάνθρωπον

συνομολογεῖν, *assentiri*, 'to
agree with': *i* 85, *vi* 13, 17,
xvii 80. 'to concede', c.
dat. pers. et acc. rei seq.
infin., *xxi* 10 τοῦτο συνο-
μολογῷ σοι...διαφέρειν τοὺς
ἔτερους τῶν ἔτέρων

συντελένειν, *intendere*, 'to strain-
to the utmost': *ii* 123 τρώμητ
συντετα μένη 'with earnest
purpose'. **συντεταμένως**,
enixe, *studiose*, 'in good
earnest': *xx* 117 τοῖς σ. γεωρ-
γοῦσιν with v. l. **συντεταγ-
μένως**

συντιθέναι, *componere*, 'to put
together', 'fold': *x* 73 ἱμά-
τια καὶ στρώματα ἀναστῆσαι
καὶ συνθεῖναι τινο *locum*
coniungere, 'to unite' (as in
wedlock): *vii* 101 τὸ ζεῦγος
τοῦτο συντεθεικέναι.
MED. **συντιθεσθαι**, *consti-
tuere cum aliquo*, 'to make
an appointment with any
one': c. infin. *vii* 8 ξένους
τινας συνεθέμην ἀναμένειν
ἔνθάδε, *xii* 8 ἐπειλ συνέθουν
τοῖς ξένοις

συντόμως (*σύν*, *τέμνειν*), *brevi-*
viter, *paucis*, 'concisely':

συντρέψειν, *insuper alere*, 'to
maintain besides': v 25 τὸν
ἴππον ἵκανωτάτη ἡ γεωργία σ.
συντρίβειν, *imminuere*, *detri-
mento afficere*, 'to smash',
'ruin': *xx* 110 τὰ συντρί-
βοντα τοὺς οἴκους ταῦτα ἔστι
συνωθεῖν³, *in unum cogere*,
coacervare, 'to garner up',
'compress': *xviii* 57 συνώ-
σας τὸν καθαρὸν (σῖτον) πρὸς
τὸν πόδλον ὡς εἰς στενώτατον
συνωφελεῖν, *adiuvare*, *pro-
desse*, 'to help to benefit':
xviii 19 τὸ ἐν τῇ γῇ λειφθὲν
σ. ἀν τὴν γῆν, *iv* 8 δι τι δύνασαι
συνωφέλει διδάσκων, *ii* 98
μηδέν με συνωφελῆσαι εἰς
τὸ ὑποφέρειν

σύς, *sus*, *scrofa*, *sus*, 'a sow':
xvii 76 συττάσθενεῖ χαλεπὸν
πολλοὺς ἄδρούς χολρούς ἐκτρέ-
φειν

συστιτία³, *as*, *η*, *societas eorum*
qui una convivantur, 'a
public mess': *viii* 79 ναῦς
πάντα σκεύη..τῇ σ. ἐκάστη
κομίζει

σφεῖς, *σφῶν*, *σφίσιν*, reflexive-
pronoun, *xii* 46 ταῦτα ἀ βού-
λονται εἶναι σφισι (sibi). τὰ
ἀγαθά

σφενδονήτης, *ou*; δ, *funditor*,
'a slinger': *iv* 42 τοξετας
καὶ σφενδονήτας, *viii* 42

σφόδρα, *valde*, *admodum*,
'very', 'exceedingly': c.
verb. *viii* 5 ἐρυθρίδσασαν σ.
admodum, *omnino*, in af-
firm. answers: *iii* 34 καὶ μὰ
Δία καὶ σφόδρα γε

σφόδρος, *ά*, *δν*, *firmus*, *validus*,
'strong', 'robust': v 25 ἡ
γεωργία σ. τὸ σῶμα παρέχει
εφόδρως, *acriter*, *studiose*,
'actively', 'vigorously': *i* 149
καὶ πάνυ σ. ἔχονται πρὸς τὸ

έργαζεσθαι, v 21 πορεύεσθαι σ., v 59 σ. καὶ ἀνδρικῶς παιδεύμενοι

σχεδόν, *fere*, to soften a positive assertion: iv 90, v 83
σχεδόν τι

στήμα, *atōs*, *tō*, 'fashion', 'style': ii 27 *els* τὸ σὸν σ. δὲ σὺ περιβέβλησαι, *acc.* to Zeune and Sturz *vestitum*, 'dress', but see n. ad l.

σχολάζειν, *desidere*, *nullis omnino negotiis occupari*, 'to be at leisure', 'have nothing to do': vii 2, 4 οὐ μάλα εἰώθως σ., 6 η̄ πράττοντά τι η̄ οὐ πάνυ σχολάζοντα

σχολή, *ῆς*, *ἡ*, *otium*, 'leisure', 'ease': viii 94 ἐν τῇ σχολῇ, *per otium* 'at his leisure'

σῶιαν:—1. of persons, *salvum praestare*, *non perire pati*, 'to keep alive'; 'to preserve'
(*ἀπολλύναι*: viii 105 ἐὰν καὶ πάνυ καλῶς ὑπηρετοῦντας σώζῃ, πολλὴ χάρις. PASS.
σῶιεσθαι, *salvum evadere*, 'to be saved') (*ἀπολέσθαι*: xi 68 ἐκ τοῦ πολέμου καλῶς σ., xi 77 ἀσκοῦντι τὰ τοῦ πολέμου κάλλιον σ. (δοκεῖ η̄ ρώμη))

2. of things, *conservare*, *tueri*, 'to keep safe': vii 117 δεῖ τοῦ σώσοντος τὰ εἰσενεθέντα, 215, viii 176 ἀνέκάστη (τῶν μελιτῶν) εἰσφέρη (εἰς τὸ σμῆνος), σώζει. *integrum servare*, 'to keep unchanged': viii 110 σώζοντος τὴν τάξιν. PASS. ix 103 σωζομένων μεγίστη δυνησις, φθειρομένων μεγίστη βλάβη
Σωκράτης, *ous*, *ὁ*, viii 92 εἴτοι ἀν Σωκράτους ὀπόσα γράμματα

σῶμα, *atōs*, *tō*, *cōpris*, 'body': i 88 εἰ διὰ ταύτην (sc. τὴν

έταιραν) κάκιον ἔχοι τὸ σ. καὶ τὴν ψυχὴν, 32 τὸ σ. παρέχειν (conīpū coniungī) ὑγιαίνει τε καὶ ἐρρωμένον, 48 σ. καθαρόν, ἥδιστον, iv 16 τῶν σ. θηλυρομένων, vii 128 τοῦ ἀνδρὸς τὸ σ. καὶ τὴν ψυχὴν, 14 η̄ ἔξις τοῦ σ., x 81 τοῦ σ. κοινωνός, xi 67 τῆς τοῦ σ. βώμης, x 29 τῶν σ. κοινωνήσοντες ἀλλήλοις, i 170 αἰκιζόμενα τὰ σ. (de voluptatibus), vi 27 τὰ σ. καταλυμαίνεσθαι, 42 τὰ σ. καλλιστα παρέχεσθαι

σῶς, *ὅ*, *ἥ*, *neut. σῶν*, of things, *salvus*, 'safe', 'whole': iii 15 μηδὲ εἰδότας εἰ σᾶ ἐστίν, viii 65 εἰσήμεθα τὰ τε σᾶ δύτα καὶ τὰ μή, ix 54 ἐπετάξαμεν ταῦτα σᾶ παρέχειν
σωτηρία, *las*, *ἡ*, *salus*, 'safety', 'deliverance': xi 46 ἐποδέμψ καλῆς σ.

σωφρονέν, *prudenter*, *temperate vivere*, 'to be discreet, modest': vii 87 ἐμὸν ἔφησεν η̄ μήτηρ ἐργον εἶναι σωφρονεῖν, quod male vertit Sturzius *prudenter temperateque res administrare*

[Nägelsbach *die nachkhomeische Theologie* p. 269 compares a saying of the Pythagorean Phintys ap. Stobaeum 74, 61: γυναῖκός δέ μάλιστα ἀρέτα σωφροσύνα, which he subsequently defines as τὸ περὶ τὰς εὐνὰν ἔμεν αἵδιαθερον καὶ ἀμικτονθυραῖς ἀνδρός; and Lysisias I 10 ψῶην τὴν ἔμαντοῦ γυναικα παισῶν σωφρονεστάτην εἶναι τῶν εἰ τῇ πόλει]

σωφρονίαν, *castigare*, *emendare*, 'to sober', 'to recall one to his senses': i 168 πολλοὺς βελτίους ἡγάγκασαν εἶναι σωφρονίσαντες

σωφροσύνη, *η̄*, *ἥ*:—1. 'sober-mindedness', 'good sense', 'sound judgment'. 2.

'self-control': *xxi* 76 *τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις* i.e. *eis qui revera prudentiae sacris initiati sunt*

σώφρων, ὁ, ἡ (*σῶς*, *φρήν*), *sanae mentis*, 'sober-mind-ed': *ix* 115 *ῥᾶσιν τὸ ἐπιμελεῖσθαι τὴν σώφρονι τῶν ἑαυτῆς τέκνων ή ἀμελεῖν*, *v* 103 *οἱ σ. ὑπὲρ πάντων τῶν κτημάτων τοὺς θεοὺς θεραπεύοισι*, *vii* 89 *σωφρόνων ἔστιν οὕτως ποιεῖν ὅπως τὰ δυτα ὡς βέλτιστα ἔξει.* 2. *continenſ, temperans*, 'steady': *vii* 226 *σερνος σώφρονας καὶ ὠφελίμους τῷ οἰκῳ*

T

Ταλασία, *as*, *ἡ*, *lanifcium*, 'wool-spinning': *vii* 221 *ἀνεπιστήμονα ταλασίας*

*ταλάστως*⁴, *a*, *ον*, *ad lanam v. lanificium pertinens*, 'of wool or wool-spinning': *vii* 40 *ἔργα ταλάστα (pensa lanae) θεραπαίναις δίδοται ταλασιουργικός*, *ἡ, δν*, *ad lanificium pertinens*: *ix* 40 *ταλασιουργικῶν δργάνων*, *52 σκενεσιν τ.*

ταμία, *as*, *ἡ*, *promta, quae curam penitus habet*, 'a house-keeper': *ix* 56 *ὅσαι εἰς ἔορτάς χρώμεθα, τῇ ταμίᾳ παρεδάκαμεν*, *62 τῇν τ. ἐποιησάμεθα*, *69 παραστήμαι ἀπομετρούσῃ τῇ τ.*

*ταμιέλα*⁵, *as*, *ἡ*, *timus promtae, peni procuratio*, 'the duty of a housekeeper': *vii* 218 *ἀνεπιστήμονα ταμιέλας*

*ταμιένμα*⁶, *atros, τῷ, dispensatio*, 'economical management': *iii* 118 *δαπανᾶται*

δια τῶν τῆς γυναικὸς τ. τὸ πλεῖστα

Τάνταλος, *ον*, *ὁ*, *Tantalus*: *xxi* 79 T. ἐν "Αἰδου λέγεται τὸν ἀει χρόνον διατρίβειν φοβούμενος μὴ δις ἀποθάνῃ τάξις, eωs, ἡ, ordo, 'order', 'regular disposition': *viii* 110 *nautae σώζουσι τὴν τάξιν*, *38 ἐν τάξει (ordine servato)*, *43, 50, 51, 52, ix* 81 *ὅπως διαμένῃ ἐκάστῳ η τ.* 2. i. q. *τάγμα, centuria, turma*, 'a company', 'squadron': *viii* 40 *ἴππεις κατὰ τάξεις ἐλαύνοντας.* 3. generally 'arrangement', 'regularity': *viii* 18 *ἔστιν οὐδὲν οὕτως εὖχρηστον ὡς τάξις (terram dispositarum)*, *148 περὶ τάξεως σκεῦων*

ταραχή, *ῆς, ἡ*, *perturbatio, tumultus*, 'disorder'. 'confusion': *viii* 20 *ταραχή in choro est cum ποιούσι δ τι ἀν τύχη ἔκαστος*

τάραχος, *ον, ὁ*, i. q. *ταραχή*: *viii* 58 *εἰ τοῦ ταράχου τούτου μὴ δέοιο*

ταραχώδης, *es, tumultuarius*, 'full of confusion': *viii* 23 *στρατιὰ ἄτακτος οὐσα ταραχώδέστατον*

τάττειν, *ordine ponere*, 'to place in order'. PASS. *viii* 116 *ὡς ἀγαθὸν τετάχθαι σκεῦων κατασκευῆν.* *instruere aciem*, 'to draw up in order of battle', 'marshal', 'array': *viii* 35 *τεταγμένη στρατιὰ καλλιστον* *ἰδεῖν*, *xx* 36 *διὰ πολεμίας τεταγμένους πορεύεσθαι.* *τεταγμένως*, *bono constanti ordine, e legibus chori*, 'in orderly fashion', 'regularly': *viii* 21, 43, *xvii* 25 *ὁ θεὸς οὐ τ. τὸ ἔτος ἄγει* i.e. *certis et ordi-*

natis temporibus (Bach).
2. collocari in acie, ‘to be stationed’: iv 40 ἐκλ τῷ εὐωνύμῳ κέρατι τεταγμένος.
III. constitutere ad aliquid gerendum, ‘to appoint to any service’: xx 102 οἱ πράττοντες ἐφ’ ὑπερτεταγμένοι εἰσι. ‘to order’, ‘prescribe’, ‘fix’: viii 14 οὐ τάξας ὅπου χρὴ ἔκαστα κεῖσθαι, iii 22 ἐν χώρᾳ ἔκαστα τεταγμένα κεῖται i.e. certo quodam loco et certo ordine, viii 92 Σωκράτους ὅποσα γράμματα καὶ ὅπου ἔκαστος τέτακται. **III. statuere, definire**, ‘to appoint’, ‘ordain’: iv 40 τέταχε (v. Cob. N. L. 599) τῷ δροχοντὶ ἔκαστῳ εἰς ὅποσους δεῖ διδόναι τροφήν. p. pass. part. ‘fixed’, ‘prescribed’: iv 56 τὸν ἀριθμὸν τὸν τεταγμένον, viii 143 ἐν χώρᾳ κεῖται τεταγμένη, 147 τὸ μὴ εἶναι τεταγμένον ὅπου ἔκαστον δεῖ ἀναμένειν.

ταῦτα, i.q. τὰ αὐτά, eadem: ii 65, v 71
 ταῦτῃ, hoc nomine: xviii 73, xxii 22

τάφρος, ου, ἡ, *fossa*, ‘a dyke’: xi 104 οὗτε τάφρου οὗτε δχετοῦ ἀπεχόμενος, xx 61 τὸ ὄδωρ ἔξαγεται τάφροις

τάχος, eos, τό, *celeritas*, ‘quickness’, ‘speed’: xx 95 διήνεγκαν ἀλλήλων τῷ τάχει
ταχύς, εῖα, ὁ, *celer*, ‘quick’: neut. adv. *celeriter*, ‘quickly’: viii 49 ταχὺ πλεῖ, 68 τ. ἐγχειρεῖ, x 7 τ. ἐπειθέτο, xix 60, vii 181 ὡς ταχέως ὑφαίνηται. xix 46 θάττον, *ocius*; xii 116 τάχιστα, *celerrime*, ‘most speedily’: xviii 37, ix 6 ὡς τάχιστα,

χιστα, ‘as soon as possible’

τε—τε, que—et, ‘both—and’: x 22. a single τε without καὶ rare in prose: x 78 καθαρωτέρα σύστα πρεπόντως τε μᾶλλον ημιφεσμένη. to connect a new sentence: xi 42. τε irregularly placed: iii 31, 73. ἀν τε—ἀν τε, sive—sive: xxi 54. ἀν τε—ἴαν τε: xvii 30. τιν τε—ἥν τε: xi 96

τε...καὶ connect two notions more intimately than καὶ—καὶ so as to form one whole, especially when they succeed each other immediately. The second notion is generally the more important. See exx. under καὶ. οὔτε—τε, neque—et, ‘not only not—but’: vi 26, xxi 24 τεῖνει πρός τινα, *pertinere, spectare ad aliquem*, ‘to concern any one’: vii 210 πρός σε τεῖνει τὰ τοῦ ηγεμόνος ἔργα. The intransitive use of τεῖνει and its compounds is frequent in reference to geographical position

τεῖχος, εος, τό, ‘a wall’: pl. *moenia, oppidum munitum*, ‘a fortified city’: vi 33 τὰ τ. διαφυλάττειν

τεκμήριον, ου, τό, *signum certum, argumentum*, ‘a sure sign’ or ‘token’: iv 135 μέγα τ. δροχοτος ἀρετῆς φῶν (= ἔαν τινι) ἐκόντες ἔκωνται, vi 29 τ. σαφέστατον γερέσθαι ἀν τούτου ἔφαμεν εἰ. II. *documentum*, ‘a positive proof’: xi 119 διτι δρῶσι τούτων ἐπιμελῆ. Ικανὰ τ. παρέχειν. vi 130 Κύρος δριστος δροχων —καὶ τούτου τ. πολλὰ παρέχειν

χηραί. with γάρ in the following clause: vi 29
τέκνον, ου, τό, proles, 'an offspring': pl. liberi, 'children':
ν 49 τίς (τέχνη) τέκνοις ποθεινοτέρα (τῆς γεωργίας);
vii 70 κούνιον οἴκου τε καὶ τέκνων, 119 νεογυνῶν τ. παιδοφροφία, 134
τεκνοποιεῖσθαι, liberos procreare, 'to breed children':
τοῦτο τὸ ζεῦγος κεῖται μετ' ἀλλήλων τεκνοποιούμενον,
ix 28 ίνα μὴ τεκνοποιῶνται οἱ οἰκέται ἀνεῦ τῆς ημετέρας γυνώμης
τεκτονικός, ἡ, ὁ, artis fabriliς peritus, 'skilled in carpenter's work': xii 16. τεκτονική, ἡ, ἡ (τέχνη), artis fabriliς v. tignaria, 'carpentry': i 4, 14 δ τ. ἐπιστάμενος
τέκτων, ονος, ὁ, faber, 'a carpenter': xii 15 ὅταν τέκτονος δεῖθης, vi 71 τέκτονας, χαλκέας
τελεῖν, facere, perficere, 'to fulfil', 'execute': i 25 τελεῖν δσα δεῖ. PASS. xii 110 χάριν τῶν καλῶν τελουμένων, xx 113 τὰ ἔργα μὴ τελεῖσθαι λυσιτελούντως πρὸς τὴν δαπάνην. II. sumptus facere, pendere, 'to pay as tax': ii 39 τὴν πόλιν σοι προστάττουσαν μεγάλα τ. impendere, 'to lay out', 'spend': i 159 τελεῖν (ταῦτα) εἰς τὰς αὐτῶν ἐπιθυμίας. III. initiare, 'to initiate': xxii 75 τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις. (Lincke thinks the expression is a reminiscence of Plato's δ περὶ τάγαθα μετὰ σωφροσύνης δποτελούμενος Symp. 188 d)

τελέως, perfecte, 'thoroughly':
xi 7 τ. διακούσας καὶ καταμαθών, 29 διηγοῦ τ. τὰ σὰ ἔργα
τέλμα³, atos, τό, palus, 'a pool', 'pond': xx 52 τὰ κοῦλα πάντα τέλματα γίγνεται
τέλος, eos, τό, effectus, 'the fulfilment', 'completion' of anything: xvii 74 διὰ τέλους, perpetuo, 'throughout', xvii 75 ἐς τέλος, tandem, 'in the end', 'at last', according to others ad maturitatem, 'to perfection': [cf. Luc. viii 18 οὐ τελεσθοροῦσιν non maturescunt]
τέμνειν, resecare, metere, 'to cut off': xviii 4 τ. τὸν φύτον, 7, 12 παρὰ γῆν ἀν τέμνοις; 14 κάτωθεν ἀν τέμνοιμι
τεταγμένως: v.s. τάσσω
τέχνη, ἡ, ὁ, =ἡ ἀκριβῆς ἐπιστημη τοῦ πράγματος, art, scientia, peritia, 'an art', 'craft': xv 65 τὰ ἐπικαιρώτατα ἡς ἔκαστος ἔχει τέχνης, 23 applied to ἴαστρική, χαλκευτική and τεκτονική, 7 τούτων τῶν τ. δ τι ἔργον ἔκαστης, 19 to οἰκονομική, iv 3 πασῶν τῶν τ. ἔργατας subsequently spoken of as ἐπιστημῶν, 13 ἡ προβατευτική τ., v 80 ἡ γεωργία τῶν ἀλλαντ. μήτηρ καὶ τρόφος, 81 εἰν φερομένης γεωργίας ἔρρωνται αἱ ἀλλαι τ., 83 ἀκοσθέννυνται αἱ ἀλλαι τ., vi 27, xv 57, xviii 71, xix 115, xx 81 τέχνην χρηματοποιόν, iv 30 ἡ πολεμική τ., xv 20 τὴν τ. τῆς γεωργίας, xvii 41 ποικιλη τ., xviii 73 ἡ γεωργική τ., iv 11 αἱ βανανσικαὶ (τέχναι) καλούμεναι artes illiberales s. sordidae
τεχνίτης, ον, ὁ, opifex, 'an

artisan', 'craftsman': vi 31 *τοὺς γεωργοὺς καὶ τοὺς τ.,* 85 *τοὺς τ. ψηφίζεσθαι μὴ μάχεσθαι,* xv 64 *οἱ ἄλλοι ('practitioners of some art')* — τῶν δὲ γεωργῶν
τηγικαῦτα, tunc, 'at that particular time': xvi 61, 63
τιθασένειν, manusfacere, circurare, 'to tame', 'domesticate': PASS. vii 62 ἐτελ... ἐτετιθάσευτο ὥστε διαλέγεσθαι, i.e. when her shyness had been overcome

τιθέναι: — A. in local sense.
ponere, reponere, 'to put', 'place': VIII 15, ix 52 *δικούς δεῖ τιθέναι,* 62 ἐν ταύτῃ (*τῷ χώρᾳ*) θέντες, 118 *χώραν —θεῖναι.* 2. *plantare, 'to set', 'plant':* xix 41 *όπηνικα δεῖ τ. τὰ φυτά,* 52 *τὸ κλῆμα ὄρθον τιθεῖς ή καὶ πλάγιον τιθεῖς ἀν.* II. τ. *νόμους, scribere leges, 'to lay down laws' (of a supreme legislator):* xiv 18 *δοκοῦσιν οὗτοι (Δράκων καὶ Σόλων) θεῖναι πολλοὺς τῶν νόμων.* B. 'to put in a certain state', hence *ponere, 'assume':* e. inf. xxi 87 *πολλὰ ἴδατα γίγνεται —θῶμεν τοῦ σίτου κατακρυφθῆναι τινὰ ὑπ' αὐτῶν.* 'to regard as': ix 74 *τιμωτέρους τιθέντες (pluris aestimantes) δικαίους τῶν ἀδίκων, an Ionic expression*

τιμᾶν, colere, honore prosequi, 'to pay honour to', 'worship': xi 52 *θεοὺς μεγαλεῖν τιμᾶν,* xiv 40 *τιμῶν (τούτους) ὡς καλούς τε κάγαθούς.* 2. *praemio afficere, 'to reward':* ix 92 *τιμᾶν — τὸν ἀξιον,* xii 91, xiii 59 *τὸν κρείττω τοῖς βελτίοσι*

τιμᾶν, xxi 61 μέγιστα τιμῆσαι τὸν πρόθυμον. aestimare, 'to value', 'prize': PASS. xx 160 *ὅτου ἀν δικούσωσιν τιμᾶσθαι μάλιστα τὸν σῖτον (maximi aestimari)*

*τιμῇ, ἡς, ἡ, honor: xi 45 τυγχάνειν τιμῆς ἐν πόλει. PL. honores, 'tokens of worth', 'honours': iv 58 *τούτους τοὺς ἀρχοντας ταῖς τιμαῖς αἴξει.* II. of things: *aestimatio, pretium, 'the worth', 'value':* xx 130 *τῆς ἀρχαῖας τιμῆς πολλαπλασίου αἰλιούς χώρους**

τίμιος, a, ov, honoratus, 'held in honour': vii 234 *τιμωτέρα ἔσγ, ix 74 τιμωτέρους τιθέντες*

τιμωρεῖσθαι, punire, 'to punish': ii 45 *τιμωρήσονται σε 'Αθηναῖοι*
τιμωρία, as, ἡ, poena, 'retribution', 'punishment': xii 74 τ. *χαλεπωτέραν*

*τις, τινός, indefinite pronoun used either substantively or as an adjective:— I. as a substantive, 'one', 'a person': vi 78 *αὐτῶν τινὲς συγγενέσθαι,* vii 10 *τι τοιοῦτον,* xi 145 *ἀπολογούμεθα ὑπέρ τού, εἰ τις ἀδίκως αἰτιανέχει,* xi 89 *εἰ τινα δεδμένος ἰδεῖν τυγχάνοιμι,* ix 60 *ὅ τι ἀν τῷ διδῷ, xii 62 ἄλλας τινες.* sometimes *tis* is omitted, as where the infinitive is predicated generally and *αὐτός* is used referring to the implied subject: i 20, 79 *ἥν ἐπίστηται (sc. tis),* xii 52 *τὸ ἐπιμελῆ ποιῆσαι sc. τινα, xx 109(?) with part. gen.:* x 20, xx 77 *τούτων τινας, xix 16 ἥδη τερά αὐτῶν εἶδες βαθύτερον;* viii 6*

τῶν εἰσενεχθέντων τι, ΗΙ 28
λέγειν τι τῶν οἰκονομικῶν,
ΧΙ 66 ἔχει τι ήθους βασιλι-
κοῦ

[Cf. Thuc. ΙV 8, 5 τοῖς Ἀθηναῖοις
ἐνέπεσε τι γέλωσι, 130, 1 ἦν τι
καὶ στασιασμοῦ ἐν τῇ πόλει, ΗΙ
69, 3 φὲ ὑπῆρχε λαμπρότητός τι]

II. as an adjective, with adverbial force, to limit or soften the effect of a word. like Lat. *quidam*: ΗΙ 20 *ταραχή τις*, 53 *δμοιν τι (fere simile)*, ΗΙ 212 *γελολα τις*. with Numerals and Adjectives implying number, size, etc.: ΗΙ 70 *ἴν τι πλούτηρὸν ἔργον*, ΗΙ 9 *ἴν τι τῶν οἰκονομικῶν ἔργων*, ΙV 167 *ἴν γέ τι φιλοτιμούμενος*. with Pronominal words: ΗΙ 205 *διὰ τοιαύτας τινὰς προνοιας*. Neuter τι adverbially with Verbs: ‘somewhat’, ‘in any degree’, ‘at all’: ΙV 37 *εἰ τι συνεπιμελεῖται*, Η 35 *παρορμᾶτι τι*, ΗΙ 167, ΧΙΙ 65 *οὐδ' δτως τι οὖν ἀξιώ*. with Adj. or other Adv.: ΧΙ 54 *πλάγιόν τι*, Η 83 *σχεδὸν τι*, ΗΙ 8 *μᾶλλόν τι*, ΗΙ 64 *οὐδέν τι μᾶλλον*, ΧΙ 47, 50, ΗΙ 8 *μηδέν τι ἀθυμήσῃς*, ΙV 20 *μὴ ἀποκρυπτούμην τι μηδέν*. τις; τίνος; interrog. pron. quis? quae? ‘who?’ ‘which?’ τι; quid? ‘what?’ ‘which?’: ΗΙ 84, ΗΙ 37, 39, ΧΙΙ 83 *τίνι τοῦτο* (sc. Ισασι); ΗΙ 20 *τι τούτων αἵτιόν ἔστιν ή* for τι δλλο; ΗΙ 33 *τι ἐπισταμένην αὐτὴν παρέλαβον*; ΗΙ 110, ΗΙ 92 *τι ὄρφας δ τι πουοῦσα*; ΧΙ 91 *τι αὐτῶν οὐ γιγνώσκεις*; 2. as predicate: ΗΙ 96 *καὶ τι δὴ ταῦτ' ἔστιν*; Ι 115 *ἔκεινο ἡμῖν τι φανε-*

ται; ΧΙV 54 *τι τοῦτο λέγεις*; of a masculine or fem. subject: Ι 27 *οἶκος τι δοκεῖ εἴναι*; τι γάρ; quid enim? quidni? ‘why not?’ ‘how else?’ ‘of course’: ΧΙV 41. τι δέ; quid vero? iam vero, ‘then, again’, ‘in passing on to a new point’: ΗΙ 61, 79, ΧΙX 18. τιδ' οὐ; quidni vero? affirmantis: ΧΙV 87, ΧΙV 6 *τι δ' οὐ μέλλω* (sc. εἰδέναι); ΧΙX 51 *τι δ' οὐ μέλλει* (sc. ὑποβάλλεσθαι); ΧΙV 27 *τι δ' οὐκ οἰδα*; τι δέ, ει μὴ; quid aliud nisi? ‘what else but?’ ΙX 4 *τι δέ, ει μὴ ὑπισχνεῖτο*, 10, 108, Χ 58. καὶ τι δή; ΗΙ 151. τι ήν; quid si? ‘what if?’ ΗΙ 28. τι δ' ήν; 11. τι γάρ ήν; ΧΙV 102. τι οὖν; ΙX 106. τι οὖν ἄρα ει; ΗI 10. τι οὖν ήν; ΗΙ 5, ΙV 61. τι ποτε; ΧΙX 95. II. τις for δστις in indirect questions; the verb sometimes in the indic. as if the question were direct: ΗΙ 58 *τι πρῶτον διδάσκειν ηρχον αὐτήν, διηγοῦ μοι*, 65 *ἄρα κατενθησας τίνος ἔνεκα — ξλαβον*; 69 *βουλευθμενος τίν' ἀν λάβοιμεν*

τιτραίνειν 8. τιτράν³, pertundere, ‘to bore’: ΗΙ 216 *εις τὸν τετρημένον πίθον ἀντλεῖν*

τλήμων, ονος, ὁ, ή, miser, ‘wretched’: ΗΙ 218

τοι, the enclitic particle used to express restricted affirmation, utique, profecto, ‘assuredly’, ‘let me tell you’, ‘yet surely’: ΗΙ 1 *νῦν τοι*. 2. in combination with other particles: δλλα — τοι: ΙV 151, ΗΙ 88, ΧΙ 10,

29, ιι 147, ρχι 6. γάρ—
τοι: vii 12, 100, ρχι 25.
γέ τοι: vii 69. δέ τοι: vii
219, viii 47. τοίνυν, *igitur*, ‘therefore’, ‘accordingly’: at the beginning of a speech, referring to something present to the mind of the speaker and hearer: ii
113, rv 106, 124, 155, x 11,
xi 87 ἐγώ τοίνυν, vii 23
ἐγώ μὲν τ., xv 26 νῦν τ., xvi
1 πρῶτον μὲν τ., xviii 66.
adeo, *praeterea*: καὶ τοίνυν,
‘and withal’: v 8, x 5, xvi
36, xvii 38

τοιόσδε, ἀδε, ὅνδε, *huiuscemodi*,
‘such as this’, in reference to something following: i 2
τοιάδε διαλεγομένου

τοιούτος, αὐτη, οὗτος οὐδεῖς, *talis*, ‘such’: in ref. to something which precedes: viii
149 τοιαῦτα διαλεχθεὶς δοκῶ
μεμνῆσθαι, xx 25, x 26 μὴ
γένοιο σὺ τ., οὐ γάρ ἀν σε
διωαμηρ, εἰ τοιούτος εἴης,
ἀσπάσασθαι, xvii 55, vii 14
τοιαύτη σου ἡ ἔξι, iii 54
τοιούτον οὐδέτερον, x 58, vii 10
τι τ., ix 52 εἰ τι ἀλλο τ., iii
43 εἰσὶ τινες τοιούτοι, vii
270 τ. Ἐργα, xii 76 οὖς ἀν
τοιούτους γνῶντας. with article vii 72, ρχι 3, xv 11 δ
τ., iv 20 οἱ τ. (sc. οἱ Ἐργαζό-
μενοι τὰς βαναυσικὰς τέχνας),
ii 2 περὶ τῶν τ., 79, vi 72
τάλλα τὰ τ.

τόκος, οὐ, ὁ, *foetus, suboles*,
‘progeny’: vii 182 dux
apum τοῦ γεγρομένου τ. ἐπι-
μελεῖται ὡς ἑκτρέφηται
τολμᾶν, *audere*, ‘to have the hardihood’, ‘dare to’: xiv 7
εἰ τοὺς καρπούς τολμών
ἀφανίζειν
τοξεύειν, *sagittare*, ‘to use the

bow’: ρχι 43 οἱ ἀν τοξεύω-
σιν δριστα
τοξότης, οὐ, ὁ, *sagittarius*,
‘a bowman’, ‘archer’: iv
42 τοξότας καὶ σφενδον-
ήτας, viii 42

τόπος, οὐ, ὁ, *locus, regio*, ‘place’,
‘district’: xvi 8 παρὰ γελτο-
νος τ. γνῶναι

τοσούτος, αὐτη, οὗτος οὐδεῖς,
tantus, ‘so great’: ii 43 εἰσ-
φορὰς τοσαύτας δοτας οὐ
ρρόδιως ὑπολείσις. II. neut.
εἰς Subst. ix 99 τοῖς οἰκέταις
μέτεστι...τοσούτον δοτον φυ-
λάττειν, i.e. *tantum quantum*,
‘only so much’, ‘no further
than’: xviii 29 τοσούτο
μόνον εἰδέναι, πατέων τὸν σι-
τον

[Cf. Dem. c. Phil. i § 13 δεηθεῖς
ἢ μῶν τοσούτον, Xen. Anab. I 3,
15, II 1, 9, III 1, 45, Thuc. III 52
ἥρατων τ. μόνον, IV 110, 8]

III. as Adverb: xx 105
τοσούτον διαφέρει δοσο
ἀερε—ac. vii 234 δοψ—
τοσούτῳ *quanto—tanto*
τραγῳδός³, οὐ, ὁ, *tragoedus*, ‘a tragic actor’: iii 52 ἐπὶ τρα-
γῳδῶν τε καὶ κωμῳδῶν θέαν,
66 θεῷ αὐτοὺς ὑπερ τοὺς τ. τε
καὶ κωμῳδούς

τράπεζα, ἥ, ἡ, *mensa*, ‘a dining-table’: viii 122 τὰ διμφλ
τραπέζας, ‘the appointment of tables’, ix 42

τρέφειν, *alere, nutritre*, ‘to rear and keep’: PASS. v 92
πρόβατα καλλιστα τεθραμ-
μένα. ΜΕΤ. i 56 εἰπερ
ἄντι τοῦ τρέφειν πεισθεὶ πα-
ρασκευάζει, vi 46 ἡ γεωργία
τρέφουσα τοὺς Ἐργαζομέ-
νους. Σv 46 φυλακὰς τρέ-
φει πρὸ ἔχει [cf. Arist.
Vesp. 109 φήφων—αγιαλδη
ἔνδον τρέφει]. 2. of the

earth, 'to breed', 'to produce': v 12 ή γῆ δύα τὰ μὲν φύει τὰ δὲ τρέφει, xvii 16, v 37 ή γῆ ἐν μέσῳ τοὺς καρπούς τρέφουσα. II. *sustentare*, 'to sustain', 'support': PASS. xvii 62 καὶ δέη τρέφεσθαι τινας, v 62 λαμβάνειν ἀφ' ὧν θρέψονται.

τρέχειν, *currere*, 'to run' (βαδίζειν: viii 29, 30 ὁ τ. τὸν ἑστηκότα, v 38 δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι, 'running, jumping, and throwing the spear', which were typically light games, as boxing and the pankration were typically heavy. The pentathlon stood between both. Dr C. Waldstein on the *Influence of Athletic Games upon Greek Art*, p. 13

τριημιπόδιος, ον, *sesquipedalis*, 'consisting of 1½ feet': xix 22 βόθυνον τὸ βάθος ἐλάττονα τριημιπόδιον, 27 βραχύτερον τριημιπόδιον

τριηραχία, η, *instructio triremium de suis sumptibus*, the most important of the extraordinary λειτουργίαι: ii 42

τριήρης (*τρῦ*), εος, ή, *triremis*, 'a galley with three banks of oars': viii 47 τρ. σεσαγμένη ἀνθρώπων

τριπόδης³, ον, ὁ, *tripedalis*, 'three feet in measure': xix 16 βόθυνον βαθύτερον τριπόδιον, 18 τὸ πλάτος τριπόδιον πλέον

τρίς, τερ, 'thrice': ii 29 τρίς ὅσα (*triplo plura quam*) κέκτησαι

τρόπος, ον, ὁ, *modus*, 'manner', 'fashion': xiii 42 τῷ αὐτῷ τούτῳ τρίπτῳ

τροφή, ἡ, η, *alimentum*, 'nourishment', 'food': v 27 κυσὶν εὐτέτειαν τροφῆς παρέχουσα, xvii 105 ἀλλέργασμανται (al μελιτται) τροφὴν καταθῶνται, 69 ἐν ω τολλὴν ἔχει τροφὴν ἀπὸ τοῦ οὐρανοῦ η γῆ, 103 ὥλη διαρπάζουσα τοῦ σίτου τὴν τ. *victus*, 'provisions': v 64 σὺν τοῖς ὄπλοις τὴν τ. μαστεύειν, xv 58 ἀξια τῆς τροφῆς ἐργάζεσθαι. *commeatus et stipendia militum*, 'the pay and provisions of soldiers', iv 41, 46. II. 'nurture', 'rearing': vii 133 τὴν τῶν νεογυνῶν τέκνων τ.

τροφός, ον, η, *nutrix*, *altrix*, 'a nurse': v 79 τὴν γεωργίαν τῶν ἀλλων τεχνῶν μητέρα καὶ τροφόν

τρυγᾶν³, *vindemiare*, 'to gather fruit off': xix 130 η ἀπτελος διδάσκει τρυγᾶν ἑαυτήν τυγχάνειν, *consequi*, 'to meet with', 'gain', 'get': e. gen. vii 76 γηροβοσκῶν τ., xi 44 ὕγιειας τ. καὶ τιμῆς, xiii 63 τῶν ὁμοίων τυγχάνοντας, 65 τῶν ἴσων τ. B. 'to happen', 'to befall': imper. iii 24 ἐν χώρᾳ ἐν γέτυνται τρυχεῖν, 'in any chance place', 21 ὅποι ἔτυχεν ἔκαστον καταβέβληται, xx 159 οὐκ εἰκῇ αὐτὸν δικαιούμενον, viii 19 διατασσόμενον τοις ἀλλοῖς τύχοις. II. with partcp. of another verb, so that the two form one finite verb: i 20, ii 82 καὶ εἰ μὴ τύχοις χρήματα ἔχων, iv 140 ἔτυχεν τεταγμένος, vii 48 ἐμὲ τυγχάνειν διδάσκοντα καὶ ἔκεινην μαθάνοντας, viii 9 δ σε αἰτῶν τυγχάνω ('which I ask you

just now'), κι 96 ἡν φυτεύ-
οντες τυγχάνωσι, ΧΙΧ 74
τὰ αὐτὰ ἐμοὶ γιγνώσκων τυγ-
χάνεις, κι 89 εἰ τινα δεδμε-
νος θέειν τυγχάνοιμι, ΞV
78 χρήσιμα δυτα τυγχάνειν
τυραννεῖν, 'to exercise des-
potic authority over': σ.
gen. ΞXI 77 ἀκόντων τυρα-
νεῖν
τύραννος, ου, δ, 'a despot': ι
112 δοιοι οίκοι τυράννων
ἡνέξημένοι είσιν ἀπὸ πολέμου

Τ

"Υβρις, εως, ἡ, iniuria contumeliosa, 'wanton insolence': ΙV 74 χώραν θλιγάνθρωπον ἡ
διὰ χαλεπότητα ἡ δι' ὑβριν
(τῶν ἀρχόντων)
ὑγιαίνειν, bene valere, sano
esse corpore, 'to be sound,
in health': ΙV 165 δταντερ
ὑγιαίνω, Σ 75 γυμναζομένην
δι., μᾶλλον, κι 119 ὑγιαί-
νοντα καὶ ἔρρωμένον, Σ 84
δκως τὸ σῶμα ὑγιαίνον ἔσ-
ται, ΞX 96 νέοι δυντες καὶ ὑγιαί-
νοντες, Σ 43 τοὺς δφθαλμοὺς
ὑγιαίνοντας i.e. 'in their
normal state')(ὑπαληλιμ-
μένους. 2. sana mente
esse, 'to be sound of mind':
κι 24 προσβλέψας με ὡς οὐδὲ
ὑγιαίνοντα τῷ ἔρωτήματι
θύεια, αι, ἡ, salus, valetudo
(prospera), 'health', 'sound-
ness of body': κι 44 ὑγιειας
τυγχάνειν, 66 πῶς ὑγιειας
ἐπιμελῆ; 75 ἐκπονοῦντι δοκεῖ
ἡ ὑγιεια παραμένει, ΞX 114
τοὺς πρὸς τὴν δ. παρασκευά-
μασι
ὑγρός, δ, ον, umidus, 'moist'
(ξηρός: Σ 108 δ. καρπῶν,
such as olives and grapes:

κι 62 πάσι τοῖς ἀνάλμοις
ὑγροῖς τε καὶ ξηροῖς, ΞX 30
ὑγροτέραν καὶ ξηροτέραν
γῆ, 33, 36, 38 ἐν τῇ ξηρᾷ
ἐν τῇ δ., ΞX 59 γῆ ὑγροτέρα
πρὸς τὸν σπόρον, sc. lute-
lenta

[from root *Ug* 'to be wet', whence come Lat. *u-mor* (for *ug-mor*), *u-mere*, *u-vens*, *u-vidus*, *u-dus*, *u-ligo*.]

ὑγρότης, τητος, ἡ, humiditas,
'wet', 'moisture': ΞX 70
κίνδυνος τὰ φυτὰ σήπεσθαι δι'
ὑγρότητα

ὕδωρ, ὕδατος, πό, aqua, 'water':
ΞX 61 τὸ δ. ἔξαγεται τάφροις,
πι 104 δ. παρ' ἐμοῦ αἰτοῦντι,
ΣX 55 ἐμβάλλειν εἰς τὸ δ.,
ΞVII 59 τῷ οἰνῳ τῷ ισχυροτέρῳ
πλεόν ἐπιχειν δ., ΞX 38 ἐν
τῇ ὑγρᾷ δρύττων βαθὺν ὕδωρ
ἄν εύρσκοις, 70 ὑπὸ τοῦ δ.
σήπεσθαι, 39 ἐν ὕδατι φυ-
τεύειν, ΞX 57 ἐν δ. στασιμῷ.
PL. perennes aquae, 'streams':
ν 45 ὕδασι καὶ πνεύμασι καὶ
σκιαῖς θερόσαι (cf. Soph. Oed.
C. 1599 ρυτῶν ὕδατων).
caelestis aqua, pluvia, 'rain':
ΞVII 86 ἐν τῷ χειμῶνι πολλὰ
δ. γίγνεται

ἱλη, ης, ἡ, frutetum, herbae
inutiles, omninoque omnia
quaes impediunt quo minus
recte e terra fruges protrudi
possint, 'undergrowth',
'bushes', 'weeds': ΞVI 75 ἡ
ἱλη ἐπιτολάζοι ἀν καὶ αιώνιοτο
ὑπὸ τοῦ καύματος, ΞVI
66 ὥλης δεῖ καθαρὰν (τὴν
νεδν) εἶναι, 80 διχα. ποιεῖν
τὴν γῆν· καὶ τὴν δ., 90 τὴν δ.
καταβάλλειν, 82 ὥλη αινεξ-
ορμῆ τῷ στέψ, 102, 114 ἐξώρ-
γισάς με πρὸς τὴν δ., ΣX 53
ἡ γῆ δ. παντοῖαν παρέχει, 109
ῶστε καλλίω τὴν δ. γήγεσθαι,

107 ἵνα ὅλης καθαρὰς αἱ δι-
πέλοι γένωνται
νοσκύσμος⁸, οὐ, δ., altercum,
'henbane': ι 91 τὸν ὑ. ὑφ' οὐ
οἱ φαγόντες αὐτὸν παραπλή-
γες γίγνονται
ὑπαγορεύειν³, *dictare, praeire
verbis*, 'to dictate': PASS.
xv 43 τὰ ὑπαγορευόμενα
γράφειν
ὑπαίθριος, οὐ, *subdialis*, 'in
the open air': vii 114 ὁ
ἔργα
ὑπαίθρος, οὐ, i. q. ὑπαίθριος:
vii 109 ἐν ὑπαίθρῳ *sub dio*
'in the open air', 112 ἐν
τῷ ὑ.

ὑπακοέν, *morem gerere, pa-
rere*, 'to comply with', 'obey':
c. dat. pers. ix 107 ταῦτα
ἀκούσασα ἡ γυνὴ πώς σοι
ὑπῆκουε; xiii 35 ὁ. τοῖς
πωλοδάμαις. c. gen. rei,
praebere aurem patientem,
'to give ear to': xiv 13 ὑπ-
ακούοντας τῆς διδασκαλίας
ὑπαλεῖφεν, *illinere*. MED. ὑπ-
αλεῖφεσθαι, se *illinere*,
'to anoint oneself': x 36 τοὺς
δρθαλμοὺς ὑπαλειφόμενος.
PASS. 42 τοὺς δρθαλμοὺς
ὑπαληιμμένους

ὑπάρχειν, *esse ab initio*, 'to
be to begin with': xxi 73
φύσεως ἀγαθῆς ὑπάρξαι, 'to
be of a good natural dispo-
sition', but commentators
differ in their interpretation
of this passage. Breitenbach
renders it *opus esse bona
indole, quae ei sit innata*,
making both *ταῦτα* and
ὑπάρξαι depend upon δέν,
as if there were a mixture
of two constructions

ὑπέρ:—A. c. gen. *super*, 'above';
pro, 'in behalf of': vii 68
βουλευόμενος ὑπὲρ ἔμοι, xi

145 ἀπολογούμεθα ὑπὲρ του.
B. c. acc. *supra, ultra*, 'over',
'beyond': xviii 49 ὑπερενέχ-
θῆναι τὰ ἄχυρα ὑπὲρ τὸν
σῖτον
ὑπεργάζεσθαι, *arando parare*,
'to prepare by ploughing':
xvi 49 τῷ σπόρῳ νεὸν δεῖ
ὑπεργάζεσθαι
ὑπερφέρειν: PASS. *superferri*,
'to be carried over or be-
yond': PASS. xviii 49 πολύ
ἔστι τὸ ὑπερενέχθηναι τὰ
ἄχυρα ὑπὲρ τὸν σῖτον, 61 ὁ
ὑπερφέρηται τὰ ἄχυρα εἰς
τὸ κενὸν τῆς ἀλώ
ὑπερφοβεῖσθαι, *in summo metu
versari*, 'to be in a great
fright': viii 111 ὑπερφοβού-
μενοι mari in tempestate
ὑπήνεμος, οὐ, *vento non ex-
positus*, 'sheltered from the
wind')(*προσήνεμος*: xviii 51
ἥν τις λικμᾶ ἐκ τοῦ ὑπηνέ-
μου (μέρους τῆς ἀλώ) ἀρχό-
μενος
ὑπηρετεῖν, *obedire, officio za-
tisfacere*, 'to do service',
'serve': ι 80 ἀναγκαζόμενην
ὑ., xiii 38 δταν προδύμως
ὑπηρετῶσιν)(ἀπειθῶσι,
viii 105 καὶ πάνυ καλῶς ὑπη-
ρετοῦντας i.e. in nave gu-
bernanda. c. dat. *inservire*,
obsequi, *obtemperare*, 'to
minister to', 'serve', 'obey':
xiii 38 ἕστ' ἀν (οἱ πῶλοι)
ὑπηρετήσωσι κατὰ γνώμην
τῷ πωλοδάμῳ, xvii 50 δπως
δύνηται (η χειρ) ὑπηρετεῖν
τῇ γνώμῃ (where Sturz com-
pares Ter. Eun. iv 5, 3 *post-*
*quam surrexi, neque pes
neque mens sicut officium
facit*), xxi 56 μεγάλῃ χειρὶ
πορεύεσθαι οὗτος ἀν λέγοιτο,
οὐ ἀν τῇ γνώμῃ πολλὰ χειρεῖς
ὑπηρετεῖν ἔθέλωσι

ὑπισχνεῖσθαι, *polliceri*, 'to undertake', 'promise': πῇ 3 πρὶν ἀν δὲ ὑπέσχησαι ἀποδειξῃ, VII 53 πολλὰ ὑποσχομένη—γενέσθαι οἷαν δεῖ, IX 4 ὑπισχνεῖτο ἐπιμελήσεσθαι **ὕπνος**, οὐ, ὁ, *somnus*, 'sleep': IX 68 ἐγκρατεστάτη ὕπνον ὑπό:—A. c. gen. *a*, *ab*, to denote the agent 'under whose hand', 'by or through whom' anything takes place; with pass. verbs: IV 78 φυλάξεται ὑπὸ τῶν φρουρούντων, V 57, VII 156 δὲ τροστέτακται ὑπὸ τοῦ θεοῦ, Χ 53 ὑπὸ ἰδρῶτος ἐλέγχονται, XI 152 ὑπὸ τοῦ (ἐκρίθης);, II 8 τὰ λεγόμενα ὑπὸ σου, Τ ὑπὸ τούτων κωλύεσθαι, XIV 38 ἐπαινεῖσθαι ὑπὸ ἐμοῦ, XVII 75 αἰνάνοιτο ὑ. τοῦ καύματος, XVIII 15 κελευσθῆναι ὑ. τοῦ θεοῦ, 89 ψιλωθῆναι ὑ. βρύματος, XXI 5 ὑ. σοῦ διαπέκεισμαι, 38 δοθῆναι ὑπὸ τοῦ ἀρχοντος. 2. with neutrals in passive sense: I 92 ὑφ' οὐ—παραπλῆγες γίγνονται, III 87 ἀτολωλέναι ὑ. γεωργylas, XXI 37, XVII 73 ὥσπερ ὑ. κώπρου *Ισχὺς* αὐτῷ ἐγγίγνεται, 91 ὑλη ὑπὸ τῶν ὑδάτων συνεξορμᾷ τῷ σίτῳ, XIX 67 ὑ. τοῦ ὑδατος πηλὸς ἀν γίγνοιτο ἡ ἀσακτος γῆ. So with Adj.: IV 77 ἡ γῆ ἐνεργὸς ἔσται ὑ. τῶν κατοικούντων. To denote the accompanying circumstances, 'under the influence of': VII 36 ἔξη ὑπὸ πολλῆς ἐπιμελείας (parentum) ὅπως ὡς ἐλάχιστα δύοιτο. B. c. dat. *sibi*, 'under': XIX. 54 ὑπὸ τῇ γῇ θείης ἀν, XX. ὑπὸ σκιαῖς ἀναταυδμενος. C. c. acc. to denote motion under: XVIII 85 ὑπὸ.

τοὺς πόδας (iumentorum) ὑποβάλλοντες τὰ ἄτριπτα (tritrandæ). In composition it denotes the ground on which anything is based, the preliminary step to an action; see ὑπεργάγεσθαι, ὑποδεικνύειν, ὑπαγορεύειν, ὑποτίθεσθαι. Cf. Arist. *Vesp.* 55 δλγ' ἀτθ' ὑπειπών, 'after some few preliminary words', Xen. *Symp.* IV 9 εἰς μάχην δρμωμένων καλῶς ἔχει κρόμμιον ὑποτρώγειν, 'to begin by eating', Eur. *El.* 1036 τοῦδ' ὑπόντος, 'with this condition to begin with'

ὑποβάλλειν, *sublicere*, *superponere*, 'to put under': XVIII 55 ὑποβάλλοντες ὑπὸ τοὺς πόδας τὰ ἄτριπτα, XIX 54 ὑπὸ τῇ ὑποβεβλημένῃ γῇ θείῃς ἀν (τὸ κλῆμα), 50 ὑποβλητέα⁸ ἀν εἴη τῷ φυτῷ γῆ, 45 ὑποβαλὼν τῆς γῆς (sureculis)

[Cf. Суг. V 5, 7 τῶν Μηδικῶν πόλεων ὑποβαλεῖν ἐκέλευσεν αὐτῷ, Еуб. Procr. I (III 247 Meip.), κάτω μὲν ὑποβαλεῖτε τῶν Μιλησίων δρίων]

ὑποδεικνύειν, *exemplio docere*: XII 101 τοῦ διδασκάλου πανηρῶς τι ὑποδεικνύοντος. *exemplum praebere*, 'to set a pattern', 'example': c. inf. 103 ἀμελεῖν ὑποδεικνύοντος τοῦ δεσπότου, *cum dominus neglegentiae exemplum praebet*

ὑπόδημα, *atros*, τό (ὑποδεῖν), *calceus*, 'a shoe': VIII 119 ἐπειδάν ὑποδήματα ἐφεξῆς κέηται, IX 38 ὑ. γυναικεῖα, ὑ. ἀνδρεῖα, Χ 15 ὑ. ἔχουσαν ὑψηλά, XIII 57 ὑ. οὐχ ἀμοία τάντα ποιῶ

ὑποδύεσθαι, *suscipere, insti-tuere*, ‘to undertake’: c. infin. xiv 11 τὴν δικαιοσύνην ὑποδύγει διδάσκειν;

ὑποζύγιον, οὐ, τό, *iumentum*, ‘a beast of burden’: xviii 25 ὑποζυγίῳ ἀλοῶσι τὸν σῖτον, 27 εἰσθα ὑποζύγια καλούμενα πάντα ομοίως, βοῦς, ἡμιόνους, ἵππους, 31

ὑπόθεσις, *eis*, ή, *propositum*, ‘proposition’: xxi 2 εὐ τῷ ὑποθέσει τὸν λόγον βοηθοῦντα παρέσχησαι

ὑπολαμβάνειν, *excipere ser-mone*, ‘to take up the discourse and answer’: x 25 ὑπολαβοῦσα ἔφη, ‘said in reply’

ὑπομιμήσκειν, *commonefa-cere*, ‘remind one of’: c. acc. pers. et gen. rei xvi 41 ἄρξωμαι σε τῆς γεωργίας ὑ.

ὑπόξυλος⁸, οὐ (ὑπό, ξύλον), *subligneus, adulterinus*: x 24 δρμοὺς ὑποξύλους, ‘necklaces of gilded wood’

ὑποτίθεσθαι, *ponere ad dispu-tandum*, ‘to propose as a subject of discussion’: xxi 3 ὑπέθου τὴν γεωργικὴν τέχνην εἶναι εὐμαθεστάτην

ὑποφέρειν, *sustinere*, ‘to endure’, ‘submit to’: ii 43 εἰσφορὰς δόσας οὐ ἥδηώς ὑποισεις, 98 ἥδον ὑ. τὰ ἀναγκαῖα πράγματα

ὑπτιος, *la, iou, inversus, re-supinus*, ‘reversed’, ‘turned upside down’: xix 55 κείσθαι ὥσπερ Γάμμα ὑπτιον

ὑφαίνειν, *texere, construere*, ‘to weave’, ‘to construct’: PASS. vii 181 ἐπὶ τοῖς ἔξυφαι νομένοις κηρίοις—ώς καλῶς καταταχέως ὑφαίνηται

ὑφίεσθαι, *cedere, non sustinere*, ‘to give up’, ‘give way’: a.

inf. xii 76 ὑφίεμαι—μηδ’ ἐπιχειρεῖν. vi 83 legebatur ὑφεμένους τῆς γῆς, i.e. agro hostibus ad diripiendum re-licto, ubi nunc ἀφεμένους ὑψηλός, ή, ὅν, *altus*, ‘high’: x 15 ὑπεδήματα ἔχονταν ὑψηλά (‘high - heeled’) δπως μείζων δοκοίη, xviii 15 ἐὰν ὑ. ὃ ὁ κάλαμος τοῦ σίτου

Φ

Φαγεῖν, *comedere*, ‘to eat’: aor. 2 εἰ ἐσθίεις: i 93 οἱ φαγόντες

Φαίνεσθαι, *videri*, ‘to appear’: c. inf. iii 56 γελοῖς σοι φαίνομαι εἶναι. with inf. omitted: x 14 δπως ἐρυθρότέρα φαίνοιτο τῆς ἀληθείας, i 70 τοῦτο φαίνεται ἡμῖν, 114 ἔκεινο τι φ., vii 212 γελοία τις ἀν φαίνοιτο, viii 21, 119, 125. c. partic. iv 54 φαίνωνται ἔχοντες, viii 141 εἰδὼς φανεῖται, ‘will be seen to know’, xviii 8 ἡν φανῆς ἐπιστάμενος. with part. ἀν om. vi 20 ἡ ἐπιστήμη αὐτῇ ἐφαίνετο ὅ, 228, 229, x 62 ὡς ἀν τῷ δυτὶ καλὴ φαίνοιτο, ἀλλὰ μὴ μόνον δοκοίη, 76

Φαληρικός³, ή, ὅν, ‘of Phalerus’: xix 34 ὑγρὰ ή ἐν τῷ Φαληρικῷ ἔλει (γῆ)

Φάναι, *dicere*, ‘to say’: x 80 φασὶ γοῦν οἱ δυθρωποί, iv 111 φασὶ τινες, iv 28 φασίν ον dit. c. acc. et inf. ii 64, iv 145, v 79, x 74, vi 54 ἔφησθα καταμαθεῖν, xv 17, 36, i 92 φήσο-μεν, 98, vii 86 ἔφησεν, iv 168, ix 117, x 44 εἰπεῖν ἔφη, viii 100 φάναι ἔφη, se dix-

isse narrabat, 132, 159, ix 111, vi 22 ἔφαμεν, 30, x 25 φαίην, xx 110 φήσαις. In repeating dialogues, preceding the subject: ἔφην ἐγώ, vii 178, viii 1, x 31, xvi 51 (58 ἐγώ ἔφην), ii 100 ἔφη ὁ Σωκράτης, iii 5, 23, 34, 40, 43, 47, 86, iv 2, vii 33, 47, 185, 200 ἔφη ἡ γυνή, x 39 ἔφη ἑκείνη. φημί, φησί, ἔφην, ἔφη, φάνατι are sometimes inserted pleonastically when the sentence has been introduced by λέγει or εἰπε: xvii 67 δὲ Ἰσχομάχος εἶπεν, παῖς εἰς μὲν σύ γε, ἔφη εὖ γε μέντοι, ἔφη, λεθι. “Ischomachus said; ‘you are joking’, quoth he”: iii 1 ἀκούσας ταῦτα εἶπε, Νῦν τοι, ἔφη, iv 157 τὸν Κύρον εἰπεῖν ‘ταῦτα τοῖνιν’ φάνατι ‘ἔφύτευσα’, 161 δὲ Λύσανδρος ἔφη εἰπέν, ‘τι λέγεις’, φάνατι, ‘ὦ Κύρε’, vii 61, viii 97 δὲ εἶπεν ‘Ἐπισκοπῶ’, ἔφη, x 3. B. contendere, ‘to affirm’. οὐ φῆμι, nego, ‘I say No’: xix 97 δτε ἥρου με εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφην (sc. ἐπίστασθαι)

φανερός, d, ὄν, ‘visible’: i 187 οὐκ ἀφανεῖς ἀλλὰ καὶ πάνυ φανερόι, ix 5 φανερὰ ἦν ἡδομένη

φανός³, ἡ, ὄν, *lucidus*, ‘light’: ix 19 τὰ φανὰ (*lucidae aedium partes*) παρεκάλει δος φάους δεβμενά ἔστι φάος⁵, ⁷, eos, τό, *lumen*, ‘light’: ix 19 φάους δεβμενα

φάσκειν, dicere, ‘to allege’: iii 37 τοὺς μὲν ἀπολωλέναι φάσκοντας ὑπὸ γεωργιας. ‘to profess’: 45 γεωργεῖν φάσκοντες

φαύλως, facile, ‘simply’: xiii

22 πῶς—παιδεύεις; Φαύλως, ἔφη, πάνυ φέρειν, *ferre, gestare*, ‘to carry’. II. *afferre*, ‘to bring’, ‘fetch’: viii 140 πριάμενόν τι ἐξ ἀγορᾶς ἐνεγκεῖν, ix 99, xi 108 φέρων ἀπὸ χώρου εἰς δόστην. MED. *afferre secum*, ‘to bring with one’: vii 79 δσα ἡνέγκω (dotem), πάντα εἰς τὸ κοινὸν κατέθηκας

[Cf. Eur. Androm. 1282 μῆδ' εἰς ζαπλούτονος οἴσεται φερνας δόμοις]

2. ‘to bring’, ‘cause’: iii 42 εἰς ἀ (i.e. εἰς ἑκείνα ἀ) βλάψην φέρει αὐτῷ. 3. *pendere, solvere*, ‘to pay as a tribute’: i 158 φέρειν ἀ δι αὐτοὶ ἐργάσωνται, ‘to pay whatever they earn by working’. III. *ferre fructum*, ‘to bear’, ‘yield’, as produce: iv 70 δένδρων ὡν ἔκαστη (γῆ) φέρει, v 7 ἀφ' ὧν ἔστιν, ταῦτα ἡ γῆ φ. ἐργαζομένοις, xvi 9, 12, xx 15 ἀγροήσας τὴν γῆν φέρονταν ἀμπέλους, 65, xix 130 ἀμπελος ὠμοτέρους φέρουσα βότρυς, xx 23 αἱ ἀμπελοι: ὅπως φέρωσιν αὐτῷ. IV. sibi ferre ut mercedem, capere, potiri, ‘to receive’, ‘earn’: i 24 μισθὸν φέροις ἀν (the old reading was φέροιτο, see cr. n.). MED. reportare, consequi, ‘to win for oneself’, ‘gain’: vii 150 πλεῖον φ. τούτου τοῦ ἀγαθοῦ, sc. plura temperantiae commoda. PASS. *impetu ferri*, ‘to be borne along’, ‘carried away’: xviii 44 δι' ὅλης τῆς ἀλω οἴσεται (pass. fut. med.) σοι τὰ δχυρα. 2. *procedere, succedere*, ‘to

turn out', 'prosper': v 80
 εὑ φερομένης τῆς γεωργίας
 [The weak aorist of the indicative is used by preference over the strong, especially in the third plural: but we have διηνέγκομεν IX 49: the infinitive of the strong aorist, ἐνεγκεῖν VIII 140; the ind. aor. med. is uniformly of the a formation: VII 79 ήνέγκω]

φεύγειν, *fugere*, 'to flee', 'run away': VIII 34 φεύγοντες κατακατήσαι τοὺς σόλα ἔχοντας

φθέγγεσθαι, *sonum edere*, 'to utter a sound': VIII 21 διαν τεταγμένως ποιῶσι καὶ φθέγγωνται (of the recitative of the chorus)

φθείρειν, *perdere, corrumpere*, 'to ruin', 'destroy': IX 103 διώ σωζομένων μεγίστη δησίς καὶ φθειρομένων μεγίστη βλάβη

φιλανθρωπία, *as, ἡ*, not 'philanthropy' in our sense of the word, i.e. love to man as such, 'love of mankind', but 'neighbourly love', an exhibition of that feeling of justice which accords to a man that to which he is especially entitled, whether as a friend or benefactor who has a personal claim, or a fellow-citizen who has a political claim, or a helpless and needy fellow-man having a divine claim to help, 'humanity'. See the observation of Dr F. Field in his *Otium Norvicense* on Acts xxviii 2, Tit. iii 4. Such φιλανθρωπία was a marked trait in the Athenian character in contrast to that of other Greek nations, as is shown by Nägelsbach

nachhomeriche Theologie p. 261, who quotes in illustration Soph. O. C. 258 ff., Isocr. 4, 29, 41, 43; 14, 17; 15, 20; 15, 299; 18, 22; Dem. Timocr. 51: xv 26 τὴν φιλανθρωπίαν ταῦτης τῆς τέχνης (sc. γεωργίας) ἀκούσῃ

φιλανθρωπος, *ον*, *benignus*, 'neighbourly', 'humane': xix 117 ἡ γεωργία οὕτω φ. ἔστι τέχνη, ὥστε ἐπιστήμονας εὐθὺς ἁντῆς ποιεῖν

φιλεῖν, *cupere, optare*, 'to love', 'like', 'approve': xx 152 σφόδρα φ. τὸν σῖτον, 170 φιλεῖν ταῦτα ἀφ' ὧν ἀν ὠφελεῖσθαι νομίζωσιν

φιλεργία³, *as, ἡ, laboris studiūm*, 'love of work', 'thrift': xx 148

φιλογεωργία⁴, *as, ἡ, agriculturae studiūm*, 'fondness for agriculture': xx 137

φιλογέωργος, *ον*, *agriculturae studiosus*, 'fond of farming': xx 150 φύσει φ., 163, xx 141 φύσει φιλογεωργότατος 'Αθηναῖων

φιλοικόδομος⁵, *domorum exstruendarum studiosus*, 'fond of building': xx 165

φιλοκερδής, *έσ*, *lucri avidus*, 'greedy of gain': xiv 42 ἀδρὸς φ., xii 87 πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσιν, xiv 32

φιλονεικία, *as, ἡ, studium inter se certandi*, 'eager rivalry': xxi 65 φ. πρὸς ἀλλήλους

φιλοπονεῖν, 'to love labour': xxi 38 ἐγγίγνεται τῷ στρατεύματι τὸ φ.

φιλοτούλα, *as, ἡ, amor laboris*, 'industry', 'love of work': xx 137, xxi 36 ἰδιώταις ἔστιν οἱ ἐγγίγνεται φ. τις

φίλος, η, ον, *amicus*, as subst.
 ‘a friend’: i 96 οι φίλοι—τί¹
 φίστομεν αὐτοὺς εἶναι—χρή-
 ματα ἡ οὐ χρήματα; iii 94
 φίλοι γάρ ἔσμεν οι παρόντες,
 iv 19 φίλων καὶ πόλεως συν-
 επιμελεῖσθαι, xi 52, 84 φί-
 λους ἐπωφελεῖν, 62 τοὺς φ.
 ἐπικουφίζειν

φιλόσιτος³, ον, *frumentario*
negotio quaestum faciens,
 ‘fond of corn’, ‘busy about
 corn’: xx 51 οἱ ἔμποροι φι-
 λόσιτοι εἰσι

φιλόσοφος, ον, *sapientiae v.*
discendi studiosus, ‘loving
 knowledge’: xvi 45 φιλο-
 σόφου ἀνδρός

φιλοτιμεῖσθαι, *honoris causa*
studiosae facere, ‘to be am-
 bitious’: with neut. adj. iv
 167 ἐν γέ τι φιλοτιμού-
 μενος. c. inf. ‘to strive
 emulously’: xxii 38 τὸ φι-
 λοτιμεῖσθαι δοθῆναι καλόν
 τι ποιῶντας

φιλοτιμία, ας, ἡ, *gloriae cupi-
 ditas*, ‘ambition’: PLUR. I
 154 δοῦλοι φιλοτιμιῶν μώ-
 ρων καὶ δαπανηρῶν. c. inf.
 ‘emulous desire’: xxii 65 φι-
 λοτιμίᾳ κρατιστέσσαι

φιλότιμος, ον, *laudis cupidus*,
 ‘covetous of distinction’,
 ‘ambitious’: xiv 42 ἀνὴρ φ.,
 xiii 49 αἱ φιλότιμοι τῶν
 φύσεων

φιλοφρονεῖσθαι τινὶ τι, i. q.
 χαρίζεσθαι, *benigne exci-
 pere, amorem et benevolen-
 tiam significare*, ‘to shew a
 favour to’: iv 143 Κύρος λέ-
 γεται Λυσάνδρῳ ἀλλα τε φι-
 λοφρονεῖσθαι καὶ [cf. Plat.
 de legg. xi c. 18 p. 935 σ τοὺς
 θυμῷ φιλοφρονουμένους]
φοβεῖσθαι, *timere*, ‘to fear’:
 vii 230 φ. μὴ—ἀτιμοτέρα

γένη, viii 41 τὶς οὐκ ἀν φο-
 βηθεῖη ἰδών; xvi 29 φο-
 βούμενον μὴ οὐ γνῶ τῆς
 γῆς φύσιν, xxii 80 φοβού-
 μενος μὴ δἰς ἀποθάνη

φοβερός, ἀ, ὅν, *timorem incu-
 tiens*, ‘fearful’, i.e. ‘formid-
 able’: viii 48 τριήρης φοβε-
 ρόν (ἐστι) τοῖς πολεμίοις. 2.
timidus, ‘fearful’, i.e. ‘feel-
 ing fear’, ‘timorous’: vii
 138 φοβερὰ τὴν ψυχήν

φόβος, ον, δ, *metus, timiditas*,
 ‘fear’, ‘timidity’: vii 139
 πλεῖον μέρος τοῦ φ. ἑδάσατο
 (ὁ θεός) τῇ γυναικὶ

Φοινικικός, ἡ, ὄν, *Phoenicius*,
 ‘of Phoenicia’: viii 71 τὸ
 μέγα πλοῖον τὸ Φ. ubi libri
 φοινικόν exhibitent

φορεῖν, *gestare*, ‘to wear’: xvii
 20 παχέα λιμάτια φ.

φορτίον, ον, τό, *onus*, ‘a ship’s
 freight’, PL. ‘wares’, ‘pack-
 ages’, Fr. *les ballots*: viii
 80 ναῦς γέμει φορτίων

φράγειν, *docere*, ‘to tell’, ‘de-
 clare’: with rel. clause xvi
 42 ἐπισταμένω σοι πάντα
 πολλὰ φράσω ὡς δεῖ γεωρ-
 γεῖν

φρόνιμος, ον, *prudens*, ‘practi-
 cally wise’, ‘sensible’: xi
 40 φρονίμοις καὶ ἐπιμελέσι
 i.e. τοῖς γιγνώσκουσιν ἢ δεῖ
 ποιεῖν

φρούραρχος, ον, ὁ, *praefectus
 praesidiī*, ‘commander of a
 garrison’: iv 54, 83, 87, 89,
 ix 89

φρουρεῖν, *in praesidiis esse*: iv
 60, 78 ὅπως (ἢ γῆ) εὖ φυλά-
 ξεται ὑπὸ τῶν φρουρούντων
 i.e. ‘the watch’, ‘guard’

φρουρός, ον, ὁ, *custos*, PL. *mi-
 lites praesidiarii*, ‘the gar-
 rison’: iv 46 τὴν τροφὴν
 τοῖς φ. διδωσιν ὁ ἄρχων, 82

τῶν ὀπλισμένων φ., IV 91
τοὺς φ. τρέφουσιν

φύειν:—1. *gignere de terra*, ‘to produce’, ‘yield’: IV 103 δοσα
ἡ γῆ φ. ἔθελει, η 12 δψα τὰ
μὲν φύει τὰ δὲ τρέφει, VI 47,
XVI 17, 23 τὰ ἄγρα καλὰ
φύουσα. 2. *natura tridiuere, esse iubere*, ‘to form
by nature’: VII 167 παρ’ ἀ
ὁ θεὸς ἐφυσε, 181 τὸ σῶμα
ἥττον δυνατὸν προς ταῦτα
φύσας. c. inf. VII 94 ἀ
οἱ θεοὶ ἐφυσάν σε δύνασθαι,
163. B. PASS. *provenire, nasci*, ‘to grow’, ‘spring up’
of vegetation: XVI 64 καρπὸν
οὕπω καταβαλέν ὥστε φύεσ-
θαι, XIX 60 πολλῶν φυομέ-
νων βλαστῶν, XIX 44 βουλό-
μενος ὡς τάχιστα φῦναι αὐτά
(sc. τὰ φυτά). *natura in-
situ esse*, ‘to be implanted
by nature’, ‘to be so and so
by nature’, ‘to happen natu-
rally’. c. inf. IX 113 πε-
φυκέναι δοκεῖ τέκνων ῥάδου
τὸ ἐπιμελεῖσθαι τῇ σώφρον
ἢ ἀμελεῖν, IX 16 μείζων ἢ
ἐπεφύκει. *esse*, ‘to be’:
VII 151 διὰ τὸ τὴν φύσιν ἀμ-
φοτέρων μὴ...πεφυκέναι
φυλακή, ἡς, ἡ, *custodia, conservatio*, ‘safe-guarding’: VII
211 φ. τῶν ἔνδον. **φύλα-
κα**, *praesidia oppidis im-
posita et in arce collocata: praesidiarii milites non φύ-
λακεις sed φρουροὶ appellantur*: IV 45 φυλακὰς ἐν ταῖς
ἀκροπόλεσι τρέφει, XX 38 φυ-
λακὰς καθιστάναι

φύλαξ, akos, ó, custos, ‘guardian’: VII 233 οἰκον φ. de muliere
φυλάττειν, *custodire*, ‘to safe-
guard’, ‘to keep one’s eye
on’: VII 136 φ. τὰ εἰσενεχ-
θέντα. PASS. IV 78 δικαίω (ἡ

γῆ) εἰδ φυλάξεται ὑπὸ τῶν
φρουρούντων. MED. *cavere*,
‘to be on one’s guard’: XII
5 φυλάττει λιχνῷ μη
ἀποβάλλεις, VII 192 φυλακ-
τέον (*cavendum*) δικαίω μη...
δακανᾶται

[Cf. Xen. Mem. I 2, 87 φυλάτ-
τον δικαίω μη τας βοῦς ἐλάττους
ποιήσῃς, Plut. Aprophth. Lac. p.
231 C οὐ φυλάξῃ συνεχῆς γελοά-
ζων δικαίω μη γελοίος γένη]

φυλή, ἡς, ἡ, classis, ordo, genus,
‘a distinct set’: IX 39 δικλων
ἄλλη φ., ἀλλη ταλασιουργικῶν
δρυγάνων, 32 κατὰ φυλὰς
(per classes) διεκρίνομεν τὰ
ἔπιπλα, 48 ἔχωρισαμεν τάν-
τα κατὰ φ. τὰ ἔπιπλα

φυλλορροεῖν, *folia amittere*,
‘to shed the leaves’: XIX 127
vitis φυλλορροεῖσθα διδάσ-
κει ἑαυτὴν ψιλοῦν

φύσις, εώς, ἡ, natura, ‘nature’,
‘the natural powers’, ‘con-
stitution’: VII 125 τὴν φ.
τῆς γυναικὸς παρεσκενασεν δ
θεὸς ἐπὶ τὰ ἔνδον ἔργα, 151
διὰ τὸ τὴν φ. μὴ πρὸς πάντα
ταῦτα εἰδ πεφυκέναι, XI 28 εἰ
μὴ ψυχὴν φύσει ἀγαθὴν ἔχοι,
XVI 6 τὴν φ. τῆς γῆς εἰδέναι,
22 ἐπιδεικνυσιν (ἢ γῆ) τὴν
αὐτῆς φ., 24 φ. γῆς διαγιγ-
νώσκειν, 29. ‘natural
bent’, ‘character’: XXI 72
φύσεως ἀγαθῆς ὑπάρξαι,
bona indole esse. PL. of
several persons: XIII 50 αἱ
φιλότιμοι τῶν φύσεων, 51
ἴνιαι τῶν φ.

[Cf. Mem. IV 1, 2, Plato Rep. IV
p. 424 A τὰς ἀγαθὰς φύσεις, 8 αἱ
αρισταὶ φ., Soph. Oed. T. 674 αἱ
τοιαύται φ., Isoepr. 84 B, Plat. Rep.
VII p. 519 C τὰς βελτίστας φ., p.
424 A φ. χρησταὶ, γ. p. 458 B τὰ
ἔπιτηδεύματα τὰ αὐτὰ ἀποδοτά
ταις αὐταῖς φύσεσι]

φύσις, 'naturally': **xx** 140,
149, 170

φυτέα, *as*, *ἡ*, *plantatio*, 'a planting', esp. of vine and fruit trees: **vii** 113 *σπόρος καὶ φυτέα*, **xix** 2 *ἡ τῶν δένδρων φ.*, 5 *τὰ ἀμφὶ τὴν φ.*, 23 *τερὶ ἀμπέλων φ.*, 78 *ἐν τῇ τῆς ἀμπέλου φ.*, 79 *τὰς ἀλλας φ.*, **xx** 60 *γῇ ἀλμωδεστέρᾳ πρὸς φ.* (according to Liddell-Scott 'the growth of a plant': cp. Theophr. Hist. plant. i 1, 3)

φυτεύειν, *plantare, serere*, 'to plant': abs. **xi** 96 *φυτεύοντες—γειωτολοῦντες—σκεπροῦντες*, **xv** 66 *κάλλιστα φυτεύων*, **xix** 7 *ἐν ὅποιᾳ τῷ γῇ δεῖ φ.*, 39 *ἐν ὕδατι φ.*, 90, 98, **xx** 15 *ἐν ἀφόρῳ ἐφύτευσεν (ἀμπέλους)*. with acc. of the thing planted: *ἔστιν αὐτῶν (τῶν δένδρων) ἡ ἐφύτευσα αὐτός*, 162, **xix** 76, *συκῆν φ.*, 81 *ἔλαταν πῶς φυτεύσομεν*; **xx** 14 *οὐκ ὀρθῶς τοὺς δρχοὺς ἐφύτευσεν*, 22 *ώς φυτεύσῃ ἀμπέλους*, **xvi** 10 *ὅ τι φ. δεῖ*. PASS. **iv** 147 *δένδρα δί' ίσου πεφυτευμένα*, **xix** 24 *φυτὰ ἐπιπολῆς πεφυτευμένα*

φυτευτήριον³, *οὐ, τό*, *planta quae adhuc est in seminario, viviradix*: **xix** 87 *πρέμνα πᾶσι τοῖς φ. πρόσεστιν*

φυτόν, *οὐ, τό*, *planta, imprimis arboris*, 'a plant', esp. 'a garden plant', or 'tree': **xx** 66 *μήτε καρπὸν μήτε φ.*, **xix** 55 *ὅπως ἀν ἐν τῷ γῇ κείμενον βλαστάνοι τὸ φ.*, 42 *τιθέναι ἐν τῷ γῇ τὰ φ.*, 65 *τὴν γῆν σάξαις ἀν τερὶ τὸ φ.*, 9 *όπόσιν βάθος βόθυνον φρύγτειν τῷ φ.*, 36, 50 *ὑποβλητέα τῷ φ. γῇ*, 23 *ἔξορύττοιτο ἀν τὰ*

φ., 42 *όπηρίκα δεῖ τιθέναι ἐν ἔκατέρᾳ (τῷ γῇ) τὰ φ.*, 58 *ἄνω ὄρῳ βλαστάνοντα τὰ φ.*, 69 *τὰ φ. κίνδυνος ὑπὸ τοῦ ὕδατος σήκεσθαι*, 87 *τῶν φ. πηλὸν τὰς κεφαλαῖς ἐπικείμενον καὶ πάνταν τῶν φ. ἐστεγασμένον τὸ ὄντα, 14 βοθύνους οἵους φρύγτεουσι τοῖς φ.*

X

χάλαζα, *ης, ἡ*, *grando*, 'hail', 'a hailstorm': **v** 88 *χάλαζαι καὶ πάχναι καὶ δυμβροι ἔξασιοι*

χαλεπός, *ή, όν*:—I. of things, *difficilis, gravis*, 'hard to deal with': **xvi** 2 *οὐ χαλεπόν ἔστιν οἱ λέγουσι τῆς γεωργίας ποικιλώτατον εἶναι 'annoying'*: **ix** 99 *χαλεπὰ ἐπιτάττειν*. c. inf. *χαλεπόν* (sc. *ἔστιν, difficile est*): **viii** 135 *χ. εὐρέων*, **xvii** 76: cum dat. et inf.: **xviii** 9 *χαλεπὸν γίγνεται καὶ τοῖς δυμασι καὶ ταῖς χερσὶ ἀντιον ἀχύρων θερίζειν*, **ix** 111 *χαλεπώτερον δν (ἥν) εἰ ἐπέταττον ἀμελεῖν*. II. of persons, *durus, saevus, harsh*, 'severe': **i** 153 *δοῦλοι χαλεπῶν δεσποτῶν*. Also of things **xii** 74 *τιμωρίαν χαλεπωτέραν*. ADV. *χαλεπώς, harshly*, 'severely': **i** 155 *χ. ἀρχει τῷ ἀθρώπῳ*, **iv** 61 *χ. κολάζει*

χαλεπότης, *ητος, ἡ*, *morum appetitas*, 'harshness': **iv** 74

χαλκέυς, *εως, ὁ*, *faber ferrarius*, 'a worker in metal') (τέκτων: **vi** 71 *χαλκέας ἀγαθούς, ἀγαθούς τέκτονας*

χαλκευτική, *ης, ἡ*, *ars ferraria*, 'the smith's art': **i** 4 *χ. καὶ τεκτονική*

χαλκίον, *ou, τό, vas aeneum*, 'a copper vessel': viii 22 χαλκία

χαρίζεσθαι *τινι*, *gratificari alicui*, 'to oblige another', 'gratify': x 79 ἐκοῦσαν χ. [άναγκαζομένην ὑπηρετεῖν. II. c. acc. rei et dat. pers. 'to give gladly': ix 67 χαριζόμένη τι ήμιν]

[Cf. Arist. Thesm. 937 χάρισατί μοι. Τί σοι χαρίσωμαι; Eq. 54 τῷ δεσπότῃ Παφλαγῶν κεχαρισταῖς τούτῳ, Plat. Rep. I 351 C καὶ τόδε μοι χάρισα]

χάρις, *ιτος, ḡ, gratia*, 'sense of favour received', 'thankfulness': viii 106 πολλὴ χάρις (sc. ἔστι) τοῦ θεοῦ, xii 109 χάριν ἀποδιδόναι τῶν καλῶν τελουμένων, vii 202 ἡν μέλλωσι χ. εἰσεσθαι, i.e. 'to acknowledge a sense of favour', 'feel grateful': ii 109 σοι χ. εἰδότας. II. *beneficium*, 'a favour', 'kindness': xiii 70 κολακεύμασι ἡ δλλη τινι ἀνωφελεῖ χάριτι προτιμώμενον. III. special usage: viii 61 ἐμοι, ἔάν τι αἰτῶ, ἐν χάριτι διδόναι, ita ut satisficias mihi, *gratificandi studio*, 'for my gratification'

χαυνότης², *ητος, ḡ, laxitas*, 'porousness', 'sponginess': xix 71 ανανεοσθαι διὰ χαυνότητα τῆς γῆς [cf. Theophr. caus. pl. iii 4, I ἅμφω ταῦτα γῆν ποιεῖ μανῆν καὶ χαύνην]

χειμάζειν, *hibernare, hiemem transigere*, 'to winter', 'pass the winter': v 45 χειμάσαι πυρὶ ἀφθόνῳ καὶ θερμοῖς λουτροῖς—ἐν χώρῳ. 2. *tempestatem ciere*, 'to raise a storm': viii 100 ὅταν χειμάζῃ ὁ θεὸς ἐν τῇ θαλάσσῃ

χειμών, *ώνος, ḡ, hiemps*, 'winter': v 16 ψύχη χειμῶνος, ix 4, 22. τοῦ χ., *hieme*, 'in winter': xvi 52 χειμῶνος, xvii 20, 85 ἐν τῷ χ.

χείν³, *resolvere* (Verg. Georg. I 44), *laxare*, 'to loosen': PASS. 'to become friable': xvi 60 ξαρος ἀρκτέον (arate), ελκὸς γὰρ μάλιστα χείσθαι τὴν γῆν τρυκαῦτα κινουμένην [cf. Theophrast. caus. pl. iii 4, 4 γῆ κεχυμένη καὶ ξυικμος]. 2. *diffundere*, 'to scatter': PASS. xviii 56 οὐτῶ κεχυμένου τοῦ σίτου **χείρ**, *χειρός, ḡ, manus*, 'the hand': xvii 50 ὥστερ κιθαρισταῖς ἡ χείρ, δπως δύνηται ὑπηρετεῖν τῇ γυνώμῃ, 44 ἐκ τῆς χ. δεῖ φτησθαι τὸ σπέρμα, xxi 50 οὐ ἀν τῇ γυνώμῃ πολλαὶ χεῖρες ὑπηρετεῖν ἔθελωσι, v 18 τοὺς αὐτουργοὺς διὰ τῶν χειρῶν γυμνάζουσα, i.e. manibus suis, iv 162 ταῖς σαῖς χερσὶν τούτων τι ἐφύτευσας; xviii 9 χαλεπὸν ταῖς χ. γίγνεται ἀντίον ἀχύρων θερίξεων. II. *manus*, *vis*, 'a number', 'band', esp. of soldiers: not found in this sense elsewhere in Xen., once only in Thucydides, rarely in the tragic poets, but common in Herodotus and later writers: xxi 49 μεγάλη χειρὶ πορεύεσθαι

χειροίθης, *es*, *mansuetus*, 'tame': vii 62 ἐπει ηδη μοι χ. ἦν, i.e. when his bride had lost her bashfulness and coyness, which her husband compares with the shyness of a wild animal
χειρών, *ὁ, ḡ, peior*, 'worse', 'inferior': xiii 60 τὸν κρείτω τοῖς βελτίσσι τιμᾶν, τῷ

χείροις τὰ ηγγα διδόναι.
of things, *vilior*, 'inferior':
xiii 58 ὑποδήματα χείρω)(
βελτίω. *ADV.* χείρον,
peius, 'worse': x 67 ὅτι χ.
ἄλλου ἐπίσταυτο, ἐπιμαθέν
χερσεύειν, *incultum esse*, 'to
lie waste': v 82, xvi 22 γῇ
χερσεύοντα σῶμας ἐπιδείκ-
νυσι τὴν αὐτῆς φύσιν

χιλιαρχος, ου, ὁ, *mille mili-
tibus praefectus*, 'the com-
mander of a thousand men':
iv 55

χλόη³, ης, ḡ, *seges in herba*,
'young green corn': xvii
70 χ. γενομένης ἀπὸ τοῦ
σπέρματος

χοῖρος, ου, ὁ, *porcus*, 'a
porker': xvii 77 ἀδροὺς χ.
ἐκτρέφειν

χορηγία, *las*, ḡ, *tunus choragi*,
'the office of a choragus': ii
40, vii 21

χορός, οὐ, ὁ, *chorus, coetus ca-
nentium et saltantium*, 'a
band of dancers and singers':
viii 18 χ. ἐξ ἀνθρώπων συγ-
κειμενος, 29 κύκλος χ.
2. *ordo*, 'a row': viii 127 χ.
σκευῶν

χρή, *oportet*, 'it behoves': v
100 δ τι χ. ποιεῦν καὶ δ τι μῆ,
νι 9 ὁ τι χ. ποιοῦντα βιοτεύ-
ειν, xi 64 χ. νομίσαι, xvi 6
φασὶ τὴν φύσιν χρῆναι εἰ-
δέναι τῆς γῆς, 70 ταῦτα οὕτως
ἡγοῦμαι χρῆναι ἔχειν

χρῆσαι⁶, *velle, cupere*, 'to
wish', 'desire': v 41 *προείν-*
ουσα προσιόντι λαβεῖν ὁ τι
χρῆσει

χρῆμα, *atōs, τό, res quam quis
habet sibi utilem*, 'a thing
that one uses or needs':
hence χρήματα, 'property',
'goods', 'gear', 'chattels',
'money': i 20, 48, 51, 52,

53, 56, 60, 63 τὰ ὠφελοῦντα
χρήματα ἡγεῖ, τὰ δὲ βλάπ-
τοτα οὐ χρήματα, 66, 67,
68, 71, 75, 76, 78, 82, 84,
86, 92, 96, 103, 120, xi 23,
48, ii 10, 25 προσδεῖσθαι
χρημάτων, vi 15 χρημά-
των κοινωνήσαντας, xi 54
χρήμασιν ἀκόσμητον, ii 48
μηχανᾶσθαι χρήματα

χρημάτιστις, *ewa*, ḡ, *quaestus*,
'money-making': xi 69, xx
118 ἀνυτικωτάτην χρημά-
τισιν ἀπὸ γεωργίας

χρηματιστής³, οὐ, ὁ, *rei fa-
miliaris augendae peritus*,
'a business man': ii 127
δεινὸν χ.

χρηματοποιός³, ὁν, *aptus ad
rem augendam, quaestuosus*,
'lucrative': xx 81 τέχνη χ.

χρῆσθαι, *uti*, 'to use' for a
purpose: i 50 μὴ ἐπίστηται
αὐτῷ (τῷ Ιππῷ) χ. ('to ride',
'manage', *Sympos.* ii 10),
59, 65, 81, 84, 87 εἰ τις
χρῆστο τῷ ἀργυρῷ, 95, 97
τοῖς φλοισ, 107 τοῖς ἔχθροις,
ii 76, iii 14 τούτοις (τοῖς
ἐπίπλοις) μὴ ἔχοντας χρῆσ-
θαι, 19 ἔτοιμα χ. (*parata ad
usum*), iii 70 ἰππικῆ χ., v 14 ἔ-
χειν χ., ix 35 ἐπιπλα οἰς ἀμφὶ¹
θυσίας χρώμεθα, 50 δσοις τῶν
σκευῶν καθ' ἡμέραν χρῶνται,
53 αὐτοῖς τοῖς χρωμένοις,
xi 82 ὁποιω πόνω χρῆ πρὸς
τὴν ῥώμην, 114 χ. τοῖς πρὸς
τὴν ὑγείαν παρασκευάσμασι.
II. of external things,
exercere artem, 'to practise',
'follow a trade': iv 25 πολαις
συμβουλεύεις (τέχναις) χρῆσ-
θαι; xix 121 ḡ γεωργία
οὕτω πραεῖά ἔστι τέχνη ὥστε
καὶ αὐτῇ διδόσκει ὡς ἀν κάλ-
λιστά τις αὐτῆς χρῆστο. 2.
with neut. Adj. as Adv. *uti*

ad aliquid, **ix** 102 ὁ τι δι-
βούληται ἐκάστῳ χρῆσθαι,
i.e. ἥπτινα χρέαν χ. (cf.
Plat. legg. **ix** 868 **β**, Xen.
Mem. **iv** 3, 10). **III.** 1.
c. dat. with Adv. of manner
'to treat so and so': **iii** 81.
2. c. dupl. dat. sine ως, 'to
treat a person or thing so
and so', 'regard him or it
as such': **i** 162 δόλοις πει-
ρῶνται δούλοις χρῆσθαι (cf.
Mem. **ii** 1, 12; **6**, 26, Thuc.
ii 15, 2 μᾶς πόλεις ταῦτῃ
χρῆσθαι, Xen. Hier. **v** § 8
1. 430), **xii** 91 περιπάτῳ τούτῳ
χρῶμαι, 94 περιπάτῳ χρῶ-
μαι τῇ εἰς ἀγρὸν ὁδῷ. c.
ἄσπερ: **xvi** 39 τούτοις ἄσπερ
ἔλευθέροις χρῶμαι. ex-
periri, 'to experience': **iii**
92 εἰ ἀνεπιστήμονι τούτων
(τῶν καλῶν κάγαθῶν) χρῶτο
(τῇ γυναικὶ), 'if he should
find her ignorant', **xiii** 54
οἷμαι πιθανωτέροις ἀνθρώποις
χρῆσθαι

[Cf. Απα. **vii** 2, 25 ὑπισχνού-
μενος ἐμὲ σοι φίλῳ χρῆσθαι,
ii 5, 11 τὴν βασίλειαν δύναμιν ἡ
Κύρος πολεμίᾳ ἔχει ρῆτο, Hier.
τὰ ἐνδεεστέροις οὐσι ταπεινοτέροις
αὐτοῖς οἰνοταὶ χρῆσθαι.]

b. *uti, familiariter uti, con-*
suescere, 'to be intimate
with': **iv** 11 κακοὶ φίλοις
χρῆσθαι, *ad amicorum*
usum inepti

χρήσιμος, η, ον, *utilis*, 'useful',
'serviceable': **iii** 79 ἡλικίαι
εὐθὺς χρήσιμαι, **xv** 77, **i** 77
οὐδὲν χρήσιμοι, *ad nullam*
rem utiles

[Cf. Mem. **ii** 7, 7, **iii** 9, 15
χρῆσιμον οὐδέν, Απα. **ii** 5, 23
οσσα χρῆσιμοι ἔσται]

χρῆσις, εως, ḡ, ιεως, 'use':
iii 73 ἀγαθῶν εἰς τὴν χρῆ-

σιν καὶ κερδαλέων εἰς πώ-
λησιν, **viii** 149 τάξεως σκευ-
ῶν καὶ χ., **xiv** 35 τούτους
(τοὺς οικέτας) τῆς χρήσεως
ἀποταύω, where see n.

χρηστός, ḡ, ḡν, *bonus, probus*,
'good', 'trusty': **ix** 80 οἱ
χ. οικέται (οἱ πονηροί, **xii**
105 πονηροῦ δεσπότου οικέτας
οὐ δοκῶ χρηστοὺς κατα-
μεμαθηκέναι, χρηστού μέντοι
πονηροὺς ἥδη εἶδον

χρόνος, ον, ḡ, *tempus*, 'time':
xx 56 ὁ χ. αὐτὸς ἀν ποιοὶ^η
οἰς ḡ γῆ, ἥδεται. 2. 'a
certain definite portion of
time': **vi** 74 δλίγος μοι
χρόνος ἐγένετο περιελθεῖν,
xvii 8 ὁ μετοπωριὸς χ., **vii**
85 τὸν ἐμπροσθεν χ., **i** 168
βιοτεύειν τὸν λοιπὸν χ., **xxi**
79 τὸν ἀεὶ χ., **ix** 56 τὰς διὰ
χρόνου πράξεις, quae sub-
inde, raro fiunt, 'occasional'

χρυσοχοεῖν³, *aurum fundere,*
vasculariam artem exercere,
'to follow the trade of gold-
smith': **xviii** 68

χρῶμα, *atros, τό, color*, 'colour
of the surface', 'complex-
ion': **x** 41 ἀνδρεικέλον χ., 45
ἐγχούσης χρώματι

χρῶσ, χρωτός, ḡ, *cutis*, 'the
skin': **x** 89 ἀπτεσθαι μῆλον
ἀντὶ τοῦ χ.

χύτρα, *as, ḡ, olla*, 'an earthen
pot': **viii** 124 χύτρα...εὐ-
κριψῶς κειμένας

χώρα, *as, ḡ, locus*, 'a place':
iii 23 ἐν χώρᾳ ἐν ḡ ἔτυχεν,
χ 70 κατὰ χ. ἦν δεῖ. 2.
euus cuiusque rei locus,
'one's place', 'the proper
place': **viii** 66 ḡ χ. αὐτὴ τὸ
μή δν ποθῆσει, **iii** 22 ἐν χώ-
ρᾳ τεταγμένα, **viii** 143 ἐν χ.
τεταγμένῃ, 117 χώραν ἐκάσ-

τοις εὑρεῖν...θεῖναι, 61 χώραν τὴν προσήκουσαν ἐκάστοις ἔχειν, 89 ἐπιστάμενον ἐκάστην τὴν χ., 114 καλὴν καὶ εὐέργετον χ. ἐκάστοις, 136 τὸν μαθησόμενον τὰς χ., ΙΧ 49 εἰς τὰς χ. τὰς προσηκούσας ἐκαστα τὴν διηγέγομεν, 57 δειξαντες τὰς χ. τῶν σκευῶν, 109 οἱ ἐν τοῖς πλοίοις χώρας εὐρίσκουσι. **ΜΕΤ.** ‘position’, ‘station’: ΙΧ 77 αὐτὴν (sc. τὴν ταμίαν) ἐν ταύτῃ τῷ χ. κατετάττομεν. **II.** *regio*, ‘a land’, ‘country’: IV 71, 84, 89, 90, 100. omitted εἰς τὰς τῶν ἀποκωλυθεντῶν. **ἡ χώρα**, ‘one’s country’: VI 30 πολεμίων εἰς τὴν χ. λόντων, IV 65 ὅπεσην τῆς χώρας ἐφορᾶ αὐτός. **2. ager**, ‘landed property’, ‘an estate’: IV 122 κατασκευάζειν χώραν, 126 χώρας ἐνεργούς ποιεῖν **χωρεῖν**, *ire*, ‘to go’, ‘make way’: XIX 46 τὸν βλαστὸν χ. διὰ τῆς μαλακῆς. [Cf. Anab. IV 2, 29 τὰ τοξεύματα ἐχώρει διὰ τῶν ἀστιδῶν.] **II.** *procedere*, *progredi*, ‘to progress’, ‘go on and on’, ‘gain ground’: XX 112 τὰς δαπάνας χωρεῖν ἐντελεῖσθαι τῶν οἰκων, I 74 ὁμολογούμενος ὁ λόγος ἡμῶν χωρεῖν **χωρίειν**, *secernere*, *in classes suas distribuere*, ‘to set apart’, ‘sort’: IX 48 ἐπει ἐχωρίσαμεν πάντα κατὰ φυλὰς τὰ ἐπιτλα. **PASS.** VIII 120 καλὸν ἴματια κεχωρισμένα ἰδεῖν **χωρίς**, Adv. *seorsum*, *separatim*, *singulatim*, ‘apart’, ‘separately’, ‘asunder’: VI 30, IX 44. **2. Prep. c. gen. praeter**, ‘besides’, ‘without reckoning’: IV 45 χ. τούτων

χῶρος^{7,8}, *ou*, ὁ, *agēr*, *praedium*, ‘a landed estate’: V 45 ἐν χώρῳ, XX 138, V 30 οἱ Ἰπποι ἀντωφελοῦσι τὸν χ., XX 120 χώρον ἐξειργασμένον ὠνεῖσθαι, 128 χ. ἐξ ἀργοῦ τάμφορος γιγνόμενος, 138 ἐπιθυμῆσαι τοιούτον χ., 130 πολλὸς χ., 143 ὄπεσος ἐξειργάσατο χ. **2. agri**, *rus*, ‘the country’: V 21 καὶ ἐν τῷ χώρῳ (*ruri*) καὶ ἐν τῷ δαστει, XI 108 ἀπὸ χώρου εἰς δαστού

Ψ

Ψέγειν, *reprehendere*, ‘to find fault with’: XVI 36 τὴν μὲν (γῆν) ψέγουσι τὴν δ' ἐπαινοῦσι

Φελιον, *ou*, τό, *armilla*, ‘an armlet’ for men, consisting of three or four massive coils of gold or bronze, generally worn by the Medes and Persians: Herod. III 20, 22, IX 80, 2 Sam. I 10: IV 160 τῶν στρεπτῶν καὶ τῶν ψ. **ψεύδεσθαι**, *fidem fallere*, *promissa non servare*, ‘to play false’, ‘break an engagement’: XII 9 ἐπει συνέθου τοῖς ξένοις ἀναμένεις αὐτούς, ήτα μὴ ψεύσῃ

ψευδής, ἐσ, *vanius*, *falsus*, ‘false’, ‘untrue’: XI 157 ἀληθῆ — **ψευδῆ λέγειν**

ψεῦδος, *eos*, τό, *mendacium*, ‘a falsehood’, ‘lie’: XI 160 τὸ ψ. οὐ δύνασαι ἀληθές ποιεῖν **ψηφίζεσθαι**, *suffragiis decernere*, ‘to vote for’: c. inf. VI 35

ψιλός, ἡ, ὁ, *leviter armatus*, ‘without heavy armour’: VIII 27

ψιλοῦν, *denudare*, ‘to strip’,

'lay bare': xix 127 *vitis*
φυλλορροούσα διδάσκει ἑαυτὴν
ψιλοῦν *foliis*. PASS. xvii
89 θῶμεν ψιλωθῆναι τινας
βίξας ὑπὸ βεύματος, 100 τῷ
(σίτῳ) ἐψιλωμένῳ τὰς
βίξας

ψιμύθιον, οὐ, τό, *cerussa*, 'white
lead' used as a cosmetic to
whiten the skin of the face:
x 13 ἐντετριμένην πολλῷ ψ.,
45 ψιμύθιον χρώματι ἡδεσ-
θαι

ψυχεῖνός, ἡ, δν, *frigidus*, 'cool':
ix 18 τὰ ψ. (τῶν στεγῶν
παρεκάλει) τὸν οἶνον, 20 διαι-
τητήρια—τοῦ μὲν θέρους ψ.,
τοῦ δὲ χειμῶνος ἀλεεινά

ψυχή, ἡς, ἡ, *animus*, 'the soul',
'spirit': i 89 κάκιον ἔχειν
τὴν ψ., xx 78 ἡ ἐν γεωργίᾳ
ἀργυλα ἐστὶ σαφῆς ψυχῆς
κατήγορος κακῆς, i 139 μα-
λακία ψυχῆς, x 27 ἀσπά-
σσθαι ἐκ τῆς ψ., xi 28 εἰ τὴν
ψ. φύσει ἀγαθὴν ἔχοι, vi 78
πάνυ μου ἡ ψ. ἐπεθύμει peri-
phrastically for ἐγώ: xx 98
ῥαστωνεύειν τῇ ψ., vii 128
τοῦ ἀνδρὸς τὸ σῶμα καὶ τὴν
ψ., 139 φοβερὰ τὴν ψ., iv 17
αἱ ψ. ἀρρωστότεραι γίγνονται,
i 170 αἰκιζόμεναι τὰς ψ. (de
voluptatibus), v 60 εὖ παρε-
σκευασμένοι καὶ τὰς ψ. καὶ τὰ
σώματα, vi 28 αἱ βαναυσικαὶ
τέχναι τὰς ψ. καταγνύονται, vi
43 τὰς ψ. ἀσχολιαν παρέχειν

ψῦχος, eos, τό, *frigus*, 'cold':
PL. *frigora*, 'cold weather':
v 16 ψύχη τε χειμῶνος καὶ
θάλπη θέρους καρτερεῖν

Ω

'Ωδε, sic, hunc in modum,
'thus', 'in this wise': ii 1

ωδέ πως εἶπεν, vii 63 ἥρδμην
αἴτὸν ωδέ πως. followed
by γάρ: iv 36

ώμος, ἡ, δν, *immaturus*, 'un-
ripe': xix 130 τοὺς μὲν πέ-
πονας δεικνύουσα βότρυς, τοὺς
δὲ ἔτι ώμοτέρους. 2.

crudus, *incocitus*, 'unbaked':
xvi 84 τὴν γῆν στρέφειν ως ἡ
ώμη ἀυτῆς ὀπτάται

ώνεισθαι, *emere*, 'to buy': iii
77 γεωργούς ἐκ παιδιῶν ώνού-
μενον κατασκευάζειν, xii 15
ώ. ἐπίτροπον, xx 120 χῶρον
ἔξιεργασμένον ω.

ώνητῆς³, οὐ, ὁ, *emptor*, 'pur-
chaser': ii 20 εἰ ἀγαθοῦ
ώνητοῦ ἐπιτύχοιμι

ώρα, ας, ἡ, *pars* v. *tempus anni*,
'a part of the year', 'a
season': iv 104 ὅταν μὴ ἡ
ώρα τοῦ ἔτους ἔξιεργη, xvii 5,
xix 125 τὰ ἡλιούμενα ταῦτην
τὴν ω. B. *tempus opportu-
num*, 'the right, fitting
time': vii 178 ἡ ω. τοῦ χρῆ-
σθαι. 2. ii 59 ὥρα (ἐστι)
σοι προστατεύειν ἐμοῦ, 'tis
time for you to take charge
of me'. 3. adverbial
usage: xx 87 τὴν ὥραν
suo, statu tempore, 'at the
proper season'. v 22, xx
89 ἐν ὥρᾳ, 'in due time',
90 πρὸ τῆς ὥρας

ώρασος, α, ον, *maturus*, 'timely':
PL. xv 7 τὰ ἐκ τῆς γῆς ὥραια,
fructus hornos, 'the fruits
of the season'

ώραιότης⁴, ητος, ἡ, *pulchri-
tudo*, 'the bloom of youth',
'beauty': vii 236 τὰ καλά τε
κάγαδα οὐ διὰ τὰς ωραιότη-
τας ἀλλὰ διὰ τὰς ἀρετὰς ἐπαύ-
ξεται

ώρισμένην: v.s. ὄριξειν
ώς:—A. a. Demonstr. Adv.
of manner, from ὄς, =οὗτως,

sic, 'thus': π 29 οὐδὲν ἄτο, ne sic quidem, 'not even so'.
A. b. Relative *ut*, 'as', preceded by demonstr. Adv. *as* Correlative, VIII 89 οὐτως ἐπιστάμενον, ως καὶ ἀπὸν ἀν εἶποι, XX 36 πορεύεσθαι οὐτως ως ἀν δριστα μάχοντο εἰ δέου. without Correl. VIII 118 ως ἑκδοτοις συμ φέρει, XI 43 πειρώμαι ποιεῖν ως ἀν θέμις γὰρ μοι εὐχομένῳ ὑγιείας τυγχάνειν. II. with Adverbial clauses:—parenthetically, to qualify a general statement: I 128 ως μὲν ἔγω οἴμαι, XIX 99 ως σὺ φήσ, XX 140 ως ἐμοι δοκεῖ, XXI 67, 77, XI 71 ως γε ἐμοι δοκεῖ. III. limitative with Adverbs:—
a. with Superl. *quam*: IV 107 ως καλ λιστα *quam pulcherrime*, 'as beautifully as can be', VII 95 ως βέλτιστα, IX 6 ως τάχιστα, 14 ως συμφορώτατα, XII 115, XIX 44 ως τάχιστα, XXI 44 ως ληπτικώτατα.
b. in the phrases ως ἐπὶ τὸ πολύ III 86, 88, 113, IX 30, XI 120, 100 ως τὰ πολλά.
2. so with Superl. Adjectives: VII 36 δπως ως ἐλά χιστα δψιτο, 103. Cf. III 100 ως ηδύνατο ἐλάχιστα ἐωρα κνιαν, XI 102 ως ἀν δύνωμαι δμοιστάτην. sometimes separated from the Adj. by a Prepos. XVIII 58 ως εἰς στενώ τατον for εἰς ως στενώτατον.
B. ως as Conjunction:—
I. Declarative in Objective sentences = δτι, *quod*, 'that', where the acc. and inf. might be used instead: X 19 εἰ κομπάζομι ως πλείω ἐστί μοι τῶν δυτων, XI 125 φου με ἔρειν ως—κέκλημαι,

XIII 45 ἐπιδεικνύοντα ως συμφέρει, XV 38, XVII 1, XIX 105, XX 78, XVI 2 ἐπιδεῖξαι ως οὐ χαλεπόν ἐστιν. II. Final, 'that', 'in order that': VII 180, XVI 83. 2. c. inf. to limit an assertion which is too general or extensive: III 29, XII 43 πάντες ως εἰπεῖν, *ut ita dicam*, 'so to say', 104 ως συντόμως εἰπεῖν, 'to be brief'. III. Consecutive for ωστε c. inf. to mark, effect, result, with purpose, 'so that': VI 57 τῶν οὐτως ἐργαζομένων ως μὴ λυσιτελεῖν αὐτοῖς τὴν γεωργίαν, XI 84 ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν ως φίλους ἐπωφελεῖν, 33 ἀγαθή ἐστιν ἡμέρα ως ἀρετῆς ἀρχεσθαι (unless we refer this to II 2) *ad initium recte agendi faciendum*. IV. Causal, *quia*, *quippe*, *quandoquidem*, 'as', 'since', 'inasmuch as': VI 7, 67, VII 58, X 8. V. Modal for δπως, *ut*, *quomodo*, *quemadmodum*, 'how': VI 69 λέξω ως ηδύθον ἐπὶ τὴν σκέψιν αὐτοῦ, VII 40 ἐωρακνία ως ἔργα δίδοται, 215 οὐχ ὁρᾶς ως...οἰκτερονται, VIII 116 ως ἀγαθὸν τετάχθαι—εἰρηται, 117, X 62, XIII 12, XV 4 ἐπιστήμην ως ἀν ποιού μενα ωφελιμώτερα γίγνεται, 17 εἰ μή τις ἐπιστατο... ως δεῖ ποιεῖν, XVI 42, XVIII 21, 63, XIX 120 διδάσκει ως ἀν καλλιστά τις αὐτῷ χρώτο (ως ἀν with optative is always modal, not final), 49 ἀκριβοῦντες ως γίγνεται, 61. in Object clauses after verbs of caring for with Subj. XX 22 οὐκ ἐπιμελεῖται ως φυτεύσῃ ἀμπελους, 41, 87

ἔχειν ἔτιμέλειαν ὡς ὥστιν.
C. before Participles to mark the mental attitude of the subject of the Verb : π 57 ὡς παρὰ σοῦ ὡφελησόμενοι ἀποβλέπουσι, Χ 29 συνεληλύθαμεν ὡς τῶν σωμάτων κοινωνήσουτες, XIV 40 τιμῶν ὡς καλούς τε κάγαθούς.
2. in the case of the Object, with participles put absolutely in the Gen. VI 3 ἀρχεσθαι παντὸς ἔργου ὡς τῶν θεῶν κυρίων δητῶν. or the Acc. XI 28 ὡς θεμιτὸν (sc. δν) καὶ ἐμοὶ ἀγαθῷ ἀνδρὶ γενέσθαι, διηγοῦ τὰ σὰ ἔργα ὄσαύτως (ὡς, αὐτῶς), eodem modo, itidem, 'in like manner': I 17, 58 καὶ τὰ πρόβατα ὄσαύτως...οὐδὲ τὰ πρόβατα χρήματα τούτῳ ἀν εἰη, XV 68, VII 119 ὡς δὲ καὶ ὥσπερ, quemadmodum, 'like as', 'just as', with Correlative: VI 14 ὥσπερ καὶ χρημάτων κοινωνήσαντας οὕτως καὶ λόγων κοινωνοῦντας, VIII 44 ὁμοίως ὥσπερ, Ι 83 οὕτως ἡ γυνὴ βιοτεύει ὥσπερ ἐδιδασκον αὐτῆν, I 7 ὥσπερ τούτων τῶν τεχνῶν, οὕτω καὶ τῆς οἰκονομίας, Χ 46, XXI 35, XX 98 ὥσπερ καὶ—οὕτω δὲ καὶ, XV 57 οὐχ ὡς οὐχ οὕτω, VIII 44 ὁμοίως ὥσπερ. demonstrative antecedent omitted: I 4, 14, 21 τὸν ἄλλον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν, VII 109 ἡ διαιτα τοῖς ἀνθρώποις οὐχ ὥσπερ τοῖς κτήμεσιν ἔστιν ἐν ὑπαλθρῷ, XV 8, XVII 65, 72 ὥσπερ ὑπὸ κτηρου ἵσχεις αὐτῇ ἐγγίγνεται, XX 15, 74, XVIII 70 ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας τέχνας ἔργαζομένους

(see under οὔτως). with the Verb expressed: XVII 104 διαρκάζουσα ὥσπερ οἱ κηφῆνες διαρκάζουσι, 108, XIX 55, XXI 79, VI 14. ὥσπερ γε, veluti, 'as for example': with Participles 'as if': II 49 ὥσπερ ἔξον σοι, IX 4 φανερὰ ἦν ἡδομένη ὥσπερ ἐξ ἀμηχανίας εὐπορίαν εὐρηκύια. ὥσπερ εἰ, tamquam, 'just as if': XV 42 ὥσπερ εἰ εἴποις

ὥστε, Conjunction expressing a possible, natural, or actual Consequence, ita ut, 'so as to', 'for to':—I. c. acc. et inf., οὔτως in preceding clause: I 54 οὔτως ἐργάζεται ὥστε γῆμοισθαι, 95 τὸ ἀργύριον ουτω πόρων ἀπωθείσθω ὥστε μηδὲ χρήματα εἶναι, see under οὔτως. with a quasi-pronominal Adj. of quality instead of οὔτως preceding: XXI 15 τοιαῦτα λέγειν ὥστε ἀκονάν τὰς ψυχάς. 2. without correlative in preceding clause: I 97 χρῆσθαι τοῖς φίλοις ὥστε ὡφελεῖσθαι ἀπ' αὐτῶν, 107, II 89 δργανα ὥστε μανθάνειν, III 81, V 13, VII 45, 63 ἐτετιθάσευτο ὥστε διαλέγεσθαι, VIII 68 ταχὺ ἐγχειριεῖ ὥστε μὴ ἀπορεῖν χρῆσθαι, 86 οὔτε δυσλύτως ἔχει ὥστε διατριβὴν παρέχειν, XI 61 περιποιεῖν ὥστε τὴν πόλιν κοσμεῖν, XIV 2 δρχειν ἴκανός, ὥστε πειθομένους παρέχεσθαι, 8 ἀφανίζειν ὥστε μὴ λείπειν, XV 61 εὐθὺς ἀπίστασιο ὥστε καὶ ἄλλον διδάσκειν, XVI 64 (εἰκὼς τὴν πόλιν) καρπὸν οὕτω καταβαλεῖν ὥστε φύεσθαι, XIX 55. II. c. indic. to express the

actual consequence emphatically, 'so as that' (cf. Anab. II 2, 17):—1. with correlative in pr. clause: I 155 *δὲ οὕτω χαλεπῶς ἄρχει ὥστε ἀναγκάζουσι φέρειν*, VII 206 *οὕτω διατίθενται—ώστε—οὐδεμίᾳ οἰetai*, XXI 16 *οὕτως ἀγρύμονές εἰσιν ὥστε—ἀνύτουσι*, XIII 22 *φαύλως, ὥστε ἵστις ἀν καταγελάσαις ἀκούων*, XI 69, XX 135 *οὕτω ράδιον τοῦτο μαθεῖν, ὥστε—ἄπει.* 2. at the beginning of a sentence to mark a strong conclusion, *quocirca, itaque*, 'and so', 'therefore', 'accordingly': IV 20, IX 15, XIII 29. 3. with the Optative instead of indicative to express a supposed consequence, where there is another optative preceding: I 86 *εἰ τις οὕτω χρῆστο τῷ ἀργυρῷ ὥστε—κάκιον τὸ σῶma ξ χοι.* with the Potential optative and *ἄν*: II 53 *εἰσὶν οἱ ἐπαρκέσειαν ἀν (ἐμοὶ) ὥστε κατακλύσειαν ἀν ἀφθονίᾳ τὴν ἐμὴν διαιταν* ἀφελεῖν, *prodesse*, 'to be of use', or 'service': absol. I 62 *τὰ ὡφελοῦντα (utilia)* χρήματα *ἥγει*, 75. c. acc. pers. *iuvare, adiuuare*, 'to benefit': XIV 30 *οἱ βασιλικοὶ*

ὑόμοι ὡφελοῦσι τοὺς δικαίους. PASS. *utilitatem percipere*, 'to derive profit' or 'advantage': I 85 *χρήματα ἀφ' ὧν τις ὡφελεῖσθαι δύναται*, 97 *χρῆσθαι φίλοις ὕστε ὡ. ἀπ' αὐτῶν*, 103, 108 *ἀπὸ τῶν ἔχθρῶν ὡ.*, XX 139, V 28 *ὠφελούμενοι ἀπὸ τῆς γεωργίας*, XXI 171 *φιλοῦσι ταῦτα ἀφ' ὧν ἀν ὡφελεῖσθαι νομίζωσιν*, II 57 *ὡς παρὰ σοῦ ὠφελησθείμενοι ἀποβλέπουσιν*

ἀφέλιμος, *ov, utilis*, 'serviceable', 'profitable': I 45 *τὰ ἑκάστῳ ὡφέλιμα κτήματα καλεῖς*, 89 *πώς ἀν τὸ ἀργυρίον αὐτῷ ὡφέλιμον εἴη*; VI 22 *κτήσιν τοῦτο ἔφαμεν εἶναι δ τι ἑκάστῳ εἴη ὡφέλιμον εἰς τὸν βίον*, ...*ὠφέλιμα δὲ δύτα ηύρισκετο πάντα ὀπθοῖς τις ἐπίσταιτο χρῆσθαι*, V 53 *ἐπιμέλειαν ὡφελιμωτέραν εἰς τὸν βίον*, VII 103 *ὅτι ὡφελιμώτατον ἦ αὐτῷ εἰς τὴν κοινωνίαν*, 153 *τὸ ζεῦγος ὡφελιμώτερον ἔαντῷ γεγένηται*, 226 *τοὺς ὡ. τῷ σῷ οἰκῳ*, I 145 *αἱ (ἡδοναὶ) διακωλύουσιν αὐτοὺς ἀπὸ τῶν ὡ. ἔργων*, XV 5 *ὡς ποιούμενα ἔκαστα τῶν ἔργων ὡφελιμώτερα ἀν γίγνοιτο*, 26, 33

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